10.V.6

INNOCENCE VINDICATED:

BY

A Brief and Impartial Narrative

OF THE

PROCEEDINGS

OF THE

Court of Sessions

IN

BRISTOL

AGAINST

Ichabod Chauncy, Physitian in that City:

TO HIS

Conviction on the Statute of the 35*th Eliz.* on the 9*th.* of *April*, and to his Abjuration of all the Kings Dominions for ever, *Aug.* 15. 1684.

TOGETHER,

With some Passages Subsequent thereunto.

Published by the said *I. CHAUNCY.*

Prov. 27. 4. *Wrath is cruel, and Anger is outragious, but who can stand before Envy?*

Psal. 9. 9. *The Lord will be a Refuge for the Oppressed, a Refuge in times of Trouble.*

LONDON:

Printed by *George Larkin* at the lower End of *Broad-street*, next to *London-Wall.* 1684.

BRIEF

Innocence Vindicated, &c.

THough the Law under which I ſuffer, be by far the moſt ſevere of any in *England*, that Reſpects Religious matters, (yea far beyond any that concerns the *Papiſts* as ſuch) yet had not I judged that there had been open Violence offered to ſeveral plain Statutes in the Management of my Proſecution, and bringing me under preſent Circumſtances; and all other Ways and Attempts for Redreſs to my preſent Grievances, rendred utterly ineffectual through the reſtleſs Solicitations, and falſe Repreſentations of my implacable (though cauſeleſs) Adverſaries. I had ſaved both my Self and the World the trouble of this preſent Narrative. But now having no other way left to Vindicate my ſelf; That the World may paſs a right Judgment both of my Perſon and Sufferings, I am fain to give a plain Account, both of the one, and of the other; and leave them to judge of both: Hoping alſo, that hereby his Majeſty may take Occaſion to ſee how much many of his Subjects are abuſed and oppreſſed, by the malicious Proſecutions of ſome inferiour Officers, who proſecute Penal Laws upon them rather to ſatisfie their own Luſts, and perſonal Revenge, then for any true Zeal they have either to Juſtice or Loyalty. And when they have Oppreſſed any by illegal Proceedings, leaſt their unjuſt Practices ſhould be detected, and they ſuffer ſhame for the ſame; (being afraid to be brought to the Light, leaſt their Deeds ſhould be Reproved). The next Deſign is, by Calumnies and falſe Inſinuations, to Render the Perſons of thoſe whom they have injured, as dangerous to the Government, and

only fit to be deſtroyed ; yea to Obſtruct and Obviate all poſſible Attempts, that their Oppreſſed Adverſaries can make for their juſt Vindication ; which they do by fruſtrating their Endeavours in ſeeking Juſtice by Appeals, either by Way-laying them in all their ſteps, and ſo hindring their Acceſs unto ; or by Præ-occupying the minds of thoſe with Prejudices againſt them, who only are capable to Vindicate, or do them Right.

Theſe having been the Methods of my chiefeſt Adverſaries ; firſt, by rendring my Perſon Vile and Contemptible, and then as Dangerous and Diſaffected to the Government : And next, by putting a fair Gloſs upon their own Proceedings againſt me, and Obviating all my Applications for a Relief, by Writ of Error and Self-vindication, I am forced in a way of Self-Defence to undertake a double work ; Firſt, to give the World an Account of my Perſon and Principles ; and then, of the Beginning as well as Progreſs of my preſent Perſecution.

As to my civil Profeſſion, I am a Phyſician, was born of Pious and Generous Parents, of Competent Eſtate ; was bred a Schollar from my Childhood, and (through the Bounty of the Almighty) was never driven to the Straits of taking upon me the mean Employment of a Drummer ; (as ſome of my Adverſaries have often ſcornfully and againſt Knowledge Reproached me) I have been a Maſter of Arts almoſt this thirty years, have been a Licentiate of the Colledge of Phyſitians in *London*, well towards twenty years ; have practiſed Phyſick in *Briſtol* with conſiderable Succeſs, and general Acceptation, neat this eighteen years ; dare Chalienge the worſt of mine Adverſaries, to ſay, and prove it, wherein I have all this while Acted any thing that looks Diſloyal to the King : Yea, I Account it my Duty, to be ſubject to the Higher Powers, and believe that whoſoever reſiſteth the Power, reſiſteth the Ordinance of God, and ſhall receive unto themſelves Damnation : and that this Subjection among Chriſtians ſhould not be only for Wrath, but for Conſcience ſake : And as matter of Duty, and a thing that is good and acceptable in the ſight of God ; I do dayly heartily pray for the Kings Perſon, and for all that are in Authority under him ; and therefore profeſs my ſelf an open Enemy to any Plots or Attempts againſt the Kings Perſon and Government ; and as a Teſtimony of my Loyalty, am as ready as any of my Adverſaries, to give all reaſonable Aſſurance

rance of my Fidelity to the Government, by taking the usual Oaths of Allegiance and Supremacy. And let them also, if they can, testify against me of any Injustice or Unmercifulness toward my Neighbour, or Insobriety and Intemperance towards my self.

And as for my Religion, I own my self a Protestant; and for my Faith, do believe all the Doctrinal Principles Contained in the Articles of the Church of *England*; and as for Worship, have Accomodated the same (as near as I could) to the Rule of Gods Word, and the best Examples of Primitive Saints; and wherein I have in any thing differed from the publick instituted way of Worship, have always laboured to manage my self, with the least Offence imaginable, towards those from whom I have Dissented; avoiding all Censoriousness of others differing from me.

If these things be otherwise, I dare say with *Job*, Chap. 31. 35, 36, 37. *Let my Adversary write it in a Book*, and (if he can) prove the contrary, *&c.*

As to my present Sufferings, in Order to a due Understanding thereof, 'tis needful to Reflect upon the Cause and Occasion, as well as the manner of managing thereof: The internal moving cause thereof, I take to be an implacable Prejudice formed in the mind of Mr. *Romsey* our Town-clark of *Bristol*, against me; occasioned chiefly after this following manner, if I mistake not, (though he had declared before that, some Prejudice against me.) Soon after the breaking out of the late Plot, it became a common Discourse, that all the Kings-Head Club in *London*, were concerned in it; and that the Horse-shoe Club in *Bristol* (so called, because during the time of the last Election of Parliament-men, several Citizens intending to chuse Sir *Robert Atkins* and Sir *Jonathan Knight* Senior, Parliament men for that City, did frequently Assemble there, about that Affair) were a Branch of the same; and that all the said Club should be Indicted, and divers of them sent for up to the Council-Table; in order to which, divers were convened before our Justices, to be examined about it, among which I was one; when I came before them, among other things they questioned me, what Persons used to meet there? Seeing Mr. *Romsey* Siting by, (and writing Letters as I judged about that matter) I named him for one, who met (though not in the same place yet)

yet) at the *Mare-maid* Tavern, with the ſame Perſons, about the ſame thing, and was as Zealous for Sir *Robert Atkins* as any of them; this is notoriouſly known, and he confeſſed it before he departed the Room.

I Nominated him for one, becauſe I thought it hard and unreaſonable, that he ſhould be a means to bring ſo many ſcores, if not Hundreds, in trouble, (meerly for his own Advantage) in a matter wherein he was equally concerned with them, and knew them all innocent, upon this he was greatly diſpleaſed with me, as ſuppoſing this Diſcovery might threaten his place at that Juncture of time; though I told the Juſtices, that I knew of no unlawful Act committed by the ſaid Club, neither did charge him with any. Howbeit, ever ſince this, he entertained an implacable Prejudice againſt me, and threatned to divers, that he would ſpeedily either caſt me in a Goal, or make me fly the Country. (This I ſuppoſe he will not deny.)

In purſuance whereof, though I ſtood indicted two years before on the ſame 35*th* of *Eliz.* by him, yet the very next Quarter-Seſſions, prefers two more heavy indictments againſt me, at one and the ſame time, either of them enough to ruine me; The one upon the Statute of *Eliz.* 23. for twenty pound a Month for eleven Months: The other on the 35*th* *Eliz.* on which laſt, for want of any later Crime, he chargeth me for one Committed above four years before the Indictment. And having got the Bills found by the Grand Jury, ſo earneſtly was he bent upon their Proſecution, that he exacts of me Recognizances more than double to what was required of others in the like Caſe, *viz.* 200 *l.* to each of mine; whereas another indicted on the 35*th.* of *Eliz.* was bound but in 80 *l.* --- But becauſe my chief concern lies with this laſt Indictment, which threatens my Eſtate, Liberty, and Life, 'tis moſt reaſonable I ſhould be moſt concerned about the Management thereof againſt me. But 'tis not fit for me to judge, (as being too partial in my own Cauſe) I had rather therefore, that thoſe whoſe part it is, would undertake it on my behalf. But before any true Judgment can paſs for, or againſt me, 'tis needful the Indictment ſhould be produced, which runs after this manner.

Comitat.

Comitat. Civit. Briſtol. THE *Jurors for Our Lord the King, do upon their Oath preſent, That one* Ichabod Chauncy, *late of the City of Briſtol, in the County of the ſaid City, Phyſitian; Who on the third Day of* Auguſt, *in the Thirty firſt Year of the Raign of Our Soveraegn Lord* Charles *the Second; by the Grace of God, of* England, Scotland, France *and* Ireland *King*; &c. *Being of the Age of Sixteen Years and upwards, did Obſtinately, willingly, and without any Reaſonable Cauſe, refuſe* accedere (Anglice *to Repair*) *to any Church, Chappel, or uſual Place of Common-Prayers, to hear Divine Service, now Eſtabliſhed by the Laws and Statutes of this Realm of* England. *And as before, from the foreſaid third Day of* Auguſt, *in the Thirty firſt Year aforeſaid, Obſtinately, Voluntarily, and without any Reaſonable Cauſe, Abſtained from Hearing Divine Serviee in any Church, Chappel, or Uſual Place of Common-Prayer; unto the fourteenth Day of* September, *in the Year before-mentioned,* viz. *by the Space of one Month and more, thence next following. And the aforeſaid Jurors upon their Oaths aforeſaid, do further ſay, that the aforeſaid* Ichabod Chauncy, *the ſame fourteenth Day of* September, *in the One and Thirtieth Year aforeſaid, in the Precincts of the Caſtle, within the ſaid City and County of* Briſtol, *in a certain Houſe, was there of himſelf preſent, at an Unlawful Aſſembly, Conventicle or Convention; under Colour and Pretence of the Exerciſe of Religion, againſt the Form of the Statute, in ſuch Caſe made and Provided. And alſo, againſt the Peace of Our Soveraign Lord the King,* &c.

Whether this Indictment be faulty or not in point of Law 'tis not proper for me (who am the Party concerned, and no Lawyer) to determine; but I'll tell the Reader, that the day before my Tryal, 'twas the judgment of a cunning Lawyer, (that pleaded earneſtly againſt me upon it the next day) the firſt letters of whoſe name is Mr. *J. H.* that 'twas ſo illegal and faulty, that 'twas not worth a F--- and that they could not touch an hair of my head by it, and that 'twas not worth a Fee to be quit of ſuch an Indictment; thus he expreſſed himſelf. That which to me ſeems hard in the management thereof, is,

Firſt, That notwithſtanding 'twas by my Councel pleaded, that

that Juſtices in Seſſions had no Power or Authority to inquire into, and judge upon Crimes relating to that Statute, which Plea was according to the Sentiments of many, if not moſt of the ableſt Lawyers in *England*; yea, and of one of the Learned Counſel which pleaded againſt me, who but the Seſſions before did with great ſtrength of Law and Reaſon plead againſt the Juriſdiction of that Court, to try a Gentleman in the very ſame Circumſtances, and that Mr. *Vincent* either was actually, or like to be diſcharged by Writ of Error upon the Plea, *viz.* That he was Tryed *Coram non Judice* (*i.e.* by Juſtices of the Peace in Seſſions) that yet they would proceed to aſſume that Power to themſelves, though to make me the firſt example which hath been in *England* upon this Statute for many years: and when my Counſel told them of how ill conſequence it might be for them to proceed, in caſe upon a review it ſhould prove, that they had not Authority ſo to do; this they were told was to Hector the Court.

Secondly, That notwithſtanding the Statute (urged by my Counſel) of *Eliz.* 31. *chap.* 5. Paragr. 5. where 'tis expreſly ſaid, *That no Indictment ſhall lye upon any Penal Statute beyond two years, but if it be laid for a Crime beyond, it ſhall be void and of none effect; any Statute to the contrary notwithſtanding:* And my Indictment appears to be laid for Crimes more then four years backwards (before the Indictment,) yet muſt it be allowed for Legal.

Thirdly, That whereas the Indictment chargeth me, that obſtinately and willingly I refuſed to come to ſome Church or Chappel to hear Divine Service (wherein doubtleſs the Streſs of the Act lyes) for a bare abſtinence for four weeks another Law puniſhes but at four ſhillings; and being at a Conventicle, at five ſhillings, or ten at the moſt: but theſe puniſhes theſe two put together with Imprisonment, loſs of the whole Eſtate, and perpetual Baniſhment or Death) therefore doubtleſs lyes the chief of the Crime upon obſtinate refuſing to come to Church; this my Counſel told them neceſſarily ſuppoſed ſome legal Premonition, *viz.* either by the Ordinary or Parſon of the Pariſh, *&c.* but no ſuch thing was attempted to be proved againſt me, and yet I muſt be found guilty of the whole Indictment.

Fourthly, They did moreover admit of ſo light a proof of the

the Conventicle, (which was one Eſſential Branch of the *in*dictment,) in this weighty caſe, as would ſcarce have been admitted by a conſidering Juſtice of the Peace, to impoſe on the Offender the Penalty of Five Shillings, *viz.* One Perſon ſwears that he came into a certain houſe in the Caſtle where a Sermon was Preaching, and that I was there preſent ; (whereas the Conventicle Act expreſly requires two Witneſſes to ſwear the Fact, if it be proved that way) and what is this to prove an unlawful Aſſembly, contrary to the Liturgy of the Church of *England* ; to prove which as he ought, he ſhould have been there from the beginning, and then he might have ſwore there was no Common-Prayer.

Fifthly, Though 'twas objected by Counſel, that I had been puniſhed before for this Offence, (which was proved by a Copy of the Record produced in open Court, which ſhewed that I had been puniſhed Ten Pound for this Conventicle, and the *Town-clark* alſo owned in open Court, that he had drawn this Indictment by that Record) yet expreſly contrary to that clauſe of the 22. *Caroli Secundi Cap.* 1. *Par.* 14. which ſaith, *That any Perſon who ſhall be puniſhed for any Offence by vertue of this Act, ſhall not be puniſhed for the ſame Offence, by vertue of any other Act or Law whatſoever* ; yet notwithſtanding this Plea added to all the former in favour of my Cauſe, the Jury according to the inſtructions given them by Mr. *Town-clark*, bring me in guilty ; whereupon I am immediately ſentenced to Goal till Conformity, and making this following ſubmiſſion in the Church or open Court, *viz.* That

I A. B. *Do humbly confeſs and acckowledge, that I have grievouſly offended God, in contemning his Majeſties godly and lawful Government and Authority, by abſenting my ſelf from Church, and from hearing Divine Service, contrary to the Godly Laws and Statutes of this Realm, and in uſing and frequenting diſordered and unlawful Conventicles and Aſſemblies, under colour and pretence of exerciſe of Religion ; and I am heartily ſorry for the ſame, and do acknowledg and teſtify in my Conſcience, that no other perſon hath or ought to have any power or authority over his Majeſty. And I do promiſe and proteſt, without any diſſimulation, or any colour and means of any diſpenſation, that from henceforth, I will from time to time obey and perform his Majeſties Laws and Statutes, in re-*

pariring to the Church, and in hearing Divine Service, and do my utmoſt endeavour to maintian and defend the ſame.

Neither doth the Wrath of mine Adverſaries ceaſe at my Impriſonment, but follows me ſtill, to bring me within the reach of the utmoſt Severity andPenalty of the ſaid Law. (*viz.* the loſs of my whole Eſtate, and Abjuration at the end of three Months) Whereupon within the three Months, *viz.* the 16*th* Day of *June* ; I was by the Juſtices twice in one Day Summoned to Conform, and to make the above recited Submiſſion.

And to make this pinch the cloſer upon me, my ch ief Adverſary (being all this while in *London*) is uſing his utmoſt endeavours, to Obviate all Attempts made by my Friends, both in Reference to a Pardon, or Writ of Error. And ſo fearful is he leaſt a Writ of Error ſhould be obtained, and thereby his Acts of Injuſtice be expoſed to the World, that when he underſtood that through a juſt Report of my Cauſe, made by Mr. *Attorney General* to the King and Councel, a Writ was like to be granted : He takes a Coach on purpoſe, and rides away to *Hampton* Court, where the Councel was that day to ſit ; and deſiring to be called in when the Report of my Cauſe was made, by Miſ-repreſenting my Perſon and Cauſe, procured a ſtop to be put to the Writ of Error. ----- Sometime after this, He returns for *Briſtol*, where he boaſts of his great Succeſs in hindring my Writ of Error ; ſuppoſing that now he had me at his Mercy, and that I muſt come up to his Terms, or be undone. Therefore ſends me word, that except I would ſubſcribe to a Petition, acknowledging that I had been legally Convicted, there was no pardon or Writ of Error to be procured : but in Caſe I would do that, he would not Obſtruct but promote it.

This I refuſed to do, as judging that ſeveral illegalities had been acted in Proceedings againſt me. At length, about the 8*th* of this inſtant *Auguſt*, a good friend of mine came unexſpectedly to Town, who coming to viſit me in *Newgate*, and Commiſerating my Condition, reſolved to diſcourſe Mr. *Town Clark* about me, which he accordingly did. The *Town Clark* after much Diſcourſe, and many Complaints, told him what kind offers he made me, and that I was ſo ſtout, I would not Petition the King ; my Friend told him, he did dare to ingage for the contrary, and undertook to draw a Petition

which

which both of us ſhould like, which accordingly he did, and delivered it to the *Town Clark*, who with his own Pen altered ſeveral things, by Addition and Subſtraction. Agreeing, that if a Petition according to this model were conſented to, then he would prefer the ſaid Petition, either to procure a Pardon, or a Writ of Error. I conſented to the ſame, and cauſed it to be new drawn and prepared for him, when my Friend went out of Town, the *Town Clark* promiſed all Aid and Diſpatch, according to theſe Terms. The Perſon who new drew the Petition acquainted him that the Petion was drawn; which Petition was as follows.

To the Kings moſt Excellent Majeſty.

The Humble Petition of *Ichabod Chauncy* Phyſitian, Priſoner in the Priſon of *Newgate*, in Your Majeſties City and County of *Briſtol*.

Moſt Humbly Sheweth,

THat at a Seſſions held for the ſaid City and County, on the 9th Day of April *laſt paſt; Your Petitioner was Co.v cted upon the Statute made the 35th of* Eliz. *Entitul d*, An Act to retain Her Majeſties Subjects in their due Obedience. *That your Petitioner is adviſed, that th Court of Seſſions has ro Juriſdiction in that Cauſe. And alſo, that the F.ct ought to be drawn in Queſtion within two years; which in this Caſe was not for the ſpace of four Years and more. But notwithſtanding your Petitioner is Impriſoned, and is lyable to abjure Your Majeſties Realms and Dominions, and loſe his R al and Perſonal Eſtate; unleſs he Conform to the Lyturgy of the Church of* England *That Your Petitioner hath endeavoured to ſatisfie himſelf in ſuch Conformity, yet cannot. But hath always in all other matters behaved himſelf as a Loyal Subject to Your Majeſty, and ſhall always ſo do, if Your Majeſty will be pleaſed to extend Your Grace to him, ſo as to continue him Your Subject.*

These two Clauſes he added with his own Pen.

That Your Petitioner hath always been, and is ready to give Aſſurance of his Fidelity to your Majeſty and Government, by taking the Oaths of Allegiance and Supremacy, and is willing to leave his

He required these Terms before he would promise any Assistance which I thought better to yield unto, then to lye in a nasty Goal.

Habitation in the said City of Bristol, *if that be Your Majesties Pleasure.*

Your Petitioner most Humbly prays, That your Majesty would be graciously pleased either to grant Your Majesties gratious Pardon, or to give leave that your Petitioner may bring a Writ of Error to Reverse the said Proceedings against him.

And Your Petitioner (as in Duty bound) shall ever Pray, *&c.*

When he heard the Petition was ready, he seemed to demur, and to signify that something else must be done by me, before he could prefer or promote it; and accordingly the next Day sends me this following Letter.

Doctor Chauncy,

Sure he for got that he had before assented to my Loyalty asserted in my Petition.

I have of late been desired by some friends of yours, to be kind in assisting your Inlargement; but not without a sting in the Tayl, as if my malice to you, had been the single reason of your Confinement, without any sence of your Offence to the Law in that particular, or the fair Tryal and other legal Proceedings that you had for it, or any reluctancy for your often daring, and defyance of the Governours of this City, as often as you were called before them: In the first place, I call God to witness, I never had any malice against you; nor had I any motive so considerable to induce me to your Prosecution (that is the share I had in it) but the Apprehension that your Inclinations were devoted against, and your Interest very dangerous to the Kings Interest here; besides those many Arguments, I have of your particular prejudice against me for the sake of my Office; *and endeavours to supplant me even in that. This I don't lay to your charge. But if you will do any thing to give satisfaction of your behaviour for the future to the Kings Service: I will be so far from opposing your inlargement, that I will do what you never had Religion nor good nature enough to think on, which is, I will use my small endeavour to promote it.*

He had now forgot that I was a chief instrument to help him into his Office. For which I have been often enough reproached since.

Your Servant

John Romsey.

One

One that reads this Letter, and knows not the Gentleman, would imagine him a perſon intirely devoted to his Majeſties Intereſt, as if that were the Pole-Star by which he ſayles in the management of all his actions. How ſincere he may be in his affections to it, I'll not undertake to cenſure ; but *I* believe very many (and thoſe not Diſſenters) do queſtion his judgement in Proſecuting thereof ; as judging that diſcouraging the chief Traders of this City, by ſevere Proſecutions, on Penal Laws, too heavy Fines and Impriſonments, whereby ſome are forced to quit the City ; and others to withdraw themſelves from Trade, that they may live retiredly ; are very unintelligible methods to promote the ſame. Whether *by* this means the Trade of this ſometime flouriſhing City hath not been greatly abated, to his Majeſties great detriment, needs no other proof then comparing the Kings Cuſtoms in this Port ſince theſe things began, with what they were before : Which, if I am not greatly misinformed fall ſhort ſome years 20000 *l. per Annum* of what they were before; I verily believe did this Gentleman find by this management of Affairs, his own Intereſt did ſuffer proportionably, he would ſoon change his meaſures. But theſe things bring Griſts to his Mill.

Well as to the Letter the perſon to whom he ſent it, to convey it to me, writes me word after this manner.

SIR,

Mr. Townclark *hath ſent the encloſed, and expects your anſwer, I perceive if he like not your anſwer, he'l hinder your Pardon and Writ of Error.*

Whereupon I ſent him the following Anſwer, which I thought as modeſt as the matter would bear.

SIR,

That any of my Friends have been uſing endeavours for my Inlargement, I eſteem as matter of great obligation, they proceeding chiefly from their own good will towards me ; what expreſſions they uſed, (as of Malice being the ſingle Reaſon of Proceedings againſt me,) I know not, neither had they any ſuch Advice from me ; but if they ſaid that there was more than a little mixture of Prejudice therein, I believe they are not ſingle in their Sentiments ; and whether

ther divers Paſſages in the Management of my Proſecution gave not Suſpicion of ſuch a thing, I leave you to judge: But you call God to Witneſs of the contrary, therefore all Arguments of that ſort, muſt vaniſh; my often defyance and daring Carriage towards the Governours of this City, whenſoever called before them, (wherewith you charge me) hath been obſerved (for ought I know) by none but your ſelf. How fair my Tryal was, and how Legal the Proceedings againſt me have been, is fitter for more indifferent Perſons to judge, then either Mr. Rumley, *or my ſelf. And therefore I deſired a Writ of Error, which (I am told) you Obſtructed. Your Apprehenſions that my Inclinations were devoted againſt, and my Intereſt dangerous to the Kings Intereſt here, were altogether groundleſs; for neither word or deed of mine have ever ſignified any ſuch inclinations; if they have,* alledge them againſt me. *Your Apprehenſions of my prejudice againſt you for the ſake of your Office, are as groundleſs as the former; whatever I ſaid or did (which you judge was with a deſign to ſupplant you) was to your face, and that which you acknowledged true in my hearing. As to the latter clauſe wherein you expect I ſhould give ſatisfaction of my behaviour for the future, I know not what you mean by it; you know in my Petion, I declare my ſelf ready to take the Oaths of Allegiance and Supremacy, which I think are the higheſt obligations of fidelity any honeſt man can lay himſelf under; and as little Religion as I may be thought to have, when once I have taken them, ſhall look upon my ſelf more bound thereby, then by all pecuniary obligations. Sir, if you think fit (upon your own Propoſals) to prefer the Petition to which you agreed, and to uſe your intereſt toward my inlargement, you may be ſure it ſhall be thankfully acknowledged by*

He kenw nothing to alledge, when he agreed to the Petition.

Your Friend and Servant.

J. Ch.

He had no ſooner received this anſwer, but the very ſame day, *viz. Aug.* 15. after I had ſuffered eighteen weeks cloſe Impriſonment in a naſty Goal, (it being an adjourned Seſſions) ſends for me to Court. Being called to abjure, I craved leave to give ſome reaſons to the Court why they could not legally call me to it; and that

Firſt, Becauſe 'twould be contrary to an expreſs Statute in their

their own ſence. For upon my Tryal, when my Counſel objected that my Indictment was void, as being laid for a Crime committed above four years before, whereas the Statute of *Eliz.* 31. ſaith, *That no Indictment upon any Penal Statute ſhall be of force that calls in queſtion a Fact beyond two years*] 'Twas then anſwered, that that Law did extend only to thoſe Penal Statutes which did impoſe Pecuniary Puniſhments limited to the King, and not Corporal Puniſhments: Now if they made me abjure, I ſhould then forfeit my Eſtate by the ſame Indictment; contrary to the Law in their own ſenſe.

Secondly, According to this Statute of the 35th, before abjuration, I ought to have been Summoned thereto by a Juſtice of the Peace, which yet I had not been.

Thirdly, That they had Convicted me as as a Recuſant, and the ſame Statute ſaith, *That no Popiſh Recuſant ſhould be required to abjure by vertue of that Act*; they replyed that I was not Convicted as a Popiſh Recuſant. I told them I thought that if they did not find in any Statute mention of Proteſtant Recuſants, then it muſt be ſuppoſed that (*Coram Lege*) all Recuſants were Popiſh. But all theſe Pleas being over-ruled, I was forced to abjure. The Juſtices appointed me within three Months to depart from the Port of *Briſtol*.

I do deſire to aſign me *London* or *Harwich* but they refuſed both

Now having abjured, one would think the Penalties I had already ſuſtained, *viz.* the loſs of a very conſiderable Practice, eighteen weeks cloſe Impriſonment, the forfeiture of my whole Eſtate both perſonal and real; Baniſhment from all the Kings Dominions for ever might have ſurfeited the moſt exalted malice; but as though the Law on which *I* am Proſecuted had not been ſevere enough, before *I* depart the Kingdom, *I* muſt be further ſtigmatized by a kind of Remonſtrance preferred to the Grand Jury at our General Goal Delivery, which was about five days after my abjuration; The Paper our *T. Cl.* preſents to the Grand Jury, contained ſuch black Characters and high Charges againſt me, that they abſolutely refuſed to ſubſcribe it. Upon which refuſal many hard words of diſpleaſure paſſed from him to the Grand Jury. Whereupon they were deſired to draw up ſuch a Paper as they would ſubſcribe, concerning me; and accordingly, to gratify his importunity, they produced this following Declaration.

We

We whose Names are hereunto Subscribed, being the Grand Jurors for the Body of the City and County of Bristol, *in the Court of* Oyer *and* Terminer, *and General Goal-Delivery, holden the* 20th *of* August, 1684. *Do in the Names as well of Our Selves, as of all His Majesties Faithful and Loyal Subjects within this City, return Our most Hearty Thanks to this Court, and all others concerned in the Prosecution against* Ichabod Chauncy, (*late of this City*) *upon the Statute of* 35. Eliz. *for that to Our Knowledge during the time of his abode in this City, (which hath been for some Years) he hath been a great Zealot for the Factious Party, and by Reason of his Employment of Practising Physick; We have Reason to believe that he hath had very Advantagious Success, in gaining to their Cause, and Cherishing in it, very great Numbers of Proselytes. He was their Champion to fight out the Battels of that Party, whensoever it came in Question before Our Magistrates; by which means, though he got of them the Character of a stout Combatant, yet by the Magistrates of the City, he was still Reputed a sawcy Criminal. And this hath not only induced them and us, but may also every one that may come to the Knowledge of it, to be of the same mind, when they consider that he hath not only impudence to menace the deliberate, just, and temperate Proceedings of this Court, with a Libel; But also, to part from it with an Imprecation against it. And We do therefore Declare to this Court, and to all the World, That it is Our Opinion, that the Proceedings against Him, to the Abjuration of the Realm, was not only fair in all the Particulars thereof, but of absolute necessity, for the quiet and peaceable Government of this City, and for His Majesties Service.*

The plain Design of which in general, is partly to help Dun out of the Mire, by justifying the *Town-clark* in all his Proceedings against me; to load me with a Charge of such heavy Crimes, as may dash any Hopes of a Pardon, and blast my Reputation for the future, wheresoever I may go hereafter. Wherefore, I think all men would count me very unjust to my self, should I not endeavour to wipe of those grievous Scandals, which this Remonstrance hath unjustly cast upon me; which if not Answered, will for the future destroy my Credit, and so

ſo may undo both my ſelf and Family: And therefore cannot but make a few Remarks upon it.

First they ſay, *That in the Names as well of Our Selves as of all His Majeſties Faithful and Loyal Subjects within this City, We return Our moſt Hearty Thanks to this Court, and all others concerned in the Proſecution againſt* Ichabod Chauncy, *upon the Statute of* 35 Eliz.] There are 1000 (beſides Diſſenters) in *Briſtol* (and about it) that will neither concur with you in, nor thank you for your Thanks.

For that to Our Knowledge he hath been a great Zealot for the Factious Party.] 'Tis no new thing to have the beſt of men ſo Reputed, *Act.* 24. 5.

We have Reaſon to believe, by Reaſon of his Employment, he hath had very advantagious Succeſs, in gaining to their Cauſe;] I verily believe there is not one Diſſenter the more for me in *England.* (Unleſs my ſevere Proſecution have made ſome.) Neither can they name one (of thoſe many Numbers of Proſelytes which they ſay, I have made and cheriſhed) that I ever ſolicited to forſake the Church.

He was their Champion to fight out the Battels of that Party, whenſoever it came in Queſtion before Our Magiſtrates.] I was never before the Magiſtrates of that City, but when forced to it, and that in my own Cauſe, except once to vindicate my Wife, who was near five of the Clock in the Afternoon on a Sabbath Day, taken up in the Streets, and ſent to *Bridewel*; as ſuppoſing ſhe was coming from a Conventicle.

By which means he got of them the Character of a ſtout Combatant.] I never till now thought my Reputation had been ſo great among them for Valour.

Yet by the Magiſtrates of the City, he was ſtill Reputed a very ſavey Criminal.] If the Magiſtrates had ſo ill an Opinion of him, 'tis ſtrange they ſhould almoſt all ſo far Encourage him, as to make uſe of him, for a Phyſician to themſelves or Relations.

When they Conſider, that he hath not only Impudence to menace the deliberate, juſt, and temperate Proceedings of this Court with a Libel.] Produce any Perſon that ever heard me ſo menace the Court, and I'll be content to ſuffer the Puniſhment of a Libeller.

But alſo to part from it with an Imprecation againſt it.] The Words wherewith I parted from the Court were theſe: Mr. *Town-clark*, you have now had a full ſtroak at me; all the harm I wiſh you, is, that God may not have as full a ſtroak at you Living or Dying. If this be an Imprecation, let the World judge. Methinks ſome one in the Grand Jury, ſhould have known the juſt difference between a Deprecation, and an Imprecation.

Againſt it.] The words were by name directed to the *Town-clark*, and I never thought (till now) that the *Town-clark* had been the Court.

We Declare therefore, That 'tis Our Opinion, that the Proceedings againſt him, to the Abjuration of the Realm, was not only fair in all the Particulars of it] Sure now the *Town-clark* will be confirmed in his Opinion, that there is no need of a Writ of Error, ſince he hath the Opinion of the Grand Jury in Favour of all his Proceedings. But who beſides him, did ever value the Opinion of Grand Juries, in matters of Law?

But of abſolute neceſſity for the quiet and peaceable Government of this City;] Is he any whit altered from what he was formerly? If not! How came the City to be peaceably Governed while he was in it near eighteen years together.

And

And for his Majeſties Service,] His Majeſty is only then ſerved, when his juſt Laws are Executed, and not when His Subjects by Arbitrary Proceedings of his Miniſters are Oppreſſed.

Thus I have given a true and impartial Account, of my preſent Caſe: The main Deſign whereof, is not to caſt any undue Reflections on the Law, or the King and his Government; but to inform the World, that I am not the Turbulent, diſaffected, and diſloyal Perſon, which my Adverſaries have Repreſented me to be; and that my Cauſe was not managed with ſo much Evidence and Impartiallity, but that there was and is a juſt ground for me to expect (as a matter of right) a Writ of Error. But if after all this, I ſhall ſtill be denyed from men, either wilfully, or through Prejudice and Miſinformation, that which I judge to be my Right, I'll commit my Cauſe to Him that judgeth Righteouſly.

FINIS.

INDIA

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JOURNAL

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OF THE

LIFE

OF THAT

FAITHFUL SERVANT and
Minister of the GOSPEL of

JESUS CHRIST

Will. Caton.

Written by his own Hand.

LONDON,

Printed for *Thomas Northcott* in *George-Yard* in *Lombard-street*, MDCLXXXIX.

G. F's *Teſtimony concerning* William Caton.

IN the Year 1663. *William Caton* went to *Holland*; and not long after he had finiſhed his Teſtimony there, he Died, and ſoon after that, his Wife Died, and he left this Journal of Paſſages behind him, which was ſent to me, which I thought fit to put in Print, and Recommend to all them that knew him: for after he was Converted, he Preach'd the Goſpel of Chriſt, and ſtrengthened his Brethren. And you may ſee he was one like to the Converted Scribes in the Kingdom of God which brings forth things New and Old, And he was one like unto *Timothy*, who was an Example both in Innocency, Simplicity, and Purity in his Life and Converſation after he was Converted, for that did Preach as well as his Doctrine in the Churches of Chriſt. And whereas many have made a boaſt and a talk of Truth in the beginning, that never knew what it was, but in his Relation you may ſee both an Example and a Teſtimony of Truth in the Beginning, and how for many years he travelled many weary ſteps on Foot, both in *England*, *Scotland*, and elſewhere, in the Lord's Service. And his innocent Life Preach'd both Righteouſneſs and Truth where he came; and was a good ſavour to God, and in the hearts of People, and was one that had a care of Gods Glory and Honour, and the ſpreading of the Truth, and the Proſperity of it; and in it ſpent himſelf, and finiſhed his Teſtimony; who in his Life-time Writ many precious Epiſtles to Friends, beſides ſeveral Books. And in his Travels he had many Tryals and Exerciſes by falſe Brethren, Backſliders and Apoſtates. Beſides his perils by the Sea, and among the Prieſts and Profeſſors, but the Lord with his Eternal Arm and Power gave him Dominion over all. And as for his Oppoſers they withered and vaniſhed away; and after that he had finiſhed his Teſtimony, he died in the Lord and is bleſſed, *And Reſts from his Labours, and his Works follow him.*

Gooſeys *the 4th of the 6th Month*, 1688.

G. F.

Words

WHereas William Caton *saith, he received the Truth in Judge* Fell's *Family; Now the said Judge* Fell *was very serviceable in his day and time, to stop the rage of the Priests, Justices, and rude multitude, who often fell upon Friends, beat them and Persecuted them. For when I was laid for dead by the beating of the rude Multitude, near* Ulverston, *and afterwards in* Walney, *when the People rose upon me, and thrust me into the Sea, and after beat me down, and laid me for dead, and all this was for Truths Sake. And after Warrants were granted out against me, and I was had to a Sessions at* Lancaster, *and many Priests appear'd against me and Friends; Judge* Fell *and Justice* West *stood up Nobly for us and the Truth, and our Adversaries were confounded; So that he was as a Wall for Gods People against them. And afterwards he came to see beyond the Priests; and at his latter end seldom went to hear them in that Parish; and let a Meeting be in's House from 52. to his Death, and so there has been to this day; a Testimony of his sense of the Truth of God in his People, for which he has his reward of the Lord.*

G. F.

A JOURNAL OF Will. Caton's LIFE.

CHAP. I.

The infinite Mercy of the Lord God to him from his very Infancy: And how it was with him in the daies of his Youth.

THE God of my Salvation (who ſeparated me from my Mothers Womb) hath been pleaſed of his Infinite Love to ſhew mercy unto me from my very Infancy unto this preſent day, and hath through a ſecret hand kept and preſerved me from many of the Evils in the World, which befals the Children of men, and which many of them are overcome withal; yea, from my very Childhood hath he dealt exceeding gently, bountifully, and mercifully with me, and eſpecially ſince he was pleaſed to make known his heavenly

The Love of God to him.

Truth in me, and his eternal Salvation unto me. How ſhould I therefore forbear *to ſhew forth his praiſe, and to declare his wonderful Works?* To the end that others may learn to fear and know him, to ſerve and obey him, that their Souls may receive mercy from him as I have done, and praiſe and magnifie him in the Land of the Living: who is God over all, the Creator of all things, to whom be Glory, Honour and Dominion for ever and ever.

His Education.

When I was a Child, I was Nurtured and Tutored with ſuch a Fatherly care and Motherly affection, as my Parents at that day were endued withal. And while I was yet very young, my heart was inclining to Wiſdom and Underſtanding. And I being inſpired with a Divine Principle, did in thoſe daies ſometimes feel the power of it overcoming my Heart, and begetting tenderneſs in it towards my *Creator*, when I have ſtood muſing upon his handy work. And thro this *Divine Principle*, I was much reſtrained from ſome evil Vices which Children are prone and incident unto: But, alas, I knew not that, that which reſtrained me from the ſame was within me, tho a dread and fear I had upon me when I was liable to ſin againſt my *Creator*, which now I know right well, came thro the aforeſaid *Divine Principle*: Howbeit, I had alſo a fear upon me of *Reproof* and *Chaſtiſement* from my *Parents*; who, according to their knowledge, endeavoured to Educate me in *Vertue* and *Godlineſs*, and therefore did they *Inſtruct* me to *Pray* Morning and Evening, to *Read* often, and to go frequently to hear that which they called the *Word of God*. And great was their care to bring me up in the fear of the Lord (according to their ability and underſtanding) as alſo in good faſhion (as they called it) in the World, and therefore did they Educate me in ſuch Schools as the Country there did afford, and that for many years.

The effects of a Divine Principle.

His Parents care.

CHAP.

CHAP. II.

How when he was about Fourteen Years of Age, he went first to Judge Fell's ; *how he had his hearts desire there. At* Haux-head *he met with many Temptations, but the Lord was good to him. He returned again to Judge* Fells.

WHen I was about Fourteen Years of Age, my Father carried me to Judge *Fells*, there to learn with a Kinſman (a Prieſt) who was the aforeſaid Judges Son's *Preceptor*, and thereby I came to have an opportunity to be converſant with them that were great in the World ; and thro the mercy of the Lord, I behaved my ſelf ſo well among them as to the outward, that I found favour among the whole Family, even from the greateſt to the leaſt of them ; and was in due time promoted to be a Companion night and day to the Judge's Son, and did eat as he did eat, and lodged as he lodged, and went to the ſame pleaſure which he went unto, as to Fiſhing, Hunting, Shooting, *&c.* And in that day my heart was affected with my Condition. Foraſmuch as Providence had caſt me into ſuch a Noble Family, where there were ſuch ſweet Children, with whoſe Company I was more than a little affected. And in much pleaſure, eaſe and fulneſs I lived with them as my heart could well deſire : And in thoſe daies there remained an Integrity in my heart to God-wards, and often did I call upon his Name : And to that end, I would have lingred in the Chamber, until that the Judge's Son (with whom I lodged) was gone down, that afterwards I might go to Prayer alone, for my Soul deſired to have the bleſſing and favour of the Lord in them daies, in which there was ſatisfaction to be found, but not in the pleaſures which I followed, nor yet in the caſe and fulneſs in which I then lived.

His Integrity to Godwards.

And after we had learned ſometime together in the Judge's Family, we were removed to a School in the Country, at a place called *Hauxhead*, where I met with many temptations, and ſeldom good Company, but ſuch as were given to folly and wantonneſs.

The wonderful Love of God to him.

But the Lord was wonderful gracious to me: And oftentimes when I have deſerved nothing but ſtripes from him, hath he broken and overcome my heart with his *Divine Love:* ſo that I have often ſtood admiring his wonderful Mercy, his long Suffering, Forbearance, and infinite Goodneſs; for truly had his Compaſſion failed, I might have been deſtroyed in the ſins of my Youth; but bleſſed be his Name for ever, who had mercy on me.

And as *Providence* ordered it, we did not ſtay long at that School, but returned to Judge *Fells*, where it then was with me as beforementioned, ſo that I then begun to ſee pretty fair into the depth of what the World could afford.

And being then about Fifteen Years of Age, my heart begun pretty much to incline after Wiſdom, as alſo to ſeek after Knowledge, for in that Family there was a great profeſſion: And ſuch as could ſpeak of the Scripture, and could make Repetitions of Sermons, and paraphraſe thereupon, ſuch were held in Eſteem, and therefore I endeavoured much to retain the Heads thereof, but when my memory would not ſerve me to do as ſome did in that particular, I did uſe my ſelf to write much after the Prieſts, but that which I reaped thereby, could not give ſatisfaction unto my Soul, which in thoſe daies did, at times, hunger pretty much after the Lord.

How he wrote after Prieſts.

CHAP. III.

George Fox's firſt coming to Swarthmore; *the tendency of his Doctrin. How after his Convincement he left the School. What good opportunities he afterwards had, that he might grow in the Truth: And how abundantly they were refreſhed together, after the power of the Lord broke forth among them: And how Friends from far reſorted to them.*

Their firſt Viſitation at *Swarthmore.*

AND in the Year 1652. about the middle of the Fourth Month, was that faithful Meſſenger and Servant of the Moſt High (by Name *George Fox*) caſt among us, who declared unto us the way of Life and Peace. And among the reſt in that Family that believed his Report, I was one, who came

came finally to be affected with his Doctrin, tho at the first did as much admire at his Non conformity to our Fashions, Customs, Salutations, as Strangers at this day admire at our Non-conformity unto them, yet behold something in me did love him, and own his Testimony; and in due time I begun to find the Truth of what he spoke in my self, for his Doctrin tended very much to the bringing of us to the Light, which Christ Jesus had enlightned us withal, *which shined in our Hearts, and Convinced us of Sin and Evil*, and into Love with that, and Obedience to that, he sought to bring us, that thereby thro the Son we might be brought into Unity and Covenant with the Lord.

How Gods Witness was awakned, and what followed after.

And in due time the Witness of God came to be awakned in me, whereby my Sins came to be set in order before me, and to bring Judgment and Condemnation upon me by reason of them, but I being as the wild Heifer, which is unaccustomed to the Yoak, did seek to get from under it, as I often did, until that I come to know something of the power of God, which brought that wild nature in me (which was unaccustomed to the Yoak) into subjection: And so good was the Lord unto me, that I had not long heard the Truth till I came to be a Witness of the power of it in my self, whereby *the strong man was made to bow in himself, and the Keepers of the House to tremble.*

And then I had not left the School, but did go along with Judge *Fells* Son to the School; and he being somewhat Convinced of the same Truth, and somewhat touched with the same power at that time, it was the easier and the better for me: howbeit, we were often wild, vain and wanton, and sported our selves in folly, to the extinguishing of the good oftentimes in our selves. But such was the Love of God to me in them daies, that I was as surely pursued with Judgment, as I was overtaken with folly. And sometimes I would separate my self from the rest of my School-fellows, and get retired into some place, where I might wait upon the Lord, and ponder upon his marvellous Works. And when I was thus retired, and in singleness of heart waited upon the Lord, I received refreshment from him, but when I was drawn aside thro the provocation of my Companions, or the Temptati-

How he had his reward according to his doings.

ons

ons of the wicked one in my ſelf, then was I troubled and diſquieted in my own particular.

And in proceſs of time my Study become my burden, for when I was ſo much in trouble thro the Condemnation that was upon me, I was ſo much the more uncapable to make *Themes*, *Lattin Verſes*, &c. neither could I well give unto the Maſter the trivial Complement of the Hat, for I was then Convinced in my Conſcience of the vanity of it. And my ſpecial Friend *Margaret Fell* (the Judge's Wife) taking notice of my condition, was not willing to ſuffer me to go longer to the School than I was free, but cauſed me to ſtay at home to teach her Children, and to go along with her when ſhe went abroad, and to write for her, *&c.* which was a happy time for me ; for after that I left the School, I was alſo much exerciſed in writing of precious and wholeſom things pertaining to the Truth, whereby I came to have gallant opportunities to be converſant with Friends, in whom the life of Righteouſneſs begun to bud and ſpring forth, and they to grow in Love and Unity, with which my Soul was exceedingly affected, and very much I deſired to be one with them in it, (that I might ſhare with them of it) for my Soul was delighted with it and in it, far beyond what it could be with the pleaſures and delights of this tranſitory World.

And when I was about Seventeen Years of Age, the power of the Lord God did work powerfully and effectually in me, to the purging, cleanſing, and ſanctifying of me : and then I begun to ſee ſomething of the glorioulneſs of the Miniſtration of Condemnation, and of the goodneſs of the Word of Life, which was become as *a Fire in my Bones*, and *as a Sword and Hammer in my Heart :* And then I begun to be broken, melted, and overcome with the Love of God, which begun to ſpring up in my heart, and with the Divine and precious Promiſes that were confirmed to my Soul. Oh ! the preciouſneſs and excellency of that Day ! Oh ! the glory and the bleſſedneſs of that Day ! How, or wherewith ſhould I demonſtrate it ? or by what means ſhould I explain it, that Generations to come, and they that are yet unborn might underſtand it, and give glory unto the Lord *Jehovah ?*

A bleſſed and happy Day.

Oh the Love which in that Day abounded among us (eſpecially

cially in that Family) and oh the freſhneſs of the power of the Lord God, which then was amongſt us ; and the *Zeal* for *God and his Truth*, the *Comfort and Refreſhment* which we had from his Preſence ; the nearneſs and dearneſs that was amongſt us one towards another ; the ſights, openings, and Revelations which we then had ! I confeſs I find my ſelf inſufficient to declare theſe things to the utmoſt ; neither do I now intend to go about to deſcribe the multitude of them particularly : for then I might make a larger Volume by much, then now I am intended ; howbeit, my very heart is affected with the remembrance of them at this very day.

Things hard to be uttered.

And in them daies were Meetings exceeding precious to us, inſomuch that ſome few of us did commonly every night, ſpend ſometime more, ſometime leſs time in waiting upon the Lord ; yea, often after the reſt of the Family were gone to bed : But, Oh the comfort and refreſhment which we had together, and the benefit which we reaped thereby, how ſhall *I* declare it ? For if we had ſuffered loſs in the day time when we had been abroad about our buſineſs, or the like, then we came in a great meaſure to be reſtored again, thro the Love, Power and Mercy of our God, which abounded very much unto us : Howbeit, ſometime *I* was deprived of that ſweet Society (when my heart was with them) thro my going to bed ſo early with the Judge's Son, with whom *I* then did Lodge ; who for a ſeaſon was tender and hopeful ; but meeting with many Temptations, his heart was drawn aſide from the Truth, and his mind run after the delights and pleaſures of this preſent World.

How good it was to them to wait upon the Lord.

And when he came to be removed to another School, we came to be ſeparated, which was at that time no diſadvantage to me in one reſpect, tho looked upon by ſome to be a diſadvantage to me as to my outward preferment ; but in that day *I* could have chuſed much rather to have done any kind of labour pertaining to the Houſe, with the Servants that were in the Truth, than to have enjoyed the delights of this World with him, or any elſe for a ſeaſon : For my delight was not then ſo much as it had been in the vain, periſhing, and tranſitory things of the World, *but my delight was then in the Lord, in his mercy and loving kindneſs*, and to be with his People ; for the

A change wrought in him.

the ſake of whoſe Company *I* could have expoſed my ſelf to ſome pretty hard Employment, neither was it then too contemptible for me to become as *Amos*, *A Keeper of Cattle*, or as *Eliſha*, *To follow the Plow*; for indeed in thoſe daies *I* did enjoy and poſſeſs that which made all things eaſie and light to me. And Oh the abundance of living refreſhment, which *I* received from the Lord: it is hard for me to utter or declare the ſame to the utmoſt: For *I* was often overcome, overcome, with the Love of my Father, which did exceedingly break and raviſh my heart, and ſo *I* know it was with others of that Family. and of the overflowings thereof, did we Communicate one to another, to the comforting and refreſhing one of another; and truly willing we were to ſimpathize and bear one with another, to be helpful one unto another, and in true and tender Love to watch one over another. And, Oh the Love, Mercy, and Power of God, which abounded to us, thro us, and among us, who ſhall declare it? And hence came that worthy Family to be ſo renowned in the Nation, the fame of which ſpread much among Friends. And the power and preſence of the Lord being ſo much there with us, it was as a means to induce many, even from far, to come thither, ſo that at one time there would have been Friends out of five or ſix Counties; all which tended to the augmenting of my refreſhment, for by reaſon of my much Writing, it came to paſs that *I* eſpecially was much converſant with them, and thereby *I* had a priviledge beyond others of my fellow Servants, for *I* was frequently with dear *George Fox*, who as a tender-hearted Father (after he had begotten me thro the Goſpel) ſought to nurture me up in all Wiſdom, Faithfulneſs, and Righteouſneſs, to the glory and praiſe of my Heavenly Father.

Amos 7. 14, 15. 1 *Kings* 19. 19.

A time of Refreſhment was come.

True Love.

Why the Family at *Swarthmore* was renowned.

And on the other hand was *I* cheriſhed, and encouraged in the way of Life, by my entirely beloved Friend *Margaret Fell*, who as a tender-hearted Nurſing Mother cared for me, and was as tender of me, as if *I* had been one of her own Children: Oh, the Kindneſs, the Reſpect, and Friendſhip which ſhe ſhewed me, ought never to be forgotten by me.

M. F's great kindneſs to him.

CHAP.

CAAP. IV.

How the Word of the Lord grew in him. How he came to know the power and motion of his Spirit; by which he was called forth into the World, and often moved to go into Steeple-Houſes and Markets. And how the Sufferings he met with in them were but little to him. And how he was finally called out of that Family.

AND when I had thus *plentifully* reaped of the *Mercy* of the *Moſt High*; and that his *power* had wrought ſo *effectually* in me, to the *Redeeming of my Soul from Death*, then did his *Word of Life* begin to grow *powerful* in me, and ſeeing the *darkneſs* and *ignorance* ſo great, in which people were involved; my *Spirit was ſtirred within me*, and my *Earthen Veſſel* came to be filled with *Love* to their *Souls*, and with *Zeal* for *God* and his *Truth*. And about that time I begun to know the *motion* of his *power*, and the *Command of his Spirit* by which I came to be moved to go to the places of *Publique Worſhip*, to declare againſt the *Deceit of the Prieſts, and the ſins of the People*, and to warn all to repent, for I teſtified to them that the *Day of the Lord was a coming*. But, Oh the *weakneſs*, the *fear* and *trembling*, that I went in upon this *Meſſage*, *Who ſhall declare it?* And how did I plead with the Lord concerning this matter? For I looked upon my own *weakneſs* and *inſufficiency*, and how unfit I was in my own *apprehenſion*, for to encounter with *Gain-ſayers*, whom I knew would alſo deſpise my *Youth*. Howbeit, whatſoever I alledged by way of *Reaſoning* againſt the Lord, concerning this *weighty matter*, I could not be excuſed, but *I* muſt go, and *declare* what he ſhould give me to ſpeak, and his *Promiſe* was, *He would be with me.*

His firſt going forth into the world to declare the Truth

'Tis no pleading againſt the Lord.

Wherefore when *I* ſaw it muſt be ſo, *I* put on courage in the Name of the *Lord*; and having *Faith* in him which ſtood in his power, *I* next gave up to his *Will*, and went in *obedience* to his *Motion*. And when *I* came there, behold the *Conſultations* which before *I* had had were gone, and the fear of Man was departed from me, and *Strength*, and *Courage*, and *Bold-*

How marvellous are the works of God?

Boldneſs and *Utterance* was given me, ſo that I became (through him that ſtrengthened me) rather as a *Potent man* then as a *Stripling*, and that in the Face of the *Congregations*: howbeit my *Teſtimony* was by many little regarded, neither did they lay to *heart* what I *declared* among them, but ſome as *bruit Beaſts* fell upon me, and did much *abuſe me*, others *pittied me* and was much *troubled* for me, and ſometime they were much *divided* among themſelves, for ſome were *for me* and others *againſt me*, but in the midſt of them the *Lord* was with me, and his *mighty power did preſerve me*, and when I had cleared my *Conſcience* among them; I returned in much *Peace and Joy in the Holy Ghoſt*, *for my reward was with me.*

Multitudes divided.

And after that the *Lord* had fitted me for his *Work* as aforeſaid, I was much exerciſed in going to *Steeple-Houſes*, inſomuch, that there ſeldom paſſed a *firſt day* of the *week*, but I was at one, or another, and I was alſo often in *Markets*, where I was moved to *declare Gods eternal Truth*, which through his *Infinite Mercy* I was become a *Witneſs* of.

At the very inſtant it was given him what he ſhould ſpeak.

And though when I went to ſuch *places* as aforeſaid, I ſeldom knew what I ſhould ſay, till I came there, *yet behold* when I was to ſpeak, I never wanted *words nor utterance*, for to declare that which the *Lord gave me to publiſh*, but oftentimes on the contrary I had *fulneſs* to my *great admiration.* And the *Beating*, *Buffeting*, *Stocking*, *Stoning*, with the many *Reproaches* which I went through in them days, were little to me; Nay, not to be compared to the refreſhment which *I* had through the injoyment of the *Life*, *Power*, *and Love*, which the *Father had revealed in me*, and through which *I* was carryed through them and over them all. And by how much the more, that the *Lord* tryed me in them days, by ſo much the more, *I* came to experience his Loving kindneſs to me.

He was beloved of the Lords People.

And after that he came to *Honour* me with bearing his *Name*, and accounted me worthy to bear my *Teſtimony*, both in *publick* and in *private to his eternal Truth*, *I* had much favour and reſpect from and among his *People*, whoſe love abounded much to me, and *I* being ſenſible thereof, was very much ſupported and ſtrengthned thereby, in that Service which God had appointed for me, and called me unto in them days; and when it was over *I* returned again to the place of my Reſidence,

where

where *I* was diligent in my *I*mployment until that the *Lord* ordered me to other Service again, either to *Meetings abroad* on the *first days of the week*, or elſe to *Steeple-Houſes*, and the *Lord was with me*, *and his word of Life did often paſs powerfully through me*, and never did *I* go about any Service for the *Lord* (in which *I* was faithful) but *I* had alwaies my *Reward* with me. His Reward was with him.

And when *I* returned again unto that *Honourable Family* (the place of my *external abode*) *I* mean Judge *Fells* at *Swarthmore* in *Lancaſhire*, then was our *Refreſhment* very great together in the *Lord*, and with *rejoycing* did we ſpeak together of his *wonderful Works*, which in them daies were very *marvellous* in our eyes. And after that *I* had many *glorious daies* there, and ſeen many of the *wonderful Works* of the *Lord*, *in the fulneſs of time*, *according to the Will of God*, *I* was called out from among them there, the *Lord* having other *Service* for me abroad elſewhere. And then when it was the will of the *Lord* that *I* ſhould go, the *Judge* was much againſt it, being then very unwilling to part with me, but his *Dear Wife*, who could not well before give me up, was then made willing *freely* to *reſign* me up to the *Will of the Lord*, eſpecially upon ſo *Honourable Account*; for *I* left not them to go *ſerve other men*, but to publiſh the *Name of the Lord*, and to declare his *Eternal Truth* abroad.

CHAP. V.

How hard it was for them to part. How he went into Warwickſhire, *from thence to* Norwich, *and from thence to* London. *How mightily the Word of the Lord begun to grow there, and what great Service he and the Brethren had in that place, and elſewhere.*

AND in the Year 16$\frac{54}{55}$. in the eleventh *Month*, when *I* was about Eighteen years of Age, did *I* take my leave of that *Renowned Family*. But, Oh! the *Tears* that were ſhed among us at our parting. Oh! the *Prayers* and *Interceſſions* that were made to the *Lord*. And what *deep Impreſſion* our parting had upon our *Hearts*, who can *declare the ſame?* So *Ann.* 1655.

Their Love became manifeſt.

exceedingly were we *United* and *bound* up together, that it was very hard for us to *part* one with another. Howbeit, when we conſidered upon what *Account* it was, and that notwithſtanding our then *external parting*, we ſhould enjoy one another in the *Lord*, &c. then could we *give up to the Will of the Lord* ſo much the better in the things; and then *according to the Will of the Lord*, *in his Name and Power*, I ſet my face *Southwards*, and viſited *Friends* in *Lancaſhire*, and in ſome part of *Yorkſhire* and *Darbyſhire*, which Counties I paſſed thro into *Warwickſhire*, to a place called *Badgley*, where I met with many of the *Brethren*, who did *dearly own* the *power and the motion* of it, by which I was drawn forth into that *glorious Work*, and being very *ſweetly refreſhed together*, and *confirmed* in the *Faith* and *Power* of *God*, and encouraged to go on in that *glorious* and *honourable Service*, I took my leave of them, and went on in the *Name and power of the Lord* towards *Norwich* in *Norfolk* (being accompanied with another Friend) and coming to *Wellingbrough* in *Northamptonſhire*, we found ſeveral there newly *Convinced* of the *Lord's Truth*, with whom we were much refreſhed.

The Brethren owned his Call and Motion.

His Service at *Wellingbrough.*

And being thereupon the firſt day of the Week, it was upon me to go to their *Steeple-houſe*, where I had ſome *Liberty* (and but little) to declare the *everlaſting Truth of God*. And after that I returned to the *Meeting of Friends*, where the *power and preſence of the Lord God* was with us; ſo that a very ſweet, comfortable, and refreſhing *Meeting* we had. Howbeit, that day I and my Companion was *Apprehended*, and kept that night in *Cuſtody*; but the next day as *Providence* ordered it (while the Prieſt and ſome with him (as we were informed) were gone to get a Warrant to bring us before a Juſtice) we were by a certain Officer releaſed.

At *Norwich.*

After that we Travelled towards *Cambridge*, where we had a very good opportunity to viſit *Friends*; which having done, we paſſed on our Journey towards *Norwich*: And it being in the depth of Winter, and we travelling altogether on foot, it was ſomething hard to the outward man; but the *Lord* was with us, and his mighty power that upheld us, and carried us thro all, and thro Mercy we got finally well to *Norwich*; where there were ſeveral of our *North Country Friends* in Priſon, whom

whom we viſited, and with whom we were ſweetly Refreſhed.

And in the City we had a very large *Meeting*, unto which many People reſorted, and the Lord was with me, and gave me a Mouth and Wiſdom, *freely and powerfully* to declare his *Living Truth*: and at that time we were alſo in much jeopardy of being taken, but at that time the Lord preſerved us out of the Hands of unreaſonable men.

And at that City my Companion left me and returned towards the *North*, and after *I* had viſited *Friends and the Brethren* there, I went into the Country and had very good Service for the Lord; and in a ſhort time after I went to *London*, where I was very kindly received by Friends there, and we were refreſhed together in the Lord.

And not long after came ſeveral of the *Brethren* to the City out of the *North*, and other parts, and the *mighty power of the Lord God* was with us, and very much we were exerciſed; ſometimes in *Steeple-houſes*, and ſometimes in the Meetings of *Separatiſts*: for upon one Firſt day *I* was at two of their *Steeple-houſes* in the Fore-part of the day, and at one of them *I* had large liberty to ſpeak; and in the Afternoon *I* was at a *Meeting* of *Profeſſors*, where there were ſix that ſpoke one after another; and afterwards *I* had *liberty* to ſpeak freely among them without oppoſition or contradiction from any of them, and afterwards departed in peace. At London.

And about that time, *The Word of the Lord* grew mightily in that City, *and many were added to the Faith*; and many *Steeple-houſes*, and the moſt of *Meetings* in the City were viſited by ſome of the Brethren; for at one time there was Ten or Twelve of us (the Miniſtring Brethren) in the City that were moſt of us come out of the *North*, even plain, honeſt, upright men, ſuch as the Lord was pleaſed to make uſe of in that day, and very diligent we were in his Work night and day, labouring faithfully ſo much as in us lay, to exalt his Name over all, and to make his *Truth and Salvation* known even unto all.

Many Meetings we had about that time in the City, and much *I* begun to experience of the Faithfulneſs of the Lord to me, who furniſhed me according to neceſſity, and was plea-

ſed to give that which was ſuitable to the condition of the People unto whom I was to communicate it.

Joh. Stubbs and he met at *London*, and afterwards had much good Service together.

About that time *I* met with my dear Brother *John Stubbs*, who was alſo come up to *London* out of the *North*, and tho at that time we had little *outward Knowledge* one of another, yet *Providence* did ſo order it, that we became *Companions* and *fellow Travellers* together: And it was upon us to go into the *Country*, partly towards *Uxbridge*; and at a *certain place* within few *Miles* of *Uxbridge*, we had very good Service both in the *Steeple-Houſe*, and alſo at a *Meeting*, which was ordered upon our *coming* to that place, and the *Lord* was with us, in whom we were *ſtrong*, and our *word powerful*, tho in our own *eye* we were *weak*, and *contemptible* in the eyes of many.

And the *Prieſt* being moved with *Envy*, did *ſtir up the People againſt us*, ſo that thro his means we were *apprehended*, and carried before a *Juſtice*, but he being a *moderate man*, reaſoned *moderately* with us, and *perceived* our *Innocency*, diſcharged us. Afterwards we returned to *London* again with *Joy* and *Rejoycing*, when we ſaw how the *Lord* had been with us, and how *eminently* he had *appeared* (thro us *weak* and *contemptible Veſſels*) which we made known to the *Brethren* at our return, who when they underſtood it, *rejoyced* with us.

CHAP. VI.

John Stubbs *and he went firſt into* Kent; *how the Goſpel was Preached by them at* Dover, Foulſtone, *and* Hide; *as alſo at* Rumney *and* Lid, *both to Profeſſors and Prophane: and how many believed and were Convinced.*

Anno 1655. SOmetime after we ſtayed in the *City* where we had exceeding *good Service for the Lord*. And afterwards it was upon us to go into *Kent* towards *Dover*, which accordingly we did (upon the 13th. day of the firſt Month, $16\frac{54}{55}$.) in much weakneſs and Fear, we being but Young in the Truth, and hearing of ſuch Wiſe profeſſing men in them Parts, which we were to Encounter withal, howbeit in the Faith we went on, having Confidence in God, who had been with us, and who was with us.

And

And in due time we got to *Dover*, where we were as Pilgrims and Strangers, not knowing the Face of any in the Town. And after we had walked a while in the Streets, (being very much preſt and burthened in our Spirits) we took up our Lodging at an *Inn* or *Alehouſe*, where we had been but one Night, until the *Mayor* came to us, (having heard ſomething of ſuch men being in Town,) and he examined us, and it being on a firſt day in the Morning, he would have had us ſecured for that day, but having nothing againſt us, he could not well bring his purpoſe to paſs. Their firſt coming to *Dover*.

And after he left us, it was upon me to go to the *Steeple-Houſe*, where I had but little Liberty to Speak until I was haled out, but in the Yard I had ſome more Liberty to clear my Conſcience to the people.

And as for my dear Companion *J. S.* he was at the ſame time at the Meeting of the *Anabaptiſts* (ſo called.) And in the after part of the day, he was at the other *Steeple-Houſe*, and I was moved to go up to the *Caſtle* to the Meeting of the *Independants* (ſo called,) ſo that by that days Service the Report went not only through the Town, but alſo into the Country of us, and the Truth which we bore Teſtimony of.

And ſhortly after we had Liberty to have a Meeting in the *Baptiſts Meeting-place*, unto which many people reſorted, and the Lord was with us, and gave us a Mouth and Wiſdom, not only powerfully to declare, but alſo zealouſly to contend for the everlaſting Truth, which was then much oppoſed and gain-ſayed both by *Profeſſors* and *Prophane*: howbeit, ſome began to adhere unto it, and to be affected with it, and then did the Enmity begin to work in the hearts of People againſt us: And we were haled before the Magiſtrates, who examined us, and did uſe much means to get the Town cleared of us, and did therefore order that none ſhould entertain us upon a certain Penalty (as *I* take it,) whereupon we were turned out of our Lodging, but then had the *Lord* raiſed up one *Luke Howard*, (a *Shoomaker*,) who was become ſo loving to us, and ſo bold and valiant, that he undertook to Entertain us in his Houſe, (notwithſtanding their Order) where we abode ſeveral days, and had afterwards a Meeting or Meetings in his Houſe, and ſeveral at that time came to be Convinced of the Truth, They were haled before the Rulers.

L. H. Nobility.

Truth, whom we Commended to the Grace of God and left them.

They went to *Foulſtone.*

And after that we went from thence to a Town called *Foulſtone*, where we were kindly received by one *Thomas Nicoles*, his Wife and others, and ſome good Meetings we had there; the Prieſt of the Town and many others being preſent at ſome of them, and the witneſs of God was truly reached in ſome, and ſome were convinced of the Truth, and received it in the Love of it.

I was alſo at their *Steeple-Houſe*, but uncivily treated there, and but ſuffered to ſpeak little, until *I* was turned out violently by a deboach'd Fellow, but ſome that were ſimple and moderate were troubled thereat.

Their Service in the way to *Hide* and at the Town.

And when we were pretty clear of that Town, we Travelled towards *Hide*, and in our way thither we went into a *Caſtle* which ſtood by the *Sea-ſide*, where we were kindly received both by the *Captain* and his Wife, and there we had a Meeting or two among the *Souldiers* and others, and after that we went to the aforeſaid *Hide*: And it was upon us to go to their publick Place of Worſhip, even as we did, but ſoon after one of us began to ſpeak, we were violently haled out, but preſerved through the hand of the *Lord*, from being much harmed by the rude Multitude.

And it was much noted, how that he that was the violenteſt againſt us, had afterwards in a ſhort time, ſome remarkable Judgment which befel him, of which many took Notice.

In that Town the *Baptiſts* allowed us the uſe of their Meeting-Room, and at the firſt were pretty moderate and civil to us, but afterwards became (or ſome of them) our great Oppoſers, howbeit ſome there were in that place alſo which believed and received our Teſtimony.

Whatgood Service they had at *Rumney* and *Lid.*

Then we went from that Town further into the Country, and were at *Rumney* and *Lid*, where there were many high Profeſſors, and among the reſt one *Samuel Fiſher* (a very Eminent and able Paſtor among the *Baptiſts*) and it was upon me to go to the Meeting of the *Independants*, and upon my dear Brother, to go to the Meeting of the *Baptiſts* where he had good Liberty, the aforeſaid *S. F.* being then Speaking among them,

them, who (as it appeared) was ſo much affected with *John's* Doctrine, that after *John* had done, *Samuel* begun with his wiſdom to paraphraſe upon it with excellency of Speech, thereby to ſet it forth in his apprehenſion beyond what *John* had done, but at the Meeting where *I* was, they would ſcarce allow me any Liberty to clear my Conſcience among them.

After that we had Meetings in both places, and being one time at a Meeting in the Street at *Lid* (for the Friends Houſe would not contain the Multitude;) The Magiſtrates or ſome of them ſent to the aforeſaid *Samuel Fiſher*, (who was alſo preſent at the Meeting,) to tell him that we might have the *Church-Door*, (as they called it) opened to go in thither, but we refuſed to accept of it, and chuſed rather to continue our Meeting in the Street.

And the aforeſaid *S. F.* believes our report, with ſeveral more in them two Towns, who were Convinced of the Truth of God, which had not in them Parts been declared by any Friend before. *S. Fiſher convinced.*

CHAP. VII.

What gallant Service they had in the Country, eſpecially about Crambrooke *and* Stapleherſt: *how Meetings came to be ſetled in them Parts: Their good Service and great Suffering at* Maidſtone; *Their Tryals afterwards, and their narrow eſcape out of the hands of their Perſecutors.*

WE were alſo up in the Country about *Aſhford* and *Tenderden*, we had great Meetings, and ſtrong Conteſts by Profeſſours, who did more then a little oppoſe us, eſpecially in them two Towns; howbeit ſome we found that were ſimple and tender-hearted, in moſt places where we got Meetings. We were alſo at *Crambrooke* and *Stapleherſt*, where we found a very open people, that were very ready to receive, and to Imbrace the Everlaſting Truth, which we freely and powerfully (according to our Meaſures received) adminiſtred unto them, in the power and *Demonſtration of the Eternal Spirit*, and ſeveral large and pretious Meetings we had *Ann.* 1655. What oppoſition they had.

among them, and the Power and Preſence of the Lord God was much with us, in which we rejoyced together, *freely diſtributing of the word of Life unto them*, which at that time Dwelt *richly and plentiouſly in our hearts*, *and as we had received it freely, ſo we did diſpence the ſame freely.*

It was not Gold nor Money which they ſought

For tho there were them that would have given us both *Gold and Money* which ſome would even have forced upon us, yet we had not freedom to receive one Penny of them, for we told them it was not *theirs but them which were ſought*; and many were *Convinced and much affected with the Truth, which with joy and gladneſs they received.* And among them, as at other places, we ſought to ſettle and eſtabliſh Meetings, and to bring them that were *Convinced to wait upon the Lord in ſilence, in that Light of Life in themſelves, which we turned them unto, to the end that they might enjoy the ſubſtance of what they had profeſſed.* And accordingly Meetings came to be ſetled in moſt of the places before mentioned, which they that were *Convinced* kept after our departure.

After that, we were moved to go to a great Town called *Maidſtone*, and it being on a *firſt day of the Week*, we were in the fore part of the Day at a Meeting of the People called *Baptiſts* in the Country, and after we had declared the way of Salvation among them, we left them and went to the Town aforeſaid. And when we came there, it was upon my *dear Brother J. S.* to go to their publick place of Worſhip, and it was upon me to go to the *Meeting of the Independants*, which accordingly we did, and *John* he was taken at their *Steeple-Houſe*, and I the day following from my *Inn*, and were both ſent to the *Houſe of Correction* (*ſo called*) where we were ſearched, and had our Money, and our *Ink-horns*, and *Bible*, *&c.* taken from us, and afterwards we were *Stripped, and had our Necks and Arms put in the Stocks*, and in that Condition were *deſperately whipped*; and afterwards had *Irons and great Clogs of wood laid upon us*, and in that Condition they would have Compelled us to have wrought, ſaying, *he that would not work ſhould not Eat*, *&c.* And foraſmuch as they had *dealt ſo wickedly with us*, and that without any *Juſt Cauſe*, neither could they juſtly charge us with the *breach of any Law*, we were not free to Conſent ſo far unto their *Cruel wills* as to do their work; and there-

Their Perſecutors great Cruelty againſt them at *Maidſtone.*

therefore did they keep us without *Victuals for ſome days*, only a little *Water* once a day we had allowed us. (And it is to be noted, how that he that *Committed us*, and was the Chief agent in *Cruelty againſt us*, was a Noted *Presbyterian.*) And though the *Malefactors* that were there, would have given us of their Bread, yea the Women of the Houſe being moved with Compaſſion towards us, would have given us ſomething privately, but we were not free at that time to accept of either of both, until that they (by whoſe Order Proviſion was kept from us,) did give conſent that it ſhould be brought in to us, which finally he or they did, when that many in the Town began to be offended at their *Cruelty*, which they manifeſted towards us: and when they were made to *bow by the power of God*, (*who ſought to bow us to their wills*,) we were free to receive *Victuals* for our Money, and did Eat and were refreſhed. Truth got dominion.

The next day following, (after their Cruelty ſeemed to be abated,) they ſent an *Officer*, who did make Reſtitution of ſome of our things again which they had taken from us, but Burned ſeveral good *wholeſome Prayers*, and afterwards they parted us, and with *Officers* Conveyed us out of the Town, one at the one end of it, and the other at the other, which was no ſmall Tryal to us to be ſo ſeparated. And afterwards we were Conveyed from one *Officer to another* in the Country, and after that manner ſent us towards our Habitations in the *North*: But when I had been in the hands of about Twelve of them, they began to grow careleſs of their Order, and finally ſuffered me to Travel alone, which accordingly I did towards *London.*

And the day following I got well up to *London*, where I was more then a little refreſhed with the *Brethren*, and there I met with *my Dear Companion J. S. again to our great refreſhment.* And behold it came preſently upon us to return to the Town again, and to return again into that Country which was no ſmall Tryal to us; however *to the will of the Lord* we gave up, and returned again within two or three days. A great Tryal.

And when our *Grand Perſecutor at Maidſtone* heard of our return again, he ſent a *Hue and Cry after us*, and it being gotten Eight Miles into the Country, the *Officer came into a Friends Houſe where we had Lodged*, but were then at another

place: And it being on a *first Day* in the Morning we went to their *Steeple Houſe*, but the *Officer* was not then there, *ſo providence did ſo order it at that time we were preſerved out of their hands.* And afterwards we paſſed through the Country, Viſiting the *Brethren that had received the Goſpel*, who were confirmed in the Faith, and the more through our patient ſuffering.

Their Service at *Canterbury.*

And we were alſo at *Canterbury* where we had exceeding good Service, eſpecially among the *Baptiſts and Independants* ſo called, for we were at their Meetings and had pretty good liberty to *declare the Truth of God amongſt them*, and ſome there were that received our Teſtimony in that place alſo, who were *Convinced of the Truth*, ſo that there came to be a Meeting ſetled there alſo. We were likewiſe at *Sandwich* where I had ſome Service in particular among the *Dutch people there*, at their *Steeple-Houſe*, but at that time the Truth could but get little entrance in that place.

CHAP. VIII.

How he went to Calis *in* France: *his return to* Dover *again: how they determined to go for* Holland: *how they went from* Dover *to* Yarmouth *by Land, and afterwards into the* North: *and how they Viſited Friends there to their refreſhment.*

Ann. 1655. AND upon the 12th. of the 4th. Month, 1655. It was upon me to go over to *Calis* in *France*, which accordingly I did from *Dover*, and when I came there, and ſaw the place ſo much given to *Idolatry*, my Spirit was very much burthened and preſt within me: And in the power of the Lord I went to their high place of Worſhip, where ſome were Worſhipping before their *Dumb-Idols*, and I walked through by them, but could not well eaſe my ſelf with words to them, becauſe they could not underſtand me, neither could I then underſtand their Language, but the Lord afterwards made way for me to eaſe my Spirit, and to clear my Conſcience among ſome of them.

For after I had been ſome little time in the Town or City,

it

it came to be known to ſome of the Chief of the City, who deſired to ſee me, and to ſpeak with me, and ſome of them came down in Perſon to the *Key* to look for me, and underſtanding I was *aboard*, I was called *aſhore*, and was afterwards conveyed thro private places, *for fear of the rude Multitude*, (as he told me that was appointed to convey me) to a great Houſe, where ſeveral of the *great ones gathered together, to ſee me, hear me, and to ſpeak with me.* So that I had a very *gallant Opportunity to declare the Truth among them.* And a certain *Scotch Lord* (ſo called) was the *Interpreter*: And *pretious Dominion the Lord was pleaſed to give me over their vain Lights, frothy Minds, and Spirits*, which were very much addicted *to Lightneſs and Vanity.*

Whatgood Service he had at *Calis.*

And when I had had a very gallant Opportunity to clear my Conſcience among them, they ſuffered me to depart in peace. And ſoon after I was clear and free to return again for *England*, even as I did, and found my *dear Companion I. S.* at *Dover.*

And about that time it was upon *John Stubs* to go for *Holland*, and I was made very free in the Lord to accompany him, however ſome good Service we had afterwards in the Country, in our return towards *Graves-End*, and from thence we went to *Colcheſter*, and from thence to *Yarmouth* in *Norfolk*; and indeed as to the outward we were poor and feeble, yet full of power, and ſtrong in the Lord, howbeit very provident and ſparing in our Expences, of which *I* could ſay more then here *I* am free to inſert, yet neverthelefs the Lord did enable us to Travel day after day, and many a Mile upon a day, notwithſtanding our keeping of our Bodies ſo much under. Neither did we in them days want for Money, of which we might have had much plenty given us, but our hearts being clear and free from Coveting of that (as the Lord well knows,) we kept our ſelves therefore clear and free of it, for as we had received freely, ſo we were as willing to give freely, and that little which we had the Lord did Sanctify and bleſs to us, and our Reward we had always with us, in what place or Condition ſoever we were.

How it was with them in their Travels.

And after we came to *Yarmouth*, we waited there and in the Country thereabouts, the moſt part of three weeks for a paſſage

How they waited at *Yarmouth.*

paſſage for *Holland.* And finally an *opportunity* of a Ship ſeemed to preſent, as alſo of *Wind:* And we got abroad (tho not without ſome *difficulty*) in the Roads, which was ſetting Sail, but preſently after the Maſter came aboard, he perceiving what we were, would not carry us, but *forced us aſhore* again; which *diſappointment* (after we had *waited* ſo long) was no *ſmall Tryal* to us, and when we ſaw there was *little* likelihood of our *getting paſſage* from thence for *Holland*, we determined to go for the *North*; and after we had *waited* ſome time longer there, we *got paſſage* for *Sunderland*, having no ſmall *weight* upon us, which was the *heavier*, becauſe it was *Reported in the Nation* among *Friends*, *That we were gone Over-ſea.*

How he was refreſhed at *Swarthmore.*

And when we came into the *North*, I had *much deſire* in me to go to ſee my *dear and near Relations in the Lord* at *Swarthmore* and thereabouts, and *Providence* did ſo *order* it, that *I* had an *opportunity.* But, Oh! the *refreſhment* which we had at our *Meeting*, and during the time *I* ſtayed among them, it would be hard for me to *declare* it to the *utmoſt:* And dear *M. F.* (who had been as a *tender-hearted nurſing Mother* unto me) was more than a *little refreſhed* to hear how the *Lord* had been with me, how he had *bleſſed my Labours*, and proſpered *his work* in my hand; for all which *mercies*, together with many more, *We returned unto the Lord his praiſe, his due, and with joyful hearts offer'd unto him, the Sacrifice of Praiſe and of Thankſgiving.*

What good Meetings they had in *Biſhoprick.*

And when I had ſtayed ſome *little time there* (in which I was *refreſhed* both in *Soul and Body*) it was upon me to *return* again, to endeavour to accompliſh the aforeſaid *intended Journey* to *Holland:* And when the time of my *departure* was come, I took my leave of them, with much brokenneſs of *heart*, in which I alſo *left them*, and *viſiting* other *Friends*, I *returned* again into the *Biſhoprick*, where I had *left* my *dear Companion.* And afterwards we had ſome precious *Meetings together in them parts*, (which together with them we had had before) were of no ſmall ſervice: and being pretty clear of *them parts*, we *ſought* again to find out an *opportunity* for *Holland.*

CHAP.

CAAP. IX.

How they got finally to Flushing *in* Zealand, *and went from thence to* Middlebrough; *what Service they had there. How they went to* Rotterdam *in* Holland, *and afterwards returned for* England *again: and he finally to* Swarthmore.

AND coming to the *Shields*, we heard of a Ship that was intended for *Flanders*, which tho it was in the King of *Spains* Dominion, and pretty wide from *Holland*, yet we were willing to go along with her, hoping to get passage from thence, so going aboard of the aforesaid Ship, we got finally thro mercy to *Yarmouth* Roads again, where we found another Ship, that was *intended* for *Flushing* in *Zealand*, which being nearer unto *Holland* than *Flanders*, we Embarqued our selves in her, and in *due time*, *thro the mercy of the Lord*, did we arrive well at *Flushing*, where we came among a *People* of a strange *Language*, among whom we had but been a *little time* until our *Spirit* was stirred within us by the *power of the Lord*, *through which we were moved*, *to Proclaim his mighty day*, *and to publish his Eternal Truth*, *in and through their Streets*, *whether they could understand or no*, which we did *and his power and presence was with us*: and at that time, no man laid hands upon us, so after we had unburthened our Spirits, by easing them of the weight that was upon them, *through obeying the Lord*, we returned to our Lodging again. *Ann.* 1655.

How they Spoke in the Streets at *Flushing*.

And when the *first day of the Week came*, it was upon us to go to the *Congregation of the English and Scotch*, which accordingly we did, and when we came there many gazed upon us and wondered at us, *because of our Non Conformity to them*. But after we begun to Speak they were much stirred, some with Fury and Rage, and others with Admiration; but withal, they would not suffer us to Speak much, but hurryed us out with great Indignation, and some Violence was offered to us, *howbeit the Lord preserved us so that we received but little harm from them*, *blessed be his Name for ever more*. What further Service they had there.

The same day we went to another great City called *Middlebrough*,

brough, and got thither before their Afternoons Devotion was ended; and when we came there, it was upon us to go to the Meeting place, where the *Engliſh and Scotch did meet*, where we waited until the Prieſt had done, and afterwards one of us begun to Speak, but the Prieſt would not ſuffer us, Imagining at the firſt, (before he underſtood us well,) that we had come a Begging to the Congregation, but when he perceived the Contrary, he and others were ſo much the more againſt us, and ſome eſpecially were very violent againſt, us and did beat me much, and indeed *had not the Lord been with us, and preſerved us through his mighty power*, they might have done us much Miſchief, *but bleſſed be the Lord who was our keeper and preſerver.*

And at *Middlebrough.*

After that the Prieſt ſent for us to his Houſe, and reaſoned a while with us, but he was of ſuch a *lofty and ambitious Spirit*, (*as many of that Generation are,*) that the Truth could have little Entrance in him, or Entertainment from him; and after we had had other good Service in the City, and was become pretty clear of it, we Imbarqued our ſelves for *Rotterdam* in *Holland*, where (after ſome difficulty and hardſhip ſuſtained) we Arrived *through the mercy of the Lord*, but did not know the Face of any in that City, and when we had but been ſome few days in the City, it was known to ſeveral, and after ſome time we got a Meeting at an *Engliſh Merchants-Houſe*, unto which many *Merchants* (eſpecially) came, both *Dutch* and *Engliſh*; but Oh! Alas how did we ſuffer for want of a good *Interpreter*; for he that *Interpreted for us*, not being true and faithful, as to *Interpret* our words according as we Spoke them, but ſometimes (its like) otherwiſe; the Hearers or ſome of them eſpecially, came rather to be incenſed againſt us, than to be won or gained to the Truth, howbeit, the *witneſs of God anſwered to the Truth of our Teſtimony in ſome.*

How it was with them at *Rotterdam.*

But foraſmuch as there had been no *Friend before to declare the Truth among them in that City*, it was therefore looked upon as ſo much the ſtranger thing, and we were ſo much the more wondered at, but in due time, we had cleared our Conſciences, and born a faithful Teſtimony unto Gods Truth in that place, we departed thence and returned again for *Zealand*, where we took Shipping for *England* again. And

And after we had waited ſome certain time for the Wind, we had an opportunity, but met with a very ſore Storm at Sea, howbeit *the Lord preſerved us*, and we got well to *Burlington* in *Yorkſhire*, but was not permitted to go into the Town, becauſe we were come from *Holland* where (it was ſaid) *the Sickneſs then was*; nevertheleſs we ſaw our Friends, and were refreſhed in ſeeing one another.

What Storms they did meet with all by Sea.

And ſoon after we ſet Sail again, and when we came near *Hartlepoole* (the Wind blowing very hard) we loſt our Foremaſt, and was in ſome apparent danger, *But the Lord was pleaſed to preſerve us then alſo, and to aſſwage the violence of the boiſterous Waves thro his mighty power, in which we put our Confidence.*

And when thro mercy we were gotten well aſhore, we went up into the *Country* too among Friends, with whom we were *more than a little refreſhed in the Lord.* And after I had had ſeveral *Meetings* in the *Biſhoprick*, I went again into *Lancaſhire*, and coming to *Swarthmore*, I was *received with joy again in the Lord, in whom our refreſhment was very great*, and a very precious time we had afterwards *together*, whereby my very life was much refreſhed, *And therefore did my Soul magnifie the Lord, with the reſt of his Lambs and Babes in that place.*

CHAP. X.

How he was moved to go for Scotland: *what good Service he and his Companion had at* Berwick. *How they travelled from thence to* Edinbrough: *how they parted there; what extraordinary great Service he had afterwards in that City. How he was alſo at* Starling, Glaſco, *and* Douglas, *and afterwards returned to* England.

AND it was not long till I took my leave of *that bleſſed Family*, for I was to go for *Scotland*, towards which *Nation* we had felt ſome *drawings* before we were clear of *that Service beyond the Sea*; and having taken my leave in abundance of Love of my dearly beloved Friends at *Swarthmore*, I went thro *Weſtmorland*, and had ſome good *Meetings* among *Ann.* 1655.

Friends there, which at that time was of good Service.

And upon the 12*th* of the 9*th* Month, 1655. I went towards the *Biſhoprick*, in order to my going into *Scotland*; and when I came into the *Biſhoprick*, I met with my dear Companion *John Stubs* again, and when we had viſited the *Brethren and Friends* in thoſe parts, and had been truly *refreſhed together in the Lord*, we went afterwards into *Northumberland*; in ſome part of which we had very good Service, eſpecially in the Country about *Morpaſſe*. And about the beginning of the 10*th* Month, 1655. we were at *Berwick*, and upon the Market day, it was upon us to go into their Market, where we had ſome good Service. And upon the *firſt day* following, I was moved to go into *their great Aſſembly*, where none of our Friends had been but ſuch as had been impriſoned, and afterwards put out of the Town. Nevertheleſs, I was not therefore to be diſcouraged, but went in boldly *in the Name and power of the Lord*; And when the Prieſt had done, I ſtood up upon a Stall, and none ſeemed to make ſuch haſte to get away as the Prieſt; however, my mouth was opened in much power, and the Lord was pleaſed to give me much *Courage and Boldneſs*, and *indifferent good Liberty* I had to declare the *Truth*. And when I had done, the *Mayor* met me at the door, and took me by the hand, and delivered me to the *Sergeants*; but afterwards I was brought before the *Mayor* and *Magiſtrates*, and further examined by them, who finally ordered that *I* ſhould be turned out of the Town, which alſo came to paſs.

How they met again.

What great Service they had at *Berwick*.

He was put out of the Town.

And in the Afternoon *I* was at a *Steeple-Houſe* in the Country, where *I* ſpoke to the Prieſt, but he was furious, and called me *Mad Man*, and bid the people have me to the *Stocks*, and bind me hand and foot, with more ſuch like expreſſions, but none of the People would obey him, but *gathered pretty generally about me*, and were *pretty willing to hear the Truth declared*, tho they were a *ſottiſh ignorant People*. And afterwards *I* could not well *get* any Lodging among them for my Money; And in the *interim* (when *I* was wandering up and down, as one *deſtitute of a place* to lay my head, or to reſt and refreſh my ſelf in) there came a man out of *Berwick* for me, and *I* went along with him, and the Guard ſuffered me to paſs very freely into the Town again, where *I* met with my dear Companion *J. S.* again,

Suffered to return again.

again, who had alſo been in *great Service that day*, in the Forenoon among the *Baptiſts*, and in the Afternoon of *that day*, he did ſupply the *Meeting* which we had appointed; ſo *that day* we had *exceeding good Service*, and ſtayed afterwards ſome few daies in *that Town*, and had *another Meeting* or *two* there.

And afterwards we Travelled from thence into *Scotland*, towards *Edinbrough*, and tho our Travels were *great*, and our *Sufferings many* (both in the *inward and outward man*) yet the Lord by *his mighty power* ſupported us, and carried us *through them all:* And *that which made them the eaſier to us*, and made us the more capable *to diſpenſe with them*, was the *extraordinary Love and Unity*, in which *the Lord preſerved us*, inſomuch that I do believe ſcarce any of the *Brethren*, that Travelled abroad upon the ſame *Honourable Account*, ever *agreed better than we did*, or were more mutual in their *Service*, and in *other things incident to Travellers than we*, and therefore were our *Travels and Sufferings* ſo much the more eaſie to us, *thro him that bleſſed us, and with the right hand of his Righteouſneſs ſupported us, to whom be Glory, Honour and Dominion for ever and ever.*

How Love and Unity will make Sufferings eaſie.

And when we came at *Edinbrough*, we found things ſomewhat out of order there, *thro the unfaithfulneſs of ſome that were Convinced of the Truth*, but did *not order their Converſation aright*, neither did they *Live as became the Goſpel*, which we endeavoured to rectifie among them, ſo much as was poſſible, and *the Word of the Lord was effectual thro us among them, to the bringing of them into better order.*

And after we had been ſome *certain time together in that City*, it was upon my *dear Brother* to go to ſome other places, as to *Burnt-Iſland*, to *Ayre*, &c. and afterwards to return to *England* again: And there we parted in the *fulneſs of indeared Love, with much brokenneſs of Heart.* And after we parted I ſtayed ſeveral Weeks in that *City*, being accompanied with *another dear Brother* John Slee *by name*: And many gallant *Meetings* we had in the *City*, eſpecially upon the *Caſtle-Hill*, where many hundreds *heard the Truth of God in much power and plainneſs*, and often was the Witneſs of God reaped in many, and many were made to confeſs unto the *Truth*, ſo

How they parted.

Great Service at *Edinbrough* that *extraordinary good Service we had for the Lord*; for we did not only keep our *Meetings* upon the aforesaid publique place, but also we had often *Meetings* at one *William Osbornes*, who formerly had been a *Lieutenant Collonel*, but was then become *very zealous for the Lords Truth.*

And upon one time especially it was upon me to go to their *High-place of Worship* (the chiefest in the City) which accordingly I did, and after the Priest had done I spoke to the People, but was not suffered to speak much, until I was carried out with the press of the *Multitude*, which was indeed *extraordinary great.* And when I came out in the *Street*, there was a Guard of Souldiers set in readiness to secure me from the *Multitude*, and to *Conduct* me to the place where I desired to be, which accordingly with *their drawn Swords* they did, and after that I went in peace to the *Meeting of Friends.*

I was also *about that time with General* Monck (so called) and then he was seemingly *moderate*, and did hear me, and received such Paper from me, as I had to deliver to him.

How it was with him at *Starling.* I was also at *Starling* in *Scotland*, and at my going into the City, was carried to the *Main Guard*, and from thence I was sent to the *Governour*, who at first was *high with me*, but when I had spoke a *little to him*, and had given him something to *Read* he became more *moderate*; and I went from his House to the *English* Chaplains House, who was very *moderate* and *kind* in his way towards me: and after *I* had had *good Service among them*, *I* went to *Glascoe* another *great City*, and it was upon me to go to their *Great Cathedral*, where *three Congregations did meet at once.* And after they had all done, *I* had some *Liberty* to *speak to the Multitude in the Yard*, for the rude People were kept very much under by the *English* Souldiers, who were *pretty moderate towards me*, so *that very good Service I had at that time in that City.*

At *Glasco.*

I was at *another place* called *Douglas*, where *I* had *exceeding good Service*, both in the *Steeple-house* and elsewhere, but the *Priest* caused me to be *turned out of my Lodging*, and did what he could to hinder me from having any *entertainment* in the *Town*; but some *that lived a little from the Town*, were willing to receive me into their House.

And at *Douglas.*

Thus

Thus after *I* had had ſuch *exceeding good Service* both in the *City* of *Edenbrough*, and at the places aforementioned, *I* was *pretty free to return* again to *England*, which accordingly *I* did.

CAAP. XI.

How he viſited Friends in the Biſhoprick *and* Weſtmorland. *What good Service he and another Brother had in* Lancaſhire *and* Cheſhire. *How they were Impriſoned and Diſcharged. How he was in* Leiceſterſhire, *and* Cumberland, *and returned again into* Scotland.

AND when *I* came back into *England*, *I viſited Friends* in my return both in *Northumberland* and in the *Biſhoprick*, and had ſome *good Service* among them, eſpecially in the *Biſhoprick*, and afterwards *I viſited Friends again* in *Weſtmorland*, and *in due time* got well back to *Swarthmore*, where *I* was received as formerly, *even in the fulneſs of dear and precious Love, and I found the power and the preſence of the Lord with them as formerly*, and therefore was our *refreſhment together* again as it was wont to be. And *I* could truly ſay, *It was good to be there*, but the *Lord* having *much Service* for me abroad elſewhere, *I* could not ſtay long there, until *I* was *conſtrained* to *Travel* again *in the Work and Service of the Lord.* For,

How he was received and refreſhed at *Swarthmore.*

About the middle of the firſt Month, *Anno* $16\frac{55}{56}$. it was upon me, and another Dear Brother called *William Simpſon* to go down into *Lancaſhire* and *Cheſhire*, &c. to *viſit Friends*, which accordingly we did; and many *precious and ſerviceable Meetings* we had, and *the Lords heavenly power and preſence was much* with us, and very *good Service* we had both at *Warrington* and *Mancheſter*; and *I* was at *the great Independant Congregation* at *Stopard*; but *Eaton* their great *Paſtor* cauſed them preſently to *take me away*, ſo that *I* had very *little Liberty* among them. Afterwards *I* went to the *Meeting* at *Mancheſter*, and my Companion he was moved to go to the *Steeple-houſe*, but had but *little Liberty* to ſpeak, for he was taken thence, and was *turned out of the Town*; as he had been twice the day before;

A. $16\frac{55}{56}$.

fore: but that Night he come in again, and we had a good *Meeting in the Town*, as *I* had had the Night before at *Stopard*. And the next day many People followed us, thro *William*'s ſpeaking to the end of the *Town*, and there *I* had a *gallant opportunity to declare Gods Truth among them, and to them*, which with *pretty much moderation and attention they heard*.

How they laboured night and day in the Goſpel.

And upon the third day following, we had a *Meeting* at a place called *Sunderland*, and upon the fourth day another *Meeting* four Miles from thence, and upon the firſt day, we had a *gallant General Meeting* within four Miles off *Norwatch*; yea, Night and Day we *laboured in the Work and Vineyard of our heavenly Father, and our reward was with us.*

But it happened that we were put in *Priſon* at a place called *Congerton* in *Cheſhire*; howbeit, we did but remain there in *Priſon* ſome few daies, until *Providence* did ſo order it, that we were again releaſed. Time would fail me to relate particularly the extraordinary *good Service* which we had at that time in *Cheſhire*, *Lancaſhire*, and at *Leeke* in *Staffordſhire*, ſometimes in *Steeple-houſes*, ſometimes in *Streets* and *Markets*, and night and day frequently in Meetings, and in due time we were made free in the Lord, to return again after we had ſpent ſeveral weeks as aforeſaid, and always when I returned unto *Swarthmore* it was to me a place of refreſhment.

And about that time (as I remember) I took a Journey into *Leiceſterſhire to a great general Meeting which was appointed*, unto which many of the *Brethren reſorted*, and among the reſt there was *dear G. F.* whom I much deſired to ſee; *and a very gallant and pretious Meeting there was*, and afterwards I had ſome *pretious time with the Brethren*, and took my leave of them, and returned again into *Lancaſhire.*

But I had not been long there, until it was upon me to go into *Cumberland and Scotland again*; whereupon I took my leave of *Friends* in them parts, and went towards *Cumberland*: And on the 4th. *day of the* 3d. *Month*, 1656. I was at a Meeting at *Ambleſhead* cloſe by the *Chapel*, and ſeveral of the people was with us after the Prieſt had done: And in the Afternoon I was moved to go into the *Chapel* among them, but they were exceeding violent againſt me, and ſeemed to *thirſt much after my blood*, for they fell upon me, as if they would

His Service at *Ambleſhead.*

would have *torn me to pieces*, but their power was limited, *and I preſerved in the Arms of the Lord*, and indued with much Courage and Boldneſs to declare the *everlaſting Truth among them.*

Afterwards I went into *Cumberland*, where I had ſeveral good and precious Meetings among *Friends*, to the Confirming of them *in the Truth, and to my great refreſhment in the Lord.* And when I had viſited Friends in that County, I took my leave of them there, and went from thence to *Scotland* again, being accompanied by a *dear Brother* called *John Grave.* And we Travelled towards *Duglas* where we Viſited them few Friends *that were Convinced*, and had a Meeting in the *Steeple-Houſe-yard, where many heard the Truth declared in the power and demonſtration of the Spirit*, eſpecially in the Prieſts abſence, but when he was at his Devotion many of them left us. It was alſo in the *Steeple-Houſe* when the Prieſt was Catechiſing his Hearers, and ſometime when they could not Anſwer him I was ready to reply, and withal gave him ſome Queries to anſwer. And ſometime he ſaid he would anſwer them, and ſometime he ſaid he would not, but finally he broke out into a very great Rage and Paſſion, and cauſed the people to turn me out of my Lodging, and its poſſible would have done much more, if he had had power in his hand.

His Service at *Duglas.*

We Travelled from thence to *Edenbrough*, where we had ſeveral good Meetings, as alſo at *Leeth* and that openly upon the Street, and many reſorted to them, both of the *Engliſh* that were then in that Country, and alſo of the *Natives:* So that many precious opportunities, *we had to declare the Everlaſting Truth of God freely and powerfully among them, which accordingly we did.* And about that time I was not well in Body having oppreſſed it with ſore Travel, *howbeit the Lord was pleaſed to reſtore me again in a pretty ſhort time, even for the Service ſake.*

At *Edenbrough* and *Leeth.*

And when we were pretty clear of *Edenbrough* and *Leeth*, we Travelled towards *Starling City*, but when we came there, the people were ſo incenſed againſt us, that we had very much to do, to get Lodging for our Money, which finally ſome Souldiers procured for us.

CHAP.

CHAP. XII.

What great Service he and his Companion had at Starling, Glaſcoe, *and* Ayre; *Their return again to* England. *His Service afterwards in the* North. *His Journey into the* Weſt, *and what Service he had there.*

Ann. 1656. AND when the *firſt day of the week came*, it was upon us to go to their great *Steeple-Houſe*, which accordingly we did, and being there at the very time, when the Prieſt was going about to Swear ſome of them upon ſome occaſion, I was moved to Speak, and tell them, *how that Chriſt* (*the head of the Church*) ſaid, *Swear not at all*, but little more they would ſuffer us to ſpeak in that place. And afterwards we were carried before the Governour who was pretty high againſt us, and would even then have forced us out of the City, howbeit he was then prevented, *for the Lord had a very conſiderable Service for us in the afterpart of the day*, for then

At *Starling-* we had appointed a Meeting upon a certain Green, near the *Steeple Houſe* unto which a great Concourſe of people reſorted, and a very gallant, precious, and ſerviceable Meeting we had, *for the Lord was pleaſed to give us his word plentifully to Communicate to the people, freely and powerfully and his preſence was with us*, and his living Witneſs was reached in many which teſtified unto the Truth of what we declared, and little further oppoſition did we meet withal at that time, yet ſome of the people were ſo envious, and others fearful, that many of them durſt not entertain us, neither could we well get Lodging in the City that Night, ſo that we went out into the Country, and not without difficulty could we get Lodging there, for the *Scots* were prejudiced againſt the *Engliſh*, and they looking upon us, as if we had been ſome ſtragling Souldiers, were therefore the more afraid of us; yet providence did ſo order it, that we got well through the Country to *Glaſcoe*.

At *Glaſcoe.* And when we came there, we found the Governour (one *Colonel Aſhfield*) a very moderate man, and he ſent for me to his Houſe,

Houſe, and reaſoned very moderately with me, as alſo his Wife, (who is ſince convinced of the Truth, and he very loving to Friends;) his Chaplain was alſo friendly to us. And when the *firſt day of the week came*, it was upon us to go to one of their *Steeple-Houſes* which accordingly we did, and when the Prieſt had done, I begun to ſpeak to the people, but the Drums did beat, whereby the Souldiers were called away, and as for the *Scots they could not endure ſound Doctrine, but turned away their Ears from hearing the Truth.* At that City I was carried to the Main-Guard, where I had exceeding good Service among the Souldiers, who were very civil towards me, and in due time ſuffered me to depart in peace to my Lodging.

And when we had had very good Service in that City, and was pretty clear and free of it, it was upon me to go to another noted place called *Ayre* in the *Weſt of Scotland*, and it was upon my *dear Companion Jo. Grave* to go to another place, ſo that we parted for a ſeaſon, which was not a little Tryal to us *in that dark and barbarous Country.* And in due time I got to the aforeſaid *Ayre*, and it was upon me to go to their *Steeple Houſe* there alſo, where I had pretty good Liberty, there being many Souldiers, and through their Civility, I was civily intreated among them. At *Ayre.*

And after that I was clear of that place and the reſt: According to the will of God in due time I ſet my Face again towards *England*, and travelled many a Mile alone in that barren and rude Country, howbeit *the Lord was with me, and through his mighty power I was not only preſerved out of the hands of unreaſonable men, but alſo through his mercy, from the Sin and evil which abounded among their people, for which, my Soul hath cauſe to bleſs and magnify the name of the Lord, while I have a being.*

In due time afterwards I met with my *dear Companion* in my return to *England* to both our refreſhment, and then with chearfulneſs (after we were clear of that Country) did we return to *England* again: And when we got into *Cumberland* very large and precious Meetings we had, even as we had had before our going into *Scotland, and Friends were ſtrengthned and confirmed in the precious Truth*, which in them days did In *Cumberland.*

flouriſh and proſper very much, *and the Lords power and preſence was with us, through which we were carried on in his work and ſervice, in which our Souls delighted to be exerciſed.*

And when *I* had had ſuch exceeding good Service in *Cumberland*, *I* did afterwards viſit Friends in *Weſtmoreland*, and in due time got well back to *Swarthmore* again, where *I* was dearly received as in Months paſt, and after my great Travels, *I* always found that a place of refreſhment to me, *both for Soul and Body*: howbeit *I* was not permitted to ſtay much there, there being ſuch an effectual Door open abroad in the Countries, and therefore *I* was conſtrained *through the Love of God which dwelt richly in my heart*, to labour ſo much the more diligently, for *I* knew it was *good working while it was day*.

And in the *mean* when *I* was at *Swarthmore*, we had not only many precious Meetings there, but alſo ſeveral abroad in the Country thereabouts, near unto their *Steeple-Houſes* and *Chapels* in that Country: *ſo that many heard the Truth of God plentifully declared, both of them that believe and of them that periſh*; and indeed a glorious and precious time we had to make known unto people the *way of Salvation*, *and what the Lord had done for our Souls*, *and many believed and were Converted, and brought to ſerve and worſhip the Lord in Spirit and in Truth.*

A glorious day.

But *I* had not been long in theſe parts, until it was upon me to go towards *Briſtoll*, and further *Weſtwards* ſo far as *Cornwell*; whereupon *I* took my leave of Friends at *Swarthmore* in abundance of Love and tenderneſs, (in which we were wont to meet and to part,) and travelled with a *dear Companion* whoſe Name was *Walter Clements* accordingly as it was upon me, and many Brethren and Friends we viſited in our Journey to their and our great refreſhment, and in due time (through mercy) got well to *Briſtoll*, where *I* was more than a little refreſhed with Friends, *to ſee how the Truth proſpered among them*, and what large and gallant Meetings there were both in the City as alſo in the Country thereabouts, and freely was *I* moved to communicate of the overflowing of the Love and power which dwelt in me to them, which tended to the comforting and refreſhing of many: and after we were refreſhed *together in the Lord I* left them, and went on my Journey

At *Briſtol* and thereabouts.

Weſt

Weſtward (for I was determined to viſit ſome of the Brethren that were in Priſon in *Lanciſton* Goal in *Cornwell*) and ſeveral Friends I viſited as I went (travelling then moſtly alone and afoot alſo) *But the Lord was with me, and through his goodneſs I got well to my Journeys end*, where I was more than a little refreſhed with the Brethren. I went out alſo into the Country where I had ſome very good Service; and afterwards returned to the Priſon again, where my refreſhment was ſo much, *that my Cup was even made to overflow*, there being at that time dear *George Fox*, and ſeveral other Friends, Priſoners there: of whom in due time I took my leave, even in the fulneſs of indeared Love; and returned again out of thoſe Parts.

CHAP. XIII.

How he was apprehended at Totnes, *and ſent through the Country with a Paſs; how freed and afterwards travelled in the* South, *and how it was with him in thoſe days.*

ANd about the latter end of the fifth Month, or the beginning of the ſixth 1656, *I* was at *Plymouth* where *I* viſited Friends, and after *I* had had a Meeting among them, *I* travelled into the Country, and being refreſhed with Friends in *Plymouth* as alſo in the Country, *I* came finally to a place called *Totnes* in *Devonſhire*, where upon my coming into the Town *I* was apprehended, and carried before the *Mayor*, who threatned to have the Whip laid upon my Back, (though without cauſe,) but providence did order it otherwiſe, for others of the Magiſtrates were more moderate, and when they examined me the Prieſt was preſent, and a very gallant opportunity I had, to bear a large and faithful Teſtimony unto the Truth, which accordingly I did, *for indeed the Lord was much with me, and it was given me in that very hour, what I was to ſpeak.* *Ann.* 1656

That Night they kept me Priſoner, and the next day they ſent me away with a *Paſs from Tything-man to Tything-man*, or from *Conſtable to Conſtable*, and thereby *I* had a gallant opportunity to declare the Truth to people in the Country as *I* tra-

travelled. For when *I* had come into a Town, and was in the Officers hand, many people that heard of it came out of their Houſes to ſee the *Quaker* as *I* was called, and ſome were pritty tender and loving, aad others were otherwiſe, however *freely I did declare the Truth among them as I was moved*, and in due time *I* was freed from that intanglement by a Country-man that would trouble himſelf no further with me, but gave me the *Paſs*, and let me depart in peace.

Afterwards *I* got well to *Tanton* in *Sommerſetſhire*, where *I* viſited Friends, as elſewhere in the aforeſaid ſhire, and in due time *I* got well to *Briſtol*, where *I* found ſeveral of the Brethren as *Francis Howgill*, *John Audland*, *&c.* with whom *I* was more then a little refreſhed, *for the Lords preſence was with us, and his heavenly power was amongſt us, ſo that we were not only a refreſhment one unto another in the Lord, but many were refreſhed through us, and we all in the Lord, whom our Souls did magnifie and praiſe.*

His refreſhment with the Brethren.

And when we had been ſweetly refreſhed together among Friends at *Briſtol*, we went into *Wiltſhire*, and were together at a great General Meeting; after which we parted, in abundance of Love and Unity; for I was to go into *Kent*, and they elſewhere.

And when I came to a place called *Baſingſtoke*; there did I happily meet with my dear Brother and former Companion *John Stubs*, and another dear Brother called *William Ames* was with him, who had been together in *Holland*; but they being Travelling *Weſtwards*, and I *Eaſtwards*, we had but little time together; howbeit, in that little time we were together, we were truly refreſhed one in another; and afterwards in the antient brotherly Love, parted again. And I travelled along my Journey, being much as alone, but indeed the Lords heavenly preſence was with me; and ſeveral good and precious Meetings I had in my Journey to mine and Friends great refreſhment in the Lord.

How he met with *J. S.* and *W. A.*

And finally thro mercy *I* came well into *Kent*, where *I* went from place to place, viſited ſuch (eſpecially) as before had received our Teſtimony; and many precious and large Meetings *I* had in the County, and the Lord was very much with me, who furniſhed me plenteouſly with his Word and power; in-

His ſervice in *Kent*.

insomuch, that *I* stood admiring at sundry times, from whence *I* had that fulness, and it was not by me only, but by many more, who looking with the eye of reason upon my earthly *Tabernacle*, or *outward man*, could not expect any great thing from me, being then but about twenty years of age, neither ever had *I* been in much profession, until *I* was Convinced of the Truth of God, yet plenty of heavenly things the Lord was pleased to open in me, and thro me, to the end that *I* might Communicate the same to the Multitude, which sometime being great: *I* was ready to say within my self, *Where shall I have wherewithal to satisfie all these?* And when *I* looked out at my own weakness and insufficiency as of my self, *I* was ready to faint within my self, but when *I* looked only at the Lord, and put my confidence entirely in him, *I* was strong and Couragious.

For the Lord shewed me by his eternal Light upon a time when *I* was even bemoaning my own weakness, and groaning under the sense of the weight of the burthen of the Service and Work of the Lord; saying, or thinking within my self, *Oh! such and such* (meaning the ablest and wisest of the Brethren) *are so and so fitted and furnished, that they need not care what Service they are called unto: But as for me, I am so simple, I am so weak, and I never have any thing before-hand, neither do scarce ever know when I go into a Meeting of several hundreds, what I shall say, or whether any thing or nothing.* And even when I was full of those and such like reasonings, The Lord shewed *me* (*I* say) *how they that had much had nothing over, and they that had little had no lack*, even as it was with the *Israelites* of Old. For the Brethren that were wise and eminent, who had received much from the Lord, behold there was so much the more required of them: so that of all they had, they had nothing over, but what they were to employ in the Work and Service of God. As for my own part, *I*, who was so little in my own eyes, and so mean and contemptible in the eyes of others, *I* had no cause to complain; for tho *I* was often, that *I* knew not what *I* should say when *I* went into a Meeting; yet even in such a Meeting, hath the Lord been pleased to give me his Word so plentifully, that thro him *I* was enabled to speak two or three, yea sometimes four hours in a Meet-

Nota.

Meeting with little or no intermission; and often it hath been with me, That as *I* knew not before the Meeting what *I* should speak in the Meeting, neither could *I* well remember after the Meeting what *I* had spoken in it; and yet had plenty and fulness, tho *I* was often daily at Meetings; and not only so, but in the Evenings also; and the Lord he gave fresh supply alwaies out of that good Treasury, which affords things both new and old.

Now these things *I* rehearse not for my own praise, but do say, *Not unto me, not unto me* (that have nothing, but what *I* have received) *be the praise, but unto the Lord alone*, who is the giver of every good and perfect Gift.

And *I* can truly say, that which *I* received from him, *I* delivered unto his People: And no small Favour, Love, and Esteem, *I* had from them and among them; so that the Lord (whom *I* faithfully served) was pleased to give me even what my Heart and Soul desired, and an exceeding glorious day *I* had of it, and did much rejoyce in the Lord, notwithstanding my great Travels and sufferings; all which, thro him, were made ease to me; neither were they much to me, with all the perils and dangers *I* went thro, both by Sea and Land, in comparison of the power and presence of the Almighty, which did so sweetly and eminently accompany me in those dales. And after that *I* had had exceeding good service in *Kent*, and elsewhere in the Country where *I* had Travelled, *I* went up to *London*.

A glorious day.

CHAP. XIV.

How he was moved to go for Holland. *How it was with him in his Journey. And what good Service he had in that Country. How he was in* Zealand, *imprisoned there; and banished from thence with another Friend.*

Ann. 1656. ABout the beginning of the Seventh Month, 1656. *I* being at *London*, with several of the Brethren, we had at that time pretty much disturbance in our Meetings in the City, by some troublesome and unruly Spirits, who were gone from the

the Truth into extremes, and tho we suffered by them, yet we were refreshed together in the Lord, and one in another.

And about that time it was upon me to go over for *Holland*, unto which I was given up in the Will of the Lord; howbeit, I was then but weak in body, having gotten a Surfeit thro Heats and Colds in my Travels, as it was judged; nevertheless I was in readiness (tho in that weak condition) to take the first opportunity, and very much I desired to have had a Companion along with me, if providence had so ordered it, howbeit, I went finally alone; and did meet with some wicked and uncivil men in the same Vessel in which I went over, some of which did in their folly abuse me, but before we got over to *Holland*, we had a pretty fore Storm, and as to outward appearance were in pretty much danger. And at that time great was the fear and anguish that came upon them that were so wicked: And even then did the Lord raise me up (in whom my Faith and Confidence was.) And it was upon me to speak to them in their distress, and then the Witness of God was near and ready to answer to the Truth of what I spoke. And the goodness and mercy of the Lord to me, in that Storm was very great, thro whose hand we were preserved, and finally (thro his mercy) brought well to our desired Haven, blessed and magnified be his Name for ever and ever.

And when I Landed at *Dort*, I do not know that I could speak three words of their Language, and so was much preist in Spirit, and sorely loaden with the weight of iniquity, which fell heavy upon me, and being I wanted an *Interpreter*, therefore was my burthen the greater. And from *Dort* I sailed to *Rotterdam*, where I found some few that had heard the Truth and in some measure received it; howbeit, I staied not long there neither, for my drawings were pretty much to *Amsterdam*.

How he suffered for want of their Language.

And thro the good hand of the Lord I got finally well thither (where *John Stubs* and *William Ames* (my dear Brethren) had been before) with another Friend) and very good Service they had had among the Professors there. And some had received their Testimony, and the Truth in the Love of it, and such with gladness and joy of heart received me.

And

And the Lord made my Service effectual among them for the Eſtabliſhing and Confirming them in that living Truth, which they had heard and believed. And there were ſome among them that could underſtand me, and interpret that which *I* ſpoke to the reſt, ſo that very good Service *I* had among them for that little time *I* ſtayed among them, which was not long, till it was upon me to return to *Rotterdam* again. In the mean time, a young man came over from *England* that went with me, who could underſtand both *Engliſh* and *Dutch*; but when *I* was at *Rotterdam* he left me for a while; and in the mean time, *I* was much ſtrained for want of an *Interpreter*; but there being one that could ſpeak ſome Latin, *I* ſpoke ſometime in that Language to him, and he did interpret it to the reſt. But, Oh my Sufferings at that time was exceeding great in that Country, and that in divers reſpects; and they were augmented thro ſome forward and unruly Spirits that were Convinced, but run out into extremes both in Words and Writings, whereby both the Truth, and they that lived in it, came to ſuffer much. And as for my part, *I* had fainted thro weakneſs and Sufferings, had not the Lord by his mighty power upheld and preſerved me.

At that time few or none of the Prieſts Proſelytes came at our Meetings, but ſeveral high conceited Profeſſors both at *Amſterdam* and *Rotterdam*; and ſeveral of them were more apt to take upon them to teach others, than to receive Inſtructions from others.

How he was at the Jews Synagogue.

I was alſo at the Jews Synagogue at *Amſterdam* upon one of their Sabbath daies, and ſtaying moſt of the time of their Worſhip, *I* beheld the manner of it, which was very ſtrange in divers reſpects; neither would they admit of any Diſpute in their Synagogue; but after their Worſhip was ended, *I* and another Friend had ſome pretty good Service with ſome of them in one of their Houſes; but they are a very hard, obſtinate, and conceited People in their way. And when I had ſtayed ſome time at *Rotterdam*, it was upon me to go to *Zealand*, which accordingly *I* did about the latter end of the Eighth Month, 1656. and the aforeſaid young man went along with me. And when we had been ſome daies at *Middlebrough*, the aforeſaid young man went to ſome of their

Meet-

Meeting-places in that City and was apprehended, which I finally understanding went to visit him, and they perceiving that I was his Companion, secured me also.

And afterwards we were very late in the Night Examined, and after our Examination we had three or four Souldiers to Guard us, and a place appointed for us where we might lie. But quickly after we were laid down, we were called up again in great hast, and were carried from thence to the Prison, about the 11th. or 12th. hour at Night, and put us in two distinct places, which caused my sufferings to be the greater, and that the more, because I could speak little or none of their Language. And there I remained some days (being weak in Body,) but in process of time, we were brought before the Council, and were severally Examined, but returned to Prison again.

And it seems they ordered (by what followed,) that we should be sent for *England*, which accordingly we were. For soon after a *Coach Wagon* was brought to the Door, for to carry us to the Water-side, and several Souldiers were also provided to Guard us. For the City seemed to be as in an Uproar, and the rude Multitude did Rage exceedingly, as they would have torn us to peices, *but the Lord was with us, who was our chief Keeper*, though there were divers others, some in the *Wagon* with us, and some that went on foot along by the *Wagon*. And according to their Order, they brought us on Board of a Ship of War, where we were kept Prisoners, near upon two Weeks, being confined to an open cold Room, and the Men were so hard-hearted towards us, that they would not allow us so much as a bit of Sail-Cloth to lie under us, or above us, so for the most part of that time, we lay upon the bare Boards in very Cold Stormy Weather, so that our Sufferings at that time were great, *both in the inward and outward man.*

The rage of the Multitude at *Middlebrough.*

But Oh *how is the goodness and mercy of the Lord to be admired*, for even then, and while I was in Prison, when I was so hardly used, even then I lay, did my strength grow much, and I recovered my health in a great measure again, even to my, and others admiration, and thereby I came to have further experience of the *goodness and mercy of our God, for which*

How the love and power of God appeared.

my Soul hath cause to bless, praise, and magnify his Name for ever.

CHAP. XV.

His Arrival in England. *His good Service afterwards for the Lord in the* South. *His return again for* Holland. *His Service there, especially at* Amsterdam, *and how he and* W. A. *were in* Gilderland.

Ann. 1656. ABout the middle of the ninth Month (56) we got well thro mercy unto *England*, and about the same time came up to *London*, but had extraordinary pain in our Feet after we came to lie in warm Beds, having lain so long in cold Weather in our *Stockings* and *Shooes*, but meeting with many of the Brethren there, my refreshment on the other hand was great among them, and in that good Service which (so often as I came to the City) I had in the City.

And when I had been about two weeks in the City, it was upon me to go down into the Country, and when I was travelling alone in *Surry* (near *Rigate*,) a wicked Murtherous Fellow came out of a House, and fell upon me as if he would forthwith have Murthered me, *but the Lord delivered me out of his hands*, and afterwards I went to the Meeting of Friends that day, and after that I had exceeding good Service in *Sussex*, especially among a people that were called *Seekers*, who were mostly Convinced not far from *Lewes*; I was also at *Stening*, *Arrendal*, *Chichester*, *Portsmouth and Southampton*, at all which places I had exceeding *good Service for the Lord*; as also at other places both in *Hampshire*, *Sussex*, *Surrey*, and *Kent*.

An abuse.

And upon that day called *Shrove-Tuesday*, I had a Meeting at the *Eastside* of *Sussex*, where there had never been any of Friends before, and the rude Multitude came with their Drum Marching up to the House, like men ready for Battle in a desparate manner, as if they would have pulled the House down over our heads, and I was moved to go out to them, and asked them, what they wanted, they said QUAKERS, I told

The rudeness of the Multitude.

told them I was one. And it was upon me to ſpeak in much plainneſs to them, as I did, and in much power, *and preſently their Countenance fell, and fear ſurpriſed them, and with ſhame and confuſion they withdrew, not having power to harm any of us, bleſſed be the Lord, who in them days did eminently appear for us, as often he hath done ſince, and therefore have we cauſe to put our Confidence in him to the end.* About that time I had much excellent good Service for the Lord in thoſe parts, and in due time, when I was free of the ſame I returned again to *London.*

But I had not ſtayed long there, until it was upon me to return again for *Holland*, howbeit ſome very good Service I had in it, and in ſome part of *Surry*, in the *interim* before I was perfectly clear and ready to take Shipping, for about that time there was an effectual Door open in and about the City, *and many of the Brethren were there, and a very precious opportunity we had together, to all our refreſhment in the Lord.*

And in due time way was made for my going over, accordingly as it was upon me, *and in the fulneſs of dear and precious Love, I took my leave of Friends and the Brethren at London, and in due time thro mercy I arrived well at Rotterdam*, and underſtanding there that *William Ames a dear Brother was at Utreck*, I haſtned thither, where I found him *in good Service for the Lord, both to his and my refreſhment.* And entering into diſcourſe with him, I underſtood how he had been in Priſon at *Amſterdam* with another Friend, and how they were turned out of the City, &c. Nevertheleſs accordingly as it was upon me I went to the aforeſaid *Amſterdam* (*though bound in Spirit.*) And coming thither about the middle of the ſecond Month, 1657. I came there in a very ſeaſonable and needful time, for Friends being but young, and having had a pretty ſore Storm, were ſomewhat ſcattered, and ſcattering, being diſcouraged and frightned, thro the indignation and wrath of the Magiſtrates and Prieſts, which was ſomewhat kindled againſt them, and I made it my work to gather them together again, and to eſtabliſh them ſo much as was poſſible *in the eternal Truth*: And beſides what they had met with from the Magiſtrates, &c. There had been a bad inſtrument among them, that had bred much diſcord and diſcention among them, but

Ann. 1657.

How it was at *Amſterdam.*

thro the mercy and goodneſs of the Lord, they came in due time to be reſtored again into Faith and Confidence, Peace and Tranquility in which they kept their Meetings: But as for the Profeſſors, they were high and Conceited, and would ſcarce believe that a greater Light was ſprung up in any part of the World, then what was ariſen among them, neither could they well endure to receive inſtructions from ſuch as would not, nor need not be inſtructed by them. There were alſo at that time many Stumbling Blocks laid in the way of the ſimple, and many obſtructions the Truth met withal in that place, and therefore was my burthens the more, and my ſufferings the greater; but the Lord was with me, and the right hand of his Righteouſneſs, that upheld me, glory be to his holy Name for ever and ever.

The Conceit of Profeſſors.

When I had ſtayed there for the moſt part of ſeven Weeks, I left Friends there for a ſeaſon, having had very good Service in that place, not only at Meetings, or the like, but about getting Books Printed and Publiſhed, which were of very good Service in that Country.

Afterwards *I* went with my dear Brother *William Ames* thro ſome of the principle Cities in *Gilderland*; howbeit our movings were eſpecially to a place called *Zutphen*, a City out of which *W. A.* had been baniſhed before: And when we came there we went to the Meeting-place of the *Menoniſts* (otherwiſe *Baptiſts*) but when we ſhould have gone in, they bolted the door of us, and would not ſuffer us to come in among them. And *William* being pretty well known in the City, the rude Multitude gathered about us, and to avoid the occaſion of a Tumult, we withdrew out of the Streets to the Walls of the City, and very many people followed us. And as we were moved and allowed of God, ſo we ſpoke in his power to the making known of his eternal Truth; and a very good opportunity we had thereunto upon the Walls of the City, from which we withdrew when we were free; howbeit, the baſer ſort of People were very rude in throwing Stones and Clods at us; but the Lord did ſo preſerve us, that we received little harm thereby.

W. A. and his Service at *Zutphen.*

And in the Afternoon there came very many people to us out of the City to our Lodging: where we had alſo a very good

good opportunity to declare the Everlasting Truth freely among them, and to disperse many Books in their own Language, which to that end we had brought along with us; and several there were that received pretty good satisfaction. And my dear Companion had proposed to have stayed there some time, but the Magistrates being moved with envy, would not suffer the People to entertain him; besides they took it as a great presumption in him, that he would dare to return again thither, after he was banished from thence. Moreover, they threatned, that if the *Baptists* came at us they should be served in like manner; which threatnings, together with what they had done before, did keep the people much in fear and slavery, that they durst not appear to vindicate that which they were Convinced of.

And after we had such good service there, and in them parts, *I* returned again to *Amsterdam*, where my service consisted much in keeping things in as good order as was possible; and likewise in getting Books Printed and Published; and in several other respects.

CHAP. XVI.

His Service in several Cities in Holland; *and the Love of God to him and Friends there. His return again to* England; *&c.*

I was also at the *Hague* (the place at which the head Court is kept for the *Seven Provinces*) but little entrance there was for the Truth to be gotten, tho some good service I had with some in that City. I was also at the City of *Dort* (when the Plague was pretty much there) where I found some two or three that were somewhat loving; howbeit, there was also little entertainment for the Truth in the place, and therefore was my suffering the greater. *An.* 1657.

I went also sometime to the City of *Utrick* to visit them that were Convinced, where I had now and then good Service, and pretty fine Meetings (but in those daies I spoke mostly by an interpreter.) And when the Magistrates and Priests came to understand how that the Truth seemed to get some enterance

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in that place, their enmity begun to increaſe againſt it, and they gave forth an order, How that thoſe that entertained us, and had Meetings at their Houſes, ſhould from thenceforth neither entertain us, nor have any more Meetings in their Houſes in pain of being turned out of the City, or of being Arbitrarily puuiſhed, which threatningsdid terrifie ſome, and cauſed ſome to draw back howbeit not at all.

A ſevere Order.

I was alſo at the City of *Leyden* (where their great Univerſity is) and there a Baptiſt Woman received me into her Houſe, whoſe Husband was a *Papiſt*, and there I was allowed to have a Meeting, even in their Houſe, unto which many ſorts of People reſorted: And the Truth being there a new thing, and very ſtrange, I met with no ſmall oppoſition, and that eſpecially from the *Papiſts* and *Baptiſts*, both which ſorts were ſtirred and offended; the more, becauſe the Man and Woman of the Houſe, who came both to be Convinced; and a Meeting in due time to be ſettled and eſtabliſhed in that City, where oftentimes (as alſo in other places) I had good Service for the Lord and his Truth; and moſt commonly, when my Service was over in the Country, I returned again to the City of *Amſterdam*, which was a place of great Concernment, and where there was a more conſtant Service than in other parts in that Country, and in due time there was an addition to Friends, for the number of them was increaſed, and their Meetings were kept in very good order, and for the moſt part pretty peaceable, and the goodneſs and mercy of the Lord abounded much to that remnant that were gathered. Howbeit, ſometimes the rude Multitude was tumultuous and troubleſome at our Meetings.

His ſervice at *Leyden*.

And once eſpecially there were many rude People gathered together, who doubtleſs had much wickedneſs in their Hearts, and ſome of the worſt of them came into our Meeting Room, and ſought preſently to lay violent hands on me, and to have done much miſchief to me and others, but the Lords power prevented them, and preſerved me and Friends, even to our admiration, for I was through Providence caſt into a Houſe in the preſence of the rude Multitude, who if they had not been as it were ſmitten with blindneſs, and reſtrained through the power of God, they might have executed their fury upon

A Deliverance.

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me and the reſt, but he that was in us (who by his heavenly power preſerved us) he was greater than he that was in them, who could in their madneſs have devoured us at once: but bleſſed be the Lord our God, who very often ſhewed mercy unto us, and did very plenteouſly at ſundry times, with his heavenly preſence, and infinite loving kindneſs, even abundantly refreſh and comfort our Souls and Spirits, infinite praiſes be to his Name for ever and ever.

How long he had ſtayed in *Holland*.

And when I had ſpent above a year in the ſervice of the Lord in the *Low Countries*, (but eſpecially in *Holland*) in which time I had alſo writ two or three Books at the leaſt, I was free in the Lord to return for *England*, which accordingly I did thro *Zealand*, where I wrote the Book called, *The Moderate Inquirer*, &c. And in due time I got well to *London*, thro the mercy and goodneſs of the Lord, where I found many of the Brethren; and ſeveral precious Meetings we had in and about the City, even to our great refreſhment; for about that time the Truth did multiply, grow and ſpread, and many were added to the Church, and came to receive the Goſpel.

How it was with the Lords Servants, and how they were exerciſed.

For in them daies the Lord indued his Servants and Handmaids with very much power and wiſdom from above, and they went on in his Name, Preaching the Word of Life, both in ſeaſon and out of ſeaſon, not only in the Meetings which they were moved to appoint, and which Friends duly kept, but alſo in Steeple-Houſes, and Markets, in Streets and Highwaies, or elſewhere, whereſoever, whenſoever, or whoſoever was moved of the Lord to publiſh and declare his living Truth.

Some Service in *Surry*.

And when I had been ſome little time in *London*, I went into *Surry* to ſome General Meetings there, near *Rygate* and *Kingſtone*, where I was more than a little refreſhed with Friends, and they with me, in the power and preſence of the *Lord God*, which was often eminently manifeſted amongſt us, to the comforting and refreſhing of our Souls and Spirits.

CHAP.

CAAP. XVII.

How he was with Friends at a General Meeting in Bedfordshire. *How afterwards he returned into the North, and what excellent good Service he had there.*

An. 1658. AT the time called *Whitsuntide*, *Anno* 1658. there was a *General Meeting* appointed in *Bedfordshire*, at one *John Crookes*, unto which I went with Friends from *Kingstone*, and unto which many hundreds of Friends resorted, and some of the Brethren came from most parts of the Nation, and great was our refreshment together in the Lord.

And when it had continued about two daies, there came some Troopers, howbeit did then apprehend few or none, tho some were in Jeopardy; and afterwards we parted, and went every one as he was moved, some *Eastward*, and others *Westward*; some *Northward*, and others *Southward*: But I and a dear Brother, and former fellow Servant, whose Name was *Thomas Salthouse*, we went towards the *North*, and visited Friends in our Journey, and came finally thro mercy well to *Swarthmore* in *Lancashire* (the place of our former Residence) where we were received with joy and gladness, and indeed great was our refreshment in the Lord, as it wont to be in that place. And divers precious and gallant Meetings we had there and thereabouts, which tended not only to our own refreshment, but to the refreshment of many more, whose hearts and Souls were made truly glad, thro the power and presence of the Lord God which did accompany us.

Lancashire.

And after I was abundantly refreshed at *Swarthmore*, and with Friends thereabouts, I went into *Westmorland* (according as it was upon me) about the latter end of the Fourth Month, in the aforesaid year 1658. where I had some very good Service among Friends at and about *Kendall*. And afterwards I went out of those parts into the *Bishoprick*, where I had several large and precious Meetings, but one very large, gallant *General Meeting* especially, upon a certain *Moore* in a convenient place for Friends to come to from several parts of the County:

Westmorland.

Bishoprick.

And

And the Lords power and heavenly preſence was very much with me that day, even to the confirming of them that had believed in the everlaſting Truth, and to the Convincing of them (that were there preſent) that were giving and deſiring in their hearts and minds after the Truth.

And after the Meeting I went to *Durham*, where that night afterwards I had a very good Meeting, for in thoſe daies it was common with us (while ſuch an effectual door was open) to get Meetings in the Evening, beſides that which we had had in the day time, for we were freely given up to ſpend and be ſpent in the Work of the Lord, which in that day did proſper exceedingly, to our joy and refreſhment in the Lord.

And when I had had very good ſervice for the Lord in the *Biſhoprick*, I went in ſome part of *Northumberland*, and viſited Friends there, and afterwards from thence to *Carliſle*, where I had very good Service; as alſo elſewhere in the County of *Cumberland*, where I had many precious and gallant Meetings; for in that County, there would have come many hundreds to a Meeting; and our Meetings were commonly very peaceable, and the Lord was extraordinary good unto me, and gave me his word plentifully to publiſh and declare in the power and demonſtration of his eternal Spirit, to the confirming of many that had believed in the everlaſting Truth of God. *Cumberland.*

And after I had viſited Friends and their Meetings in that County, and was clear thereof, I returned again into *Lancaſhire* to the aforeſaid *Swarthmore*, where I was wont to find Friends in the ſame Love, Life and Power in which I left them; and it was very common to us, and with us (thro the mercy of the Lord) to be plentifully refreſhed together in and thro the ſame; and therefore had we many joyful and bleſſed days together, the remembrance of which doth even unto this very day ſweetly refreſh me, eſpecially when I feel the ſame Love and Life freſh in my ſelf, which then was, and yet is the Author of our living refreſhment. *Swarthmore* a place of refreſhment.

And in the *interim* when I was at *Swarthmore*, it was my manner (together with others of the Brethren) to go from thence to Meetings in the Country thereabouts, ſometime among Friends, and ſometime to freſh places, where it may be, there had ſcarce ever been a Meeting of Friends: for I made

it my ſole work to be found doing the work of God, unto which he had called me, and for which he had in meaſure fitted and qualified me, bleſſed be his Name for evermore, who never ſuffered me to go without my reward.

CHAP. XVIII.

His Journey into the South; and his Service in the South; as alſo in ſome part of the Weſt. His return to London, *and what great Service and refreſhment he had there.*

Ann. 1658. ABout the latter end of the Sixth Month, *Anno* 1658. I took my leave of that Honourable Family and Friends thereabouts, and accordingly as it was upon me, ſet my face Southwards again, viſiting Friends in ſome part of *Lancaſhire*, *In Cheſhire.* and eſpecially in *Cheſhire*, where I ſtayed about a week or more, where I had ſeveral good and precious Meetings to Friends, and my great refreſhment in the Lord.

Afterwards I went pretty readily to *London*, where I found ſeveral of the Brethren, and an effectual door open and Friends generally well, freſh, lively, and very open and tender: And *London.* extraordinary good Service I had about that time in the City, and the Lord was pleaſed to give me much dominion, and even fulneſs out of the everlaſting Treaſury, which freely thro him that ſtrengthened me, I communicated to them whoſe Souls were breathing after the Lord.

And when I had been about two weeks, or above, in and about the City, I went down into *Kent*; *Kent.* where I alſo found an open door, and many freſh deſires in people after the Lord; and many precious Meetings I had alſo in that County, which were of great Service for the eſtabliſhing Friends in the Truth that were Convinced; and for the gathering in of others, that were hungring and deſiring after the Truth.

Suſſex. I went out of that County into *Suſſex*, where I alſo viſited Friends, and had ſeveral precious Meetings among them; and travelled along pretty near unto the Sea Coaſt, ſo far as *South-* *Hampſhire.* *hampton*, where I had alſo gallant Service among Friends; and after we had been plenteouſly refreſhed together, I took my leave

leave of them as in other places, and visited Friends at *Winchester* that were there in Prison. And afterwards I travelled Westwards into *Sommersetshire*, where I visited Friends and some of their Meetings; and being sweetly refreshed among them, I went afterwards to *Bristol*, where I had some exceeding good Service, as also in some parts of the Country thereabouts among Friends; and it was no small matter of joy and rejoycing to me to see the Truth of God so to prosper and flourish, as I saw it did in that my successful Journey, and in due time I returned to *London* again by *Reading*, where I also had visited Friends, and had reaped there refreshment as well as elsewhere; for in all those Travels the Lord had been with me, which even made them (together with the service which I had in them) very pleasant and delightful to me. And many precious and peaceable Meetings I had, and the Lord gave me utterance in power and much Authority, to declare and publish his Name and Truth in, all which redounded to his praise which was his due, and which my Soul did freely render unto him, who was the fulness it self, from which all my fresh springs did flow.

Sommerset shire.

Bristol.

Reading.

And after I had had some very good Service in that City, as before, to the augmenting of my refreshment in the Lord, I passed down into *Kent* again, about the 20th of the 9th Month, where *I* had very good and precious Service for the most part of a Month, and afterwards *I* returned to *London* again, where *I* was determined but to have stayed a few daies, when *I* went thither, but the Work of the Lord was so exceeding great in it, and Meetings so full and so many, that it was even hard to get out of it again in a short time, for indeed in those daies the Truth did mightily prevail and prosper; and not only in that City, but in the Country about; as also in many parts of the Nation.

Kent.

How the truth prospered.

After that time *I* spent some Months in those Southern parts, where especially there was such an effectual door open. And oftentimes in great Service for the Lord *I* was exercised both day and night, in which the Lord even made my Cup to overflow.

And at that time called *Easter*, there was a General Meeting appointed, especially for the Ministring Brethren, who resorted

Ann. 1695. *A general Meeting.*

ted unto it from ſeveral parts of the Nation, which was at the *Bull and Mouth* near *Alderſgate* in *London*, upon the Fifth of the Second Month, 1659. and which was very large and exceeding precious, even to the refreſhing of many hundreds. And in the after part of the day we had a very great Concourſe of People which reſorted to our Meeting Place at *Horſlydown* in *Southwark*, where (within and without doors) it was thought ſome hundreds might hear the Truth declared that Afternoon; with which many were much affected, and great was our rejoycing and refreſhment, which we had in the Work and Service of the Lord, in which we were abundantly refreſhed together. And in that great Aſſembly did our Souls even with one accord, and with one conſent, praiſe and magnifie the God of our Salvation. And in few daies after, Friends departed out of the City again, their end being fully anſwered, for which they came together.

CHAP. XIX.

How he was moved to go for Holland; *the ſtrait of things there; his return again for* England, *and what deliverances he had in his return.*

Ann. 1659. AND about that time it was upon me to go for *Holland*, and ſo in due time I took my leave of Friends and Brethren there, and in much brokenneſs of heart, Love and Unity we parted, and in order to my going over, I took my Journey towards *Colcheſter* there to take Shipping, which accordingly I did, after I had had ſeveral large and precious Meetings, for the Wind being contrary, I ſtayed there, and thereabouts near upon three weeks, in which time I had very good and excellent ſervice, *for indeed the Lords heavenly power and preſence was much with me, as in other places, not only to my refreſhment, but to the refreſhment of many more in the Lord.*

Colcheſter.

And finally, *when the Lord made way for it*, I went aboard, and we ſet Sail, but the Wind proving contrary we put in at *Harwich*, whereby I came to have an opportunity to ſee Friends there alſo. And on the firſt day of the Week, I had a gallant Meeting

Harwich.

Meeting there, unto which there came not only many Friends out of the Country, but there were also many people that were no Friends, who seemed to be pretty much affected with the Truth when it was declared unto them; but when *I* had Spoke about an hour or two, the Master of the Vessel came and called me away, for he was determined to set Sail, *then I committed them to the Grace of God* and went aboard, and its like thirty or forty Friends might follow me to the Ship-side in Boats, *such was their love to me, to the admiration of the Spectators.*

And in due time *through the good hand of God* I got well over to *Rotterdam*, where *I* visited Friends, as also elsewhere in the Country, where *I* found things pretty well as in reference to the Truth, and Meetings pretty peaceable, and about that time Strangers did come more frequently to our Meetings than formerly: And if things had not been carryed in much Wisdom, we might have been often in Tumults, for there were them that watched for Iniquity, and were ready to do mischief, thinking that if the Magistrates would not meddle with us, as we then were; yet if they could but procure an Uproar or Tumult at or about our Meeting Places, that then we should be punished as Uproar-makers. Yet notwithstanding the evil Conspiracies of the wicked, the Lord was exceeding good to Friends, and very gently, and compassionately he dealt with them, and they did grow bold and valiant, and the Truth got dominion among them; so that whereas my suffering before had been great in that Country (especially before *I* could speak their Language) yet then the Lord refreshed me much among that small remnant which were called by his Name, and which walked in his Eternal Truth. And having then gotten their Language, and being able to Minister in it, *I* could then much better ease and free my self of the weights and burdens than before. And when *I* had stayed about two Months in that Country, and seeing things in a pretty good posture as to the Truth, and Friends well settled, and their Meetings kept in good order, it was upon me again to return for *England* (where there was such an effectual door open.) And in order thereunto *I* took my leave of *Friends* in *Holland*, whom *I* committed to the Custody and Protection of the Almighty, and so left them.

How it was with Friends in *Holland.*

And

And in the latter end of the Fifth Month, 1659. *I* took Shipping for *England*, partly intending for *London*; and when we had been about twenty four hours at Sea, we saw another Ship which proved to be a Pyrate or Robber, which chased us, which when the Master perceived it, he caused all to be made in a readiness for to fight, and the Passengers that were aboard they were furnished with Arms so well as the rest, but for my own part *I* could not touch any of their Weapons, as to shed blood with them, but stood simply given up to the Will of the Lord. And as Providence ordered it, when they were almost within Shot of us, their hearts failed them, and they were not suffered to come up to us, so that there was no blood shed, nor no harm done by either, to each other, wherein the Lord even answered my desire, and for which mercy, my Soul did even bless, praise and magnifie his holy Name.

He could not fight.

But after we were delivered thro the good hand of God from the hands of the aforesaid Pyrate, we were afterwards in pretty eminent danger thro a very violent Storm, which took us when we were near the Coast of *England*, and coming to cast Anchor, we left both Anchor and Cable, and had our Boat split in pieces, and one great Ship that rode by us was swallowed up of the raging Sea (a sad sight to behold) there not being one Man saved alive in her: Yet nevertheless, the same God that delivered us from the hands of the aforesaid Pyrate, did also deliver us out of that violent Storm, thro whose mercy we got finally into a Harbour at *Yarmouth*, tho it was near upon a hundred Miles from the place for which we partly intended.

CHAP. XX.

What great refreshment and Service he had in the North. *How he was moved to go for* Scotland, *his Service there, and his return from thence.*

Ann. 1659. *Sunderland.*

AND when I was put so far to the *Norward* as to *Yarmouth*, I determined then to go from thence by Shipping into the *North*, which accordingly I did, with a Friend to *Sunderland*,

land, where I found two of the ancient Miniſtring Brethren, (*viz.*) *Francis Howgill*, and *John Audland*, with whom I was much refreſhed, as alſo with the reſt of Friends. And when the firſt day came, we went together unto a general Meeting in the Country, where there were abundance of Friends and others, *and the power and preſence of the Lord was much with us*, through which we were much refreſhed together.

After that Meeting I viſited pretty many Friends in the *Biſhoprick*, and in ſome ſhort time after I paſſed *Weſtwards*, towards *Lancaſhire* through *Weſtmoreland*, viſiting Friends in my Journey as my manner was: And in due time I got well to *Swarthmore*, where I was received in the ſame ancient and entire Love, in which we were uſually refreſhed together, even as at that time afreſh, *thro the infinite mercy of the moſt high*, which even abounded more than a little to us and among us in thoſe days. *Swarthmore.*

And when I had ſtayed ſome weeks there, and there abouts, went into *Cumberland*, to viſit the *Flock of God* there again, among whom I had many gallant and precious Meetings, for indeed *the power and preſence of the Lord did accompany me, and his word of life run freely and powerfully thro me, to the ſtrengthning of the weak, to the comforting of the feeble, and to the ſatisfying of the thirſty Soul*: And when I had been thro a great part of the County, and had viſited the moſt of Friends in it, I returned again into *Lancaſhire*, where I could not ſtay long at that time, becauſe it was much upon me to go into *Scotland* to viſit Friends there: And in order thereunto, I took my leave even in an extraordinary manner of my dear & near Relations (in the eternal Truth) at *Swarthmore*, where we ſpent ſeveral hours in *waiting upon the Lord, and in pouring forth our ſupplications before him*, and in being refreſhed abundantly together, after we ſeemed to be perfectly clear and ready to part one from another, which finally we did in exceeding much Love and Unity. *Cumberland.* How Love abounded among them.

And being accompanied by two dear Brethren, (to wit, *Leonard Fell*, and *Robert Salthouſe*,) I went back again into *Cumberland*, and viſited Friends in my Journey there, where I heard much of the Troubles that were, (and the likelyhood of their increaſing) in that Nation, yet nevertheleſs I could

not

not be freed of the Journey, but muſt go on (like as I did,) *in the Name and power of the Lord*, and preſently after our Coming into that Nation, the aforeſaid Brethren did take their leave of me, and I of them *in the fulneſs of our Fathers Love, in much brokenneſs of heart, committing one another unto the protection and cuſtody of the Almighty*, and there we parted: and afterwards I and another Friend travelled on our Journey towards *Edinbrough*, where in due time *thro the mercy of God* we arrived, after ſome hard travel.

And the next day (after our arrival there,) we went to a general Meeting at *Lythgoe*, (about twelve Miles from *Edin-*
Scotland. *brough*) where we found Friends at their Meeting by the High-way ſide, unto which many people reſorted, and a good Service we had at it, howbeit the people of the Town were ſo incenſed againſt us, that we could ſcarce get any entertainment among them for our Money; but the Governours Wife of the Caſtle being at the Meeting, her heart was opened and filled with love towards us, and the Truth, and ſhe conſtrained us to turn in with her, and to take up our Lodging in the Caſtle, *which we were free in the Lord to do.* And after that we had ſome more good Service in the Town, which when it was over, I returned back again towards *Edinbrough* and *Leeth*, where I had ſome good Service. And about that time it was pretty much upon me to have ſpoken with *General Monck*, (it being about the time of his advancing for *England*) but I was not permitted, but was conſtrained to deliver my Meſſage, or to make known my Buſineſs to his *Secratary*, which he promiſed to Communicate to his Maſter, whereupon I came to be pretty well diſcharged.

And afterwards it was upon me to viſit Friends in the *Weſt* of that Nation, which accordingly *I* did, to the *Confirming and Eſtabliſhing of them in the Eternal Truth*, and in due time after *I* had had ſome good Service among them, *I* became pretty clear of that Country, and did afterwards ſet my Face again towards *England*, and travelling moſtly alone, (after my Fellow-Traveller had left me,) *I* got well notwithſtanding (*thro the goodneſs of God*) back to *England* again.

CHAP

CHAP. XXI.

What good Service he had in Lancashire; *how he was moved to go* Southwards; *and what extraordinary good Service he had in the* Southern *parts*, &c.

AND upon my return from *Scotland*, I visited Friends again in *Cumberland*, and thro some difficulty, (it being in the Winter season and very tempestuous weather,) got back again into *Lancashire*, and so to *Swarthmore*, which was always a place of refreshment to me: And when I had continued there some time, it was upon me to go down into the bottom of *Lancashire* (so called,) to visit Friends and their Meetings, which accordingly I did, and several good and serviceable Meetings I had in divers of the great Towns in *Lancashire*, as at *Garestrang*, *Preston*, *Wiggan*, *Liverpool*, and *Warrington*, &c. *Ann.* 1659.

And being at a Meeting in *Warrington*, the 7th. of the 12th Month 1659, there came several Rude Soldiers of the baser sort, and did much abuse Friends, and after they had done much violence to us, they broke up our Meeting, and forced us out of the Town, but near unto the Town upon the Rode-side we gathered together again, and had a sweet and precious Meeting, but it was not long till the Soldiers came thither also, and I being Speaking, they took me violently from among the rest, and did beat me, some with their Musquets, and the other with their Spears in the sight of Friends, to the breaking of the hearts of many, and when they had satisfied their wills with abusing of me, they suffered me to return into the Meeting again, which afterwards we kept a certain time to our great refreshment *in the Lord*, *whose power and presence did exceedingly appear amongst us*: for as our Suffering at that time, was greater than ordinary, even so was our refreshment *in the Lord*. After that I visited Friends in some part of *Cheshire* and elsewhere, and when I had had exceeding good Service in those parts, I returned again to *Swarthmore*, where I found always refreshment *in the fulness of the Fathers Love*, which Friends and his suffering at *Warrington*.

guided

which abounded much among us in that bleſſed Family.

And I had not been long there, and with my natural (dear) Mother, (who about that time lay down the body when I was with her,) but it was upon me to go *Southwards*, firſt towards a general Meeting of the Brethren from ſeveral parts of the Nation, (which was at *Balbie* in *Yorkſhire*,) and afterwards towards *London*; and it was ſo ordered that *Thomas Salthouſe* (my dear Companion and fellow-Servant) together with *Bridget* and *Iſabell Fell* did accompany me, and when the time of our departure from *Swarthmore* was come, our very hearts were ſad, and yet broken within us, as they uſed to be at ſuch ſeaſons: And when with *Prayers and Supplications unto the Lord* we had earneſtly interceded one for another, and had committed one another to his Cuſtody and Protection, as our manner was at ſuch times, we took leave one of another in the fulneſs and Vertue of Love and Unity: And then ſet forwards in our Journey, *in the Name and power of the Lord.*

And when we came in *York-ſhire*, we had ſome Meetings before we got to the aforeſaid *Balbie*, and when we got thither we found many of the ancient Brethren there, and Friends that were come from ſeveral parts of the Nation, ſo that the Meeting conſiſted of many hundreds; and when it was about the height, there came a part of a Troop of Horſe to break it up, and to diſmiſs Friends, but they were moderate, and Friends did continue their Meeting until they had freedom *in the Lord* to break it up. And the next day after we had a very large and precious Meeting, not far from that place; and when we were abundantly refreſhed together *in the Lord, thro the ſupream abounding of his mercy and goodneſs to us*, we took leave one of another in much Love and Unity, and every one went in peace towards his reſpective place *where the Lord had a ſervice for him.*

Ann. 1660. The general Meeting at Balbie.

And as for me, and the aforeſaid *Thomas Salthouſe* (my dear Brother) we Travelled Southwards towards *London*, and viſited Friends in our Journey: And as we were Travelling in *Nottinghamſhire*, ſome Troops met us upon the Road and apprehended us, and carried us before ſome of their Commanders, who ſent us to the Commiſſioners at *Nottingham*, where we were further examined by them, or ſome of them; and being

How he was taken and freed again.

being found innocent were discharged, and suffered to pass on our journey in peace.

And coming into *Northamptonshire* we visited Friends at *Wellingbrough*, and thereabouts, and being sweetly refreshed among them, we took our leave of them, and travelled along until we came well, thro the mercy of the Lord, unto *London*; where we had several precious Meetings, and were more than a little refreshed with the Flock of God there, as oftentimes my Soul had been before in that City, where *I* stayed about two Weeks, and afterwards parted with my dear Brother *Thomas Salthouse*. And accordingly as it was upon me, *I* went down into *Surry* and *Sussex*, where *I* had very good Service for the Lord, and many gallant and precious Meetings *I* had, which were of great Service at that time. *London.* *Surry.*

At *Herst* in *Sussex*, upon the 27th of the Third Month 1660. *I* had a mighty large Meeting, unto which many Friends from several parts of the County did resort, together with many other that were no Friends; and indeed an exceeding precious and serviceable Meeting it was, but weighty and heavy upon me, before *I* went into it. But this *I* have often observed and found by experience, that by how much the more *I* felt the weight of the Service of the Meeting, before *I* went into it, by so much the more was my Service in it, and my reward accordingly, blessed and magnified be the Name of the Lord for ever. *Sussex.* *Nota.*

At that time it was somewhat difficult Travelling thereabouts, by reason of the many Watches that were set with a strict Order (as *I* was informed) for to Apprehend all suspicious *Quakers*, *Baptists*, and *Papists*; howbeit, the Lord was pleased to preserve me out of their Hands. And at the time called *Whitsuntide*, we had a very precious and large Meeting near *Horsham* of Friends out of four Counties, according to appointment, which we enjoyed thro mercy pretty peaceably to our great refreshment in the Lord; who in those days did very eminently manifest his heavenly power and presence in our Assemblies, to our great refreshment.

After the aforesaid General Meeting was over, and *I* pretty clear of that County, *I* went into *Kent*, where *I* visited the Brethren, and had many large and precious Meetings in that *Kent.*

County also, in several parts of it, which tended much to the confirming and establishing Friends in the Truth, and to the Convincing of them that heard the same eternal Truth declared.

London. And when I was pretty free and clear of those Parts, I returned again to *London*, where I stayed some certain time, and had special good Service as I wont to have in that City. And *Essex.* *Suffolk.* *Norfolk.* afterwards I went into *Essex*, *Suffolk*, and *Norfolk*, and visited Friends and their Meetings in many places of the aforesaid Counties, where I had as excellent good Service as my heart could desire, for the Lord's refreshing presence went along with me; and the Word of his Power, that supported me, and carried me thro that great and weighty Service, in which I was so much exercised in that blessed day, wherein the Truth did flourish and prevail mightily in very many parts of the Nation, which was no small cause of joy unto us, that were witness of it.

CHAP. XXII.

His return to Holland *again, and how it was with him in his Journey thither and there. How he went into* Friezland, *and what good Service he had there in several Cities.*

An. 1660. AND when I had had such good service as aforesaid in those parts, and was become pretty free of them, I returned again to *London*, where I always found service enough, and for the most part a door open in that place, where my Service was truly acceptable to the Lord and his People. And when I had been some certain time in it, and had had exceeding good Service there and thereabouts, it was upon me to go over to *Holland*; and in order thereunto I returned into *Kent* after *Kent.* (in much brokenness of heart, and in perfect Love and Unity) I had taken my leave of Friends and Brethren at *London*; And in my passing thro the County I visited Friends and their Meetings, as my manner was. I staid several dales at *Stapleherst* with *Thomas Housegoe*, who then lay upon his Death-Bed (who was a serviceable Instrument in his day in those parts)

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and after he was laid in the Ground, we had a very gallant and precious Meeting (there being many Friends at his Burial.) After which, I passed towards *Dover*, where I took Shipping for *Zealand*, in order to my going for *Holland*; and after some hardship sustained at Sea (the more by reason of tempestuous weather and contrary Winds) thro the Providence of the Lord I got to *Flushing*, where I staid but little, till I passed for *Middlebrough*, where I visited them very few Friends that there were in the City, and afterwards *I* went to *Treveare*, where *I* found a Vessel almost ready to Sail for *Dort* in *Holland*: And truly in my Journey *I* was exceedingly filled with the Lord's Love, and the power of his might, tho *I* was as alone, not having any Friend in Company with me, but many Passengers; and among the rest a *Catholick*, who was filled with much envy and wickedness, and uttered desperate threatning words against me, giving some to understand what a small matter it was in their account, to do a man a mischief that spoke against their Religion. *Zealland.* The rudeness of a Papist.

And in the height of his wickedness he boasted of a Pardon which he had in his Pocket, not only for the Sins he had committed, but also for what he should commit; but before we parted the power of the Lord reached to his own Witness in the Man, whereby he was smitten in himself for his folly, and his fury against me was much turned into Friendship towards me.

Thus do we often see the Lord changing the hearts of our Enemies, and restraining them from the evil they intend against us, which we must needs acknowledge to be the Lords doing, which is and often hath been marvellous in our Eyes; to him therefore be *Glory, Honour, and Dominion for ever and ever.* The Lords Work.

Afterwards I got well to *Rotterdam* (into mercy) where *I* found Friends very well in the Lord. And after we had been sweetly refreshed together, *I* took leave of them and went to the City of *Leyden*, where *I* also visited that little Flock, and with whom my Soul at that time was refreshed. And afterwards *I* passed from thence to the City of *Amsterdam*, where my refreshment was augmented in the Lord among his Babes in that Place, where *I* arrived the Sixth of the Tenth Month, 1660. *Rotterdam.* *Leyden.* *Amsterdam*

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Afterwards it was upon me with another Friend (called *Peter Hendrix*) to go into *Friezland*, which accordingly we did, and in due time (thro mercy) we arrived well upon a First Day in the Morning, at a place called *Dockham*, where we went into the Meeting of the *Doopsgesinds* (*i.e. Baptists* so called) which was indeed very large. And after he that spoke had done, *I* stood up and began to declare the everlasting Truth in their own Language, but they were much divided among themselves, for some would gladly have had me, others would not suffer me, but one of the chiefest of their Teachers was very moderate, and spoke to this purpose, *That if I had a nearer way to God to declare, than that which they knew, or one that was more excellent than theirs, they would willingly hear me.* And in order thereunto many of them came together in the afternoon, and heard me declare that way which *I* preferred before theirs, and affirmed it to be nearer to God, and more excellent than theirs. And little they had at that time to object against it; and before we parted they were so far satisfied, that by their great silence (in which they sate as if they had been Friends) they seemed not to have any thing further to object.

Friezland.

Dockham.

And after the Meeting was done, the aforesaid Teacher invited us to his House, as to take up our Lodging there, which (for several reasons) we were free to accept of. And when we got to his House at night, many People followed us, so that we had a very good Meeting in his House that night. And when we had continued there some time in very good Service, we left that place and returned to *Leuwarden*, the Metropolitan City of that Province. And there we found some in whom there was desires after the Truth with whom we had some Meeting or Meetings. And afterwards we passed to a place called *Mackham*, where there were also many of the aforesaid *Doopsgesinde*, and there we were entertained by an old man, who had been a Preacher among them for many years.

Leuwarden.

Mackham.

And when the First day came, it was upon us to go to their place of Worship, which accordingly we did; and there we waited until he that was speaking had done: And afterwards I began to speak, but he would not suffer me (to wit, he that had Preached) but became presently very angry, tho the people

people would gladly have heard me, but he would not ſuffer them, for he became finally ſo uncivil, that he put the People out of the Meeting place with his own hands; at which ſome being much offended, a *Skipper* or Maſter of a Veſſel, ſtood up and ſaid, *Wilt ghy hem alhier niet toelaeten om te ſpreechen, dan ſall hy tot mynems ſpreehen*; that is, *If they would not ſuffer me to ſpeak there, then I ſhould ſpeak at his Houſe*; and the ſame man came and took us to his Houſe, where afterwards we had a pretty good Meeting, and ſuch as had deſires to hear the Truth (which the aforeſaid angry man would not ſuffer me to declare in their Meeting Place) ſuch came thither, ſo that ſome very good Service I had there for the Lord.

And when we were free of that Place, we went to *Worck-ham*, where we alſo had a Meeting or Meetings. And when we were pretty clear of thoſe Parts, we returned again for *Amſterdam*, where we were received with Joy and Gladneſs by Friends there, who rejoyced with us in the good Service which we had had, and bleſſed be the Lord for our preſervation. *Worckham.*

CHAP. XXIII.

How he came over to London, and returned ſuddenly again for Holland. *How he and* William Ames *went into* Germany; *what Service they had in their Journey; as alſo with the Prince Palatine.*

AFter that I continued ſeveral Months in *Holland*, where I had very good Service, ſometime at *Alkmore*, ſometime at *Harlem*, ſometime at *Leyden*, ſometime at *Rotterdam*, but moſtly at *Amſterdam*; and I was much as alone, eſpecially about that time, for *William Ames* who had had very much good Service in thoſe parts, was ſometime in *Germany*, ſometime at *Hambrough*; and once he travelled thro *Bohemia*, and to *Dantzick*, and from thence to *Poland*. And *John Higgins* who had been much in *Holland*, he was ſeldom with me neither; ſo that (I ſay) I was much as alone in the Country, but indeed the mercy and goodneſs of the Lord abounded very much towards me, for which my Soul hath cauſe for ever to praiſe and magnifie his Name. *Anno* 1661.

And

And about the time called *Whitſuntide*, *Anno* 1661. it was upon me to come over to *London*, chiefly to viſit Friends there and thereabouts, after their great ſuffering. And the Lord gave me an opportunity, with two Friends more (*viz. William Welch*, and *Benjamin Furly*) and in due time, thro the mercy of the Lord, we got well over to *Harwich*, and from thence to *Colcheſter*, and ſo to *London*, where I was at ſeveral precious Meetings, and was more than a little refreſhed with the Brethren, not only at *London* but alſo at *Kingſtone*; but being pretty much preſt in Spirit to return for *Holland* again (where there was ſome needful Service for me, which required my haſting) I took my leave of Friends and Brethren, even in much Love and Unity at *London*, with whom my refreſhment at that time was ſo great, that the remembrance of it afterwards was a refreſhing to me. Afterwards we got well back to *Colcheſter*, where we had a very large and precious Meeting, to our and Friends refreſhment in the Lord; and from thence we went to *Harwich* again; from whence we went over to *Holland* again, and had a proſperous and ſucceſsful Journey of it (bleſſed be the Lord) which tended much to our refreſhment.

His refreſhment at *London*.

And at that time I had the Book, called, *An Abridgment*, in hand which I Printed at *Rotterdam*; and after I had finiſhed it, I viſited Friends in moſt places of that Country, and had ſeveral good Meetings among them, to their and my refreſhment in the Lord.

And about that time it was upon me to go into *Germany*, partly to viſit Friends, and partly to ſpeak with the Prince *Palatine*, and ſome elſe in that Country: And in order thereunto I took my leave of Friends in *Holland* with much tenderneſs of heart, committing them to the Cuſtody and Protection of the Almighty.

And about the Tenth of the Seventh Month 1661. I with my dear Brother *William Ames*, ſet forwards on our Journey towards *Germany*, and in due time we got well to *Cologne*; and from thence we travelled towards the *Grave de Whitt's* Country, who had promiſed large Liberty to all ſorts of People, that would come and inhabit in his Dominion. And when we came there, we went to his Houſe, and had an opportuni-

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ty to ſpeak with him, and he reaſoned very moderately with us a pretty while, and we endeavoured to inform our ſelves as much as we could from his own mouth, of the certainty of what was publiſhed in his name concerning *Liberty*. But *in Fine*, we perceived clearly from him, that his Invitation thro promiſing Liberty or Toleration, was not ſo much out of Love to tender Conſciences, as out of Covetouſneſs to what was theirs as ſince hath more evidently appeared. Light maketh manifeſt.

And after we had had a very good time with him, and had informed our ſelves ſufficiently, and tried the ground from whence ſuch things had proceeded, we parted from him, and went up into the Country, and had ſome good opportunity to ſpeak with ſome of the Prieſts and ſome of the People; and after we had ſatisfied and cleared our ſelves, we left thoſe parts, and travelled on our Journey towards the *Palz* or *Palatinate*; where in due time, thro the mercy of the Lord, we arrived, and came to a place called *Krieſheim*; where we found a ſmall Remnant of Friends that bore their Teſtimony to the Truth in that Country, with whom we were more than a little refreſhed, after our long and pretty tedious Journey. And there we continued ſome time, helping them to gather their Grapes (it being the time of their Vintage.) And when we had had a time of refreſhment among them, we travelled towards *Heidleburgh* (the place of the Prince's Reſidence.) And ſoon after we came at *Heidleburgh*, we went to the Captain of the Prince's Life-Guard, and made known our deſires to him as concerning ſpeaking with the Prince; and he was willing to procure us acceſs to him: ſo that ſoon after the Prince ſent for us to his *Palace*, and he being at Dinner, cauſed us to ſtand by him; and withal, heard very moderately what we had to ſay to him. Afterwards we preſented ſeveral Books unto him, all which he kindly received from us, and was indeed very courteous to us, and reaſoned very familiarly with us in the preſence of the Great Ones that were preſent with him; and after we had had a gallant opportunity with him, we returned again to our Lodging. The Princes moderation.

CHAP. XXIV.

What good Service they had afterwards with the Prince, as alſo in that Country. How W. C. *was before the Council at* Heidleburgh, *and what good Service he had with the Preſident.*

Ann. 1661. AND in ſome ſhort time after we went up to the Prince's Palace again, having ſome further occaſion to ſpeak with him about; and having free acceſs to him, we found him very moderate and courteous to us as formerly; and he ſpoke to his Captain to cauſe us to ſit down at the Table with his Attendants, which we found freedom in the Lord to do, for he ſeemed to be troubled ſomething before, when he had obſerved our unfreeneſs in that thing.

And after Dinner we had much private diſcourſe with him (the Governour of *Manheim* being only preſent) and we found him to be pretty courteouſly affected towards us, and therefore we were the freer to declare the Truth in much plainneſs to him, and was zealous in pleading Friends Cauſe with him, who had ſuffered by the Prieſts about their Tythe in his Dominion. And after we had ſpent ſome hours with him that day, we returned to our Lodging again. For about that time we were very buſie in anſwering ſeveral Books that were extant in *High Dutch* againſt the Truth and Friends. The Anſwers to which we had intended to have Printed there, but the Printers fearing the Reproof of the Clergy, durſt not Print them for us in that City; then we departed from thence, and returned again to Friends at *Kriesheim*; and when we had ſtayed ſome time with Friends there, *W. A.* determined to return again for *Amſterdam*, there to get the aforeſaid Books Printed; and in due time he took his leave of Friends there, and I went along with him to a place called *Alfort*, where the Governour of thoſe parts lived; and it was upon us to go to him, to lay ſome abuſes before him that were ſuſtained by Friends; and he was moderate towards us, and a good Service we had with him; and after that he gave me an Order for the Officer of the place

where

where Friends lived for him to take care that the rude multitude did not abuſe Friends.

And after we had been with him, we took leave of each other in the indearedneſs of our Fathers Love, and he went for *Holland*, and I returned to *Krieſheim* again, where I ſtayed with Friends ſome certain time, and afterwards went to *Heidleburgh* again (for I was not clear of that City;) And when I came there I hired a Lodging in a Goldſmiths Houſe, and ſometime I went up to the *Princes Palace*, and had good Service there; and ſometime I was with ſome of the great Ones of the City, with whom I had alſo at ſundry times very good Service, and ſome of them were very Courteous and reſpective to me, and more love did appear in ſome of them towards me than others could well bear. And then begun the enmity in the *Clergy* to get up againſt me, and thro the means of ſome that were envious againſt me, I with another young man (who was all the Friends that were in that City) were ordered to appear before the Council, as alſo the man that entertained us, which accordingly we did, and a very good Service we had, for never had there been any Friend there before; ſo that they had many things to Query of me, and the Lord was pleaſed at that very time to give me enough wherewith to anſwer them, as alſo utterance, boldneſs and dominion, even to the admiration of ſome, and they were indifferent moderate towards us, and ſuffered me to ſpeak pretty freely and largely among them; but in the end (that they might appear to do ſomething) they would have me to depart out of their City, tho they had nothing to lay to my charge, except for declaring the Truth, and diſperſing ſome Books which teſtified of the Truth, yet however they ſuffered us then to depart from their Judgment Seat in peace.

Heidleburgh.

How it was given him at the very Inſtant.

And afterwards the *Prince* came to hear of it, at which (as we were informed) he was very highly diſpleaſed with the Council for troubling us, when we had given them no juſt occaſion. After that I went to the *Preſidents* Houſe, who had examined me before the Council; and after a little diſcourſe with him, he became pretty moderate, and did reaſon very familiarly with me, and asked me many things concerning our Friends in *England*; as alſo concerning the Magiſtrates

proceeding towards them; & I was very free to give him a full account thereof for his Information. And before we parted he seemed to be very loving to me, and thanked me for the *Present* I had given him, which was some Friends Books; and yet before the Council, my giving of such Books to People was the greatest Crime they had to lay to my charge, tho both the *Prince* and he did receive them from me, and accept of them.

CHAP. XXV.

What good Service he had in several Parts of that Country. How he suffered in the Temple at Franckford. *How he Disputed with a Jesuite at* Worms. *And how two of the Brethren were with him at* Heidleburgh.

Ann. 1661. I Was several Months (yea half a year) in that Country, where I had sometimes very good service for the Lord, sometime in one place, sometime in another. I was several *Manheim.* times at a City called *Manheim*, where there were a sort of *Baptists*, who lived together as one Family, and had their Goods common, with whom I was several times, and did bear my Testimony to the Truth of God among them, tho few of them received it.

I was several times with the Governour of that City at his own house, and he was very courteous to me (at least seemingly) and desired me so often as I came to the City, to come to his House.

I was also in the Country with a *Countess* (so called) who was very loving to me, and pretty open to hear the Truth; and at her house I found a great *Lord* (so called) who formerly had been General of the Emperour's Army (as I was inform'd) and a great Conference I had with him in the Countesses presence, who was rather one with me in her Judgment than with the great Man beforementioned, and after I had had some very good Service with them, I left them.

Franckford I was also at *Franckford*, and endeavoured to get some Book or Books Printed there, but could not prevail with the *Stationers*, for the Books that were to be Printed there, were first to

be

be visited by some of the Clergy. And when I saw I could not prevail there, I went (with another Friend) to another City called *Hannah*, where we got our business done, and afterwards returned again to *Franckford*, one of the chief (if not the chiefest) City in *Germany*.

And upon a certain time I went into their chief *Monastry* or Temple, where the Emperours are usually Crowned; and the Priests they were gathering to their Devotion: and they were exceedingly offended with me, because I did not stand uncovered in that (they call) Sacred (tho it be an Idolatrous) place. And some of the Priests did speak to me, and one especially was exceeding angry. And when we had spoke but a little together in Latin, he turned from me in a fury, and another that was with him fell upon me and did beat me sorely, and there he left me bleeding in the Temple, where I left pretty much of my blood behind me, as a Testimony against the Idolatry of that Idolatrous place.

I was also in the *Synagogue* of the Jews at that City, where I reasoned pretty much with them, and had a good opportunity to bear a faithful Testimony of the Eternal Truth, tho they could apprehend little of it with their dark minds, which were blinded with the God of this World, like as their Forefathers were. I had also some Books to dispose of among them, which for Novelties sake, they coveted much after; And when I had cleared my self of them, I left them; and in due time returned again into the *Palz*. How he was among the Jews.

I was also at the City of *Wormes*, and it was upon me to go to the *Jesuits Colledge*, to reason with them, or some of them, concerning the Truth of God, and their Traditions, which accordingly I did. And when I came there, one that was eminent among them did soon enter into discourse with me, and did speak very fainedly to me for some time, for at the first he seemed to have hopes (as it appeared to me) to have won or gained me to his *Religion*: And therefore did he seem to be the more ready and willing to resolve me in whatsoever I propounded, so far as (I believe) he well could; but when he saw I did notwithstanding lay open their *Apostasie*, and boldly give my Testimony against their Inventions, Superstitions, and Traditions, he could scarcely contain himself from breaking out into passion. *Wormes.*

And

And after I had ſpent ſome hours in Diſpute with him, in the preſence of ſeveral that belonged to the *Colledge* (yet he was as the Mouth for the whole) when I had cleared my Conſcience, and born a faithful Teſtimony unto the Truth among them, I left them, and returned again to *Kreiſheim* where our Friends inhabited; for ſome time I was there, ſome time at *Heidleburgh*, and ſome time elſewhere, where I ſaw the Lord had a Service for me.

How *J. S.* and *H. F.* found him, and how they were together with the Prince.

And upon a certain time when I was at *Heidleburgh*, there came two of my dear Brethren to the City (*viz. John Stubs* and *Henry Fell*, who had been at *Alexandria* in *Egypt*, and in *Italy*, &c. And the Poſt-Maſter of that place ſeeing of them, did bring them to my Lodging (for he knew me well) and they had no knowledge of my being in the City. And preſently after came the Captain of the Prince's Life-Guard (having ſeen them in the Street, and he being a very friendly and courteous man to us, diſcourſed very friendly and familiarly with us, and afterwards told the Prince of the aforeſaid Friends being in the City.

And ſoon after the Prince ſent his *Secretary* to my Lodging to deſire us to come up to the Caſtle to ſpeak with him, which accordingly we did; and when we came there, he begun to ſpeak friendly and familiarly to us, as his manner was, and did ask them much concerning their Travels, and how it had been with them, *&c.* And a very gallant opportunity we had then alſo with him in the preſence of the Nobles (ſo called) that were converſant with him. And after he had diſcourſed long with us, he parted very lovingly from us. And ſoon after we went out of the City.

CHAP.

CHAP. XXVI.

Concerning Nieſie Dirrix *Death, and her Vertue. The riſe of his Marriage, and the manner of his proceeding in the thing,* &c.

AND at that very time, when the aforeſaid Brethren were with me, I received ſome Letters out of *Holland*, whereby I was informed of the Death of Dear *Nieſie Dirrix* of *Amſterdam*, who had been a dear extraordinary and ſpecial Friend of mine, and a true and faithful Servant to the Flock of God in the *Low Countries*, of whoſe Love, Vertue, Faithfulneſs, and good Service which ſhe did in her day, a Volume might be writ: ſo that when I heard of her departure, my heart was very much ſaddened, and broken within me, and indeed it was more than I could well bear, but the aforeſaid Brethren being with me, they bore with me, and the Lord he ſupported me in that heavineſs, and comforted me, with the promiſe and aſſurance which I had from him, of his raiſing and bringing her Siſter *Anneken Dirrix* (with ſome elſe) into her Love, Life and Spirit, to perform that or the like Service for the Lord which ſhe had done. *Ann.* 1661

How he was ſaddened, and yet comforted.

And in proceſs of time, ſomething came before me, and upon me, as from the Lord (which afterwards did more fully appear) concerning my taking *Anneken Dirrix* to Wife; unto which I took little heed at firſt, but ſought rather totally to expel all ſuch Cogitations out of my mind; yet behold, by how much the more I ſeemed to extinguiſh the appearance of ſuch a thing, by ſo much the more did it prevail in me, and came to be clearer and clearer to me; which when I obſerved that, I begun to weigh the thing more ſeriouſly, and to hearken more diligently to ſee what the Lord would require of me concerning it, and what the effects of it might be. And many things the Lord was pleaſed to ſhew me concerning it; as in reference to the Service that there might be in it as to the Truth and Friends, and how helpful I might be to her, in aſſiſting her in effecting that Service which I ſaw in the Light of the Lord, would be required of her, after the removal of

How and when the thoughts of his marriage did enter him.

her Dear Sister, who had been to her as her right-hand, together with several other things, which for the present I may omit to mention.

How it remained with him.

Thus did the thing for a pretty long time remain very fresh in me, both night and day, and abundance of Objections came in my mind in many respects concerning it; but withal, matter sufficient wherewith to answer them all. And after I had very much tried and discussed the thing in the Light of the Lord in my own heart, and in due time found it to be of the Lord, I begun to acquiesce and to rest satisfied in my self, thro giving up to the will of the Lord in the thing; but did not once open my mouth of it to any for the space of many Weeks (I might say Months) nay not while I remained in *Germany*.

How secret he kept it.

And withal it was about that time shewn me, how *I* should proceed in the matter (*viz.*) *I* was to keep it secret until *I* came into *Holland*, and then *I* should motion it to some of the Brethren (before *I* should once mention it to her either by Word or Writing;) and if they did own it and approve of it, *I* should thereby be so much the more assured that it was of the Lord.

Ann. 1662.

And when *I* had been about half a year in *Germany*, and had had very good Service (especially in the *Palatinate*) it was upon me to return again for *Holland*, which accordingly *I* did. And when (thro the mercy of the Lord) *I* was gotten well thither, *I* visited Friends (as my manner was) and we were sweetly refreshed together. And as for the aforesaid *Anneken* her Love abounded to me, and mine did the like to her in the Lord.

Confirmation.

And in due time when *I* had a good opportunity with some of the dearest of the Brethren in those parts, *I* spoke with some of them about the aforesaid matter, and gave them an honest Account of the ground and rise of it, *&c.* And after they had pondered upon it, and weighed it in the Light of the Lord, they made known to me the Unity they had with the thing, and how their hearts were affected with it, and what service there might be in the thing, as to the Truth and Friends in those parts; by all which *I* was the more confirmed in the matter, and further satisfied concerning its being of the Lord.

And

And in ſome certain time when *I* had a convenient opportunity to ſpeak with her about it; then *I* began to tell her in much Humility and fear (as before the Lord) what was entred into my heart in *Germany*; and how it was upon me at that time to acquaint her with it; and then *I* did open the very ground of the matter to her and told her at large how it had been with me in the thing; and that I deſire her to conſider of it, and that except ſhe did alſo ſee and feel ſomething of it, as from the Lord, ſhe ſhould let it ceaſe, and ſpeak no further of it.

His Wiſdom and foreſight. Three remarkable things.

And withal I had three things to propound to her, which I was to leave to her Conſideration, and unto which I deſired in due time to have her anſwer. The firſt was, It was upon me to give her to underſtand, That as for matter of *Eſtate*, mine was not like unto hers, for I had not much as to the outward: And ſhe was to conſider whether ſhe could notwithſtanding conſent unto the thing.

Secondly, She was to conſider how I ſhould expect my Liberty (which was more to me than the Treaſures of *Egypt*) to go abroad in the ſervice of the Lord, as I had done before, whether it was to viſit Friends, or upon any other Service for the Lord, or upon the Truth's account; this ſhe was alſo to conſider before hand, that when the thing came to paſs, it might not ſeem ſtrange to her.

Thirdly, She was to conſider how if the thing ſhould come to paſs, there might peradventure follow ſome trouble, either from the Magiſtrates, or from ſome of her Relations, or other diſcontented Spirits, who might be diſſatisfied with the thing, and therefore ſhe was to conſider whether ſhe could bear that or no.

Her wiſe Anſwers to them.

Theſe three things I left to her Conſideration, and when ſhe was free, ſhe was to return me an Anſwer thereunto, which in ſeveral Weeks after ſhe did. And as to the firſt ſhe ſaid, It was not Means which ſhe looked after but Vertue. And as to the ſecond ſhe ſaid, That when I was moved of the Lord to go upon any Service upon the account of the Truth, whether to viſit Friends or otherwiſe, ſhe hoped that ſhe ſhould not be the Woman that ſhould hinder me upon ſuch an account. And as to the laſt ſhe ſaid, That if the Lord did once bring

the thing ſo far as to be effected, ſhe hoped that to bear what people without ſhould ſay (when we were perfectly clear in the thing before the Lord) that that would be one of the leaſt Croſſes.

CHAP. XXVII.

What Confirmations he had in the thing. How he endeavoured to manage it in all wiſdom. How he met with no oppoſition. And how the day of William Ames *Burial was the day of his Marriage.*

Ann. 1662. AND upon a certain time (many weeks after the thing was firſt propounded to her) ſhe opened her heart to me, and told me, how much ſuch a thing had been upon her, while I was yet in *Germany* (tho I had not writ a word of it to her) and how that (tho ſhe deſired much to ſee me, yet becauſe ſhe feared ſuch a thing would come upon her at my return) ſhe deſired therefore I might have ſtayed the longer out of *Holland*; and when I heard theſe things, I was confirmed afreſh in my ſelf, that the thing muſt needs be of the Lord, being he had made her ſo ſenſible of it as well as my ſelf. And many weeks after we waited upon the Lord, to know his will and mind yet further concerning us in the thing.

A ſecond Confirmation.

And in the mean time I wrote of it to ſeveral of the Brethren in *England*, whoſe anſwers in due time I received, and compared them together, and behold I found them unanimouſly to agree in their mutual approbation in the thing, which alſo was a further Confirmation to me of its being of the Lord; yet in all this time we did not know certainly whether it would come to paſs or no. And we were determined to keep clear from binding our ſelves by Promiſe, as ſome that are unwiſe have done; yea, and have reſolved to accompliſh the thing, tho Friends ſhould be againſt it; nevertheleſs will they aſk advice, and that when it is too late. But this we reſolved to avoid, to the end that we might be the better example; for it lay upon me, that if the thing came to paſs, it ſhould be carried on in ſuch wiſdom, as that it ſhould not only

A third Confirmation.

The folly of ſome.

ly be of good report among the Brethren, but that it ſhould alſo be examplary to them that ſhould afterwards follow us in things of that nature, for it was the firſt Marriage in thoſe Parts, that was according to the approved manner and practice among Friends.

And after we had waited long in the thing, and that ſeveral Months were expired, and that I had imparted it to ſeveral Friends in *Holland* by word of mouth, and did not meet with any oppoſition. Upon a certain time ſhe was moved to come to me, and ſoon after was exceedingly broken, and wept as *I* may ſay, in an exceſſive manner: For then it was upon her to give up her ſelf in the Will of the Lord, and ſhe was moved to ſpeak theſe words, *My en Zyn niet meer twee maer een uleſche*, &c. that is, *We are no more twain but one Fleſh*, &c. And when *I* heard her ſpeak theſe words with ſuch a flood of tears, *I* confeſs *I* was ſomething moved thereby, but did not at that inſtant feel the life ſo immediately anſwering to the thing as *I* deſired, upon ſuch an extraordinary occaſion, but waiting a little exceeding *ſtedfaſtly* in the Light of the Lord, the life begun to ariſe, and the Word of the Lord teſtified unto me thus, ſaying, *She is the Gift of God to thee*; then was my heart alſo broken, and in the fulneſs of Love and Unity in the everlaſting Covenant did *I* receive her as the Lords Gift unto me. And Oh! how were our Hearts and Souls overcome and refreſhed through the infinite love of God; for as we had deſired that our joyning together might be entirely by the Lord, and that we might have the evident Teſtimony of his eternal Spirit in our ſelves, even ſo it came to paſs, to our great refreſhment in the Lord.

How the thing was ſealed to him.

And after we were thus joyned together by the Lord, and in his preſence, it was upon me to write of it into the North of *England*, to have it publiſhed in that Honourable Meeting at *Swarthmore* (unto which *I* belonged) which accordingly was done to Friends great refreſhment. And in the mean time, *I* proceeded to the publiſhing of it in our Meeting at *Amſterdam*, which *I* did three times one after another, without any oppoſition from any, but on the contrary publick Teſtimonies were given of it by Friends in the publick Meeting.

How it was proceeded.

And finally when the time was come that it ſhould be perfected, there was a General Meeting of Friends at *Amſterdam*, from

And finally finiſhed without oppoſition.

from ſeveral parts in that Country, who were Eye witneſſes of our accompliſhing of it in the fear and wiſdom of the Lord, and in the unity of his Spirit, the laſt day of the Eighth Month, *Anno* 1662. And when it was accompliſhed as aforeſaid, all the Men Friends that were then and there preſent at the Meeting, did univerſally ſubſcribe their Names to a Certificate, which for the future was to ſatisfie ſuch as might deſire to have an account of the matter for their ſatisfaction and information.

The day of his Marriage a day of heavineſs.

And that ſame day after the Meeting was done, did we bring *William Ames*'s Body to the ground, who had finiſhed his Teſtimony, and left a good ſavour behind him. And tho we went as wiſely to work as we could to prevent a Tumult; yet nevertheleſs on a ſudden, the rude People were gathered together, and became ſo tumultuous, that without pretty much difficulty we could not get through them with the Corps, which finally was laid in the Ground; and afterwards the Multitude was very rude, and Friends were pretty much abuſed; howbeit, through mercy we were all preſerved.

CHAP. XXVIII.

How after he was Marryed he went for England: *what excellent good Service he had in the South Parts thereof. His return afterwards to* Holland; *his continuance there; after that his return again for* England, *with his Wife and others; their refreſhment, and their parting.*

Ann. 1662. The love of the Father to them.

AFterwards I continued ſeveral Weeks with my dear Wife, and the Lord was pleaſed very much to comfort and refreſh us together with his infinite loving kindneſs, which abounded to us, and with his heavenly bleſſings which he cauſed to deſcend upon us, for which our Souls have cauſe for ever to praiſe and to magnifie his Name. And afterwards I went out upon the Service of Truth to viſit Friends in other places, as I had done before.

And in leſs than three Months after I was Married, it was upon me to go for *England*; and in order thereunto, I took my

my leave of my dear Wife, and the reſt of Friends in thoſe Parts. And about the 25th of the 11th Month, *Anno* 1662. I Embarqued my ſelf for *England*, and in due time I got (thro the mercy of the Lord) well to *Colcheſter*, where *I* was ſweetly refreſhed with Friends, as I wont to be in that place. And afterwards *I* went into the Country, where *I* had ſeveral good and precious Meetings. And when *I* had viſited Friends in the Country, *I* went up to *London* with another dear Brother, *London.* and there *I* was alſo ſweetly refreſhed as *I* wont to be among the Flock of God there; and eſpecially at *Newgate* with dear *Edward Borrough*, who was then a Priſoner there; but in leſs than two Weeks after he was releaſed from them bonds, for *E. B's* e-r the Lord removed him out of this evil World, that he might *moval.* reward him with *Life Everlaſting in the World without end.*

And when *I* had been certain daies in *London*, it was upon me to go down into *Surry*, *Suſſex* and *Kent*, which accordingly *I* did, and viſited Friends in *Surry*, and had ſome very good Meetings among them to their and my refreſhment in the Lord, being accompanied with my dear Brother *Joſeph Fuce.* And afterwards we went to *Horſham* in *Suſſex*, and vi- *Suſſex.* ſited our Friends and Brethren that were then and there in Priſon; and afterwards we had ſome good Meetings in that County; and *I* being at a Meeting at *Herſt*, was in much danger of being apprehended thro the envy of a wicked Prieſt, but the Lord reſtrained the Officers from executing his Will, and therefore *I* was preſerved out of their hands.

And after that we paſſed into *Kent* (viſiting Friends in our *Kent.* Travel and their Meetings, as our manner was) and at *Staplehurſt* we had a precious General Meeting, after which we parted even in the fulneſs of brotherly Love. He went back into *Suſſex* again, and *I* went towards *Dover*. And when *I* came to *Fontſtone*, and being there at a General Meeting, there came the Officers of the Town, and *I* being ſpeaking when they came into the Meeting, they apprehended me and carried me before *How he* the *Mayor* of the Town, who being pretty moderate, would *was appre-* finally have ſet me at Liberty, if *I* would but have promiſed *hended &* him, that if *I* went to the Meeting again, *I* would ſpeak no *diſcharged* more in it, which thing *I* could not in any wiſe promiſe, and *in one day.* gave him my reaſon why *I* could not: ſo then he ſent me to

Pri-

Prison: And that same day afterwards we were twice before the Mayor (there being others with me) who finally that night discharged us all.

After that *I* took leave of Friends there (it being the first day of the first Month 1662.) and went to *Dover*, where *I* had a very good serviceable and refreshing Meeting among Friends; and being refreshed together in the presence of the Lord, *I* left them and went to a General Meeting in *East Kent*, and from thence to *Canterbury*, and from thence to *Rochester*, (visiting Friends) and from thence to *London*.

London. And when *I* came there *I* staid several daies in that City, where *I* had several good and precious Meetings. And afterwards (accordingly as it was upon me) *I* went from thence into the Country again in order to my returning over for *Holland*; and several good and precious Meetings *I* had in the Country at my return, to mine and Friends great refreshment in the Lord.

Ann. 1663. And when the Lord of his mercy had thus prospered my *Journey*, and made it thus successful, he also gave me a good opportunity to return again for *Holland*, where in due time *I* *Holland.* arrived (about the Tenth of the second Month, 1663.) to mine and Friends great refreshment in that Country; and especially to the refreshment of my dear Wife, with whom *I* staid not very long at her Habitation, but as it was upon me, went from City to City visiting Friends and their Meetings, and the Lord was with me, in whose living presence we were refreshed together as in Months past.

But *I* had not staid above three Months in those parts, until it was upon me to go for *England* again. And about that time my dear Wife having longing desires (with some other Friends at *Amsterdam*) to see Friends in *England*: She and they determined to go along with me, which accordingly they did; and thro the good hand of the Lord we got to *Harwich* about the *Harwich.* 29*th* of the 4*th* Month 63. where we had a very good Meeting with Friends, to their and our refreshment. And from thence went to *Colchester*, where we also had a gallant Meeting. *Colchester.* And on the First day following we were at a General Meeting in the Country, unto which many Friends and others resorted; and when *I* came there I understood how the Constable

ſtable had been there before me, and how he was determined to come again to break up the Meeting; however, when Friends were gathered *I* went in among them in the Name and Power of the Lord; and when *I* had ſate but a little in the Meeting, my heart was full of the Word of Life, which *I* had to communicate to the Congregation, and a very gallant and precious Meeting it was. And when *I* had done ſpeaking, and was ſate down, the Conſtable came into the Meeting with his Warrant ſubſcribed by ſeveral Juſtices, but he knew not me from the reſt. Moreover, there being a Woman Friend ſpeaking, he troubled himſelf a little with her, but afterwards he went away, and my Liberty was preſerved for future ſervice, thro the mercy and goodneſs of the Lord God. And afterwards we viſited Friends at *Coxhell* and *Whitham*, to their and our refreſhment in the Lord. *Eſſex.*

And in ſome ſhort time after we went up to *London*, where we were much refreſhed with Friends, who rejoyced more than a little to ſee people of another Nation, and of a ſtrange Language, brought into the ſame living Truth in which they were eſtabliſhed, and to bear the ſame Image that they bore, and to be comprehended in the ſame Love, which the Father of our Lord Jeſus Chriſt, had ſhed abroad ſo richly among them. And when we had been very ſweetly refreſhed with Friends in ſeveral precious Meetings, and elſewhere in the City, we went to *Kingſtone* to a General Meeting there, where one of the *Dutch* Friends was moved to Speak pretty much in the Meeting, and I interpreted for her, with which Friends were much affected and refreſhed, feeling the ſame Life and power in her that dwelt in us, giving Teſtimony to the ſame eternal Truth; this, I ſay, did much refreſh Friends, and confirm them in the preſent Truth. *Friends refreſhment at London.* *Kingſton.*

After that we returned to *London* again, where we were refreſhed the ſecond time as before; but we ſtaid not long there then, for it was upon me to go into the *North*; and it was upon my dear Wife, and the reſt of Friends, to return again for *Holland*; and in order thereunto, I with ſeveral other dear Friends, did accompany them aboard, where I took my leave of them, and commited them to the cuſtody and protection of the Almighty.

CHAP.

CAAP. XXIX.

His Journey into the North, and what Counties he passed thorow. His Service and refreshment among Friends in the North. His Determination of returning for Holland; *what danger he was in by Sea, but thro mercy delivered out of it.*

Ann. 1663. AND in a short time after I did also take my leave of Friends in the City, and did take my Journey Northwards; and when I came into *Warwickshire*, there I did meet with my dear Friend *Margaret Fell*, and with two of her dear Children; as also with two dear Brethren (*viz.*) *Thomas Salthouse*, and *Leonard Fell*, and truly our refreshment was more than a little in the Lord, having not seen one another in a long time before. And we travelled together into *Staffordshire*, and there parted, some went for the North, some for *Darbyshire*, and I returned again to a General Meering in *Warwickshire*; and went afterwards to *Warwick*, *Coventry*, &c. and visited Friends in several places in that County, where I also met with dear *George Fox* to my refreshment. And after that I went into *Darbyshire*, and had a Meeting in the City of *Darby*, and visited Friends elsewhere in that County. And afterwards went into some part of *Nottinghamshire*, where I met with dear *M. F.* again, and we went afterwards to *Chesterfield* where we had a very good Meeting. And afterwards we went into *Yorkshire* (visiting Friends as we went) to a place called *Sinderhill Green*, where dear *G. F.* met us: and there we had a gallant General Meeting together,

Warwickshire.

Staffordshire.

Darbyshire.

Darbyshire.

Nottinghamshire.

Yorkshire.

And afterwards we went to *Balbie*, where we staid some daies, and many Friends resorted thither: so that a gallant time of refreshment we had together. And after that I took my leave of Friends, for it was upon me to hasten towards *Swarthmore* in *Lancashire*, which accordingly I did, but visited Friends by the way as my manner was, to their and my refreshment in the Lord.

And in due time, thro the goodness of the Lord, I got well to *Swarthmore*, where I had not been in some years before;

Swarthmore.

AND

and

and there *I* was received in abundance of Love, and very sweetly *I* was refreshed with the remainder of the Family. And when the First day came, a very gallant and precious Meeting we had, to the refreshing of the whole body of Friends that were then and there present, for the power and presence of the Lord God was much amongst us, which was the cause of our so great refreshment in the Lord, blessed be his Name for ever and ever.

After that *I* went to *Lancaster*, *Kendall*, and other places, and visited Friends in those parts to their and my great refreshment. And it was upon me to go into *Cumberland*, which accordingly *I* did, so far as to the City of *Carlisle*, where *I* visited Friends in Prison, and there (even in the Prison) *I* had a very precious refreshing Meeting; and afterwards *I* visited Friends in several parts of that County, to their and my great refreshment in the Lord. *Carlisle.*

And when *I* was clear of that County, *I* returned again to *Swarthmore*, and there *I* found dear *G. F.* and dear *M. F.* was also returned home, which tended to the augmenting of my refreshment in that place, which was great at that time with them, the Family, and Friends; but *I* had not been long there until it was upon me to return again for *Holland*; but in the *interim I* went over to *Lancashire* to a General Meeting which was therein the *Assize* Week, and some occasion *I* had with some of the Justices, as in reference to a Certificate, which three of them granted me under their Hands and Seals, there being then reports of a Plot, and for preventing my being stopt upon suspition without cause *I* had their Certificate, and returned again to *Swarthmore*, where *I* stayed but a little, until *I* took my leave of them there in the fulness of endeared Love, with pretty much brokenness of heart, and so *I* left them, being accompanied with several of the Brethren into *Westmorland*; and after we were much refreshed together there, we took leave one of another, and parted asunder in the same Love and Unity in which we had been so plenteously refreshed together. *Lancaster.*

And afterwards *I* travelled into the *Bishoprick*, and visited Friends there, and went to *Durham*, and visited them there that were in Prison, and from thence *I* went to *Sunderland*, *Bishoprick.*

and had a General Meeting betwixt *Sunderland* and the *Shields*. And upon enquiry after Shipping for *Holland*, I heard of several that were preparing to go over, but the Wind being contrary, and I being desirous to visit more Friends did Travel along the Country (not far from the Sea-side) visiting Friends as I travelled both at *Shotten*, *Stocton*, *Whitby*, and elsewhere, and had some very good Meetings. And when I came to *Scarbrough* *Scarbrough*, I heard of Vessels there also; that were intended for *Holland*: And after I had had a very good oppottunity with Friends there, to their and my refreshment, the Wind being fair, and the Ships ready to Sail, I took my leave of Friends there, and went aboard; but soon after we met with contrary winds; howbeit, we got up so far as *Yarmouth Roads*, and there waiting a while, the weather being pretty good, we set Sail again, intending to run over, if the Lord permitted: and when we were got about ten Leagues, I was much perswaded we should have a Storm, and told the Master of it, and would have had him returned again for *England*; but it being then indifferent Weather, he did not much mind my words, but endavoured to pass forwards, tho the Wind was contrary. But that night following according to my perswasion and expectation, we had a very sore tempestuous Storm, and our Ship proved very leaky, so that what with pumping, and other extraordinary work, the men were exceedingly wearied and toyled; and as to outward appearance we were in much danger; for about the very height of the Storm in the night season we lost the use of the Helm for a season, so that the poor men were in great distress: And in the mean time my soul interceded to the most High, who heard my requests and granted my desires; tho for my own part, I was freely given up to the blessed will of the Lord, if it had been to have made my Grave in those great Deeps; But the Lord was determined to shew mercy unto us, which evidently appeared thro his bringing of us thro such apparent danger among the *Sands*, even finally back to the *English* Coasts again; *For which extraordinary mercy my Soul hath cause for ever, to bless, praise, and magnifie his glorious Name.*

Eminent danger, & eminent deliverance.

Afterwards we got well (thro mercy) into *Yarmouth Roads* again, and the Wind remaining contrary, we put into the

Haven, and *I* went up to the *Town*, where *I* waited some daies for the Wind: And in the mean time the First day of the Week came, and it was upon me to go to the Meeting of Friends, which accordingly *I* did; and about the end of it, there came several Officers and Souldiers, and apprehended seven Friends, besides my self (that were strangers in the *Town*, five of which belonged to one Vessel) and they carried us to the Main Guard, where they kept us that night, and very good Service we had with the Officers among the Souldiers; and the next morning we were brought before the Bayliffs of the *Town*, who tendered us the Oath of Allegiance, and because we refused to take it, or any Oath whatsoever, we were committed to Prison upon the Fourth day of the Eighth Month, 1663. and continued in Prison until the 22. of the Second Month 1664. and then *I* with the rest of my *Fellow Prisoners were Discharged.*

THE END

[illegible]

1st Reg. Lib. 855. f. 9

TO THE MAGISTRATES, Governours & Rulers Concerned in ENGLAND.

FRIENDS;

WE who are in ſcorn called *Quakers*, have been a Suffering People this many Years, under all Governments, ſince we were a People; and we may truly ſay, as once did *David* concerning *Iſrael* of old, *If the Lord had not been on our ſide, when men roſe up againſt us, they had then ſwallowed us up quick; when their Wrath was kindled againſt us, then the Waters had drowned us, and the Streams had gone over our Soul*, Pſal. 124. 1, 2, 3, 4. yet were we never known to avenge our own Cauſe, nor to render Evil for Evil to the worſt of our Enemies: It is not our Nature, our Principle nor Practice, to take Vengeance on the meaneſt of our Enemies, becauſe Mercy and Forgiveneſs is ſeated in our hearts; and when our Enemies have hungered, we have fed them; naked, we have clothed them; ſick and in Priſon, we have viſited them, and miniſtred unto them. This we ſpeak without Boaſting, in an humble Mind, knowing to whom we muſt render an Account of our Words and Deeds; as a People, we have all our lives long ſtudied to be quiet, and to follow Peace with all men; neither have we eaten any mans Bread for nought, but have laboured with our hands in the thing that

is good, that we might have to give to him that needeth, desiring nothing more in this World than to **keep our Consciences void of Offence, both towards God and all men.** This (not our words, but) the whole course of our Lives hath manifested in every place and Parish where we have dwelt amongst you.

And as to the *Government* under which God hath placed us, We have, and hope ever shall readily yield all lawful and reasonable Subjection in Civil things, between Man and Man, only desiring that we may not be forced to violate our Consciences in things relating to another World, which hath no bad aspect on the Affairs of this. For CONSCIENCE is Christ's Prerogative, in which he ought to sit absolute *King*, *Governour* and *Law-giver*, as we have cause to believe; and no mortal Man (though never so great) ought to say, *Why dost thou thus?* What mortal Man on Earth can (with safety) sit Judge over another mans Conscience in things for which (he alone who acts them) must be accountable to the great God? Ought not every man to be fully perswaded in his own Mind in things of the highest concern? Can any man pay a Ransom for his Brother, or be a Pledge for his Neighbour to the great Judge of Heaven and Earth? Or who will or can acquit a man before his great Tribunal, who (in temporal or spiritual things) acts contrary to the Witness of God in his own Conscience, which is (and ever was) greater than the Witness of Man? Yet such is the blindness of your chief Priests, and the madness of their Rage against all who will not put into their Mouthes, that they immediately prepare War against them, without ever examining, whether their cause is good or bad, or seeking to convince them by sound Argument, but presently, upon any turning from them [though upon never so weighty Reasons] they fly to you to fight their Quarrel with your **Prisons, Fines, Excommunications,** &c. and few of them dare engage themselves in a fair Debate, with those they count ignorant and deluded, &c. with their spiritual Weapons, though they have been often invited thereto, which plainly demonstrates a bad Cause or a faint Heart, and that the Weapons of their Warfare are Carnal, not Spiritual, quite contrary to the Weapons of the holy Men of God recorded

in

in the Scripture of Truth, who ſaid, *Though we walk in the fleſh, yet we war not after the fleſh; for the Wapons of our Warfare are not Carnal, but mighty through God, to the pulling down of ſtrong Holds, caſting down the Imaginations, and every high thing that is exalted againſt the knowledge of God*, 2 Cor. 10. 4, 5. Surely they have more Confidence in a Goal or Gibbet to overcome us, than in that they call the *Word of God*, or they judge you to be either ſtronger or more valiant than themſelves, and have more Confidence in your Sword to deſtroy us, than in their own convincing Arguments, to recover us; but the Prophet ſaid, *Curſed is Man who truſteth in Man, and maketh Fleſh his Arm, and withdraweth his Heart from the Lord*, Jer. 17. 5. And let them remember, that the firſt Perſecutor about Religion was *Cain*, Gen. 4. 3, 4, 5, 6, 7, 8. in whoſe ſteps they tread who ſeek the Deſtruction of their fellow-Creatures about Religion and Worſhip; and it is an Infallible token, that their Offerings are rejected of God, as *Cain*'s was: But to ſalve all, they tell you, *That the Church is in danger, and therefore you muſt ſtand up for its defence, and pluck up the Weeds of* Schiſm *and* Hereſie, *which the Devil hath ſown amongſt you.* A fair pretence indeed! yet herein they are manifeſt more to all who have an Eye to ſee; for if theirs were the true Church, the *Gates of Hell could not prevail againſt it*, Mat. 16. 18. And they who are the Sheep of Chriſt, and given to him, *no man can pluck them out of his hand*, John 10. 28, 29. But I ſuppoſe they mean their *Tythes* and *great Benefices* are in danger to be loſt; the very Miſtriſs of their Religion, and the moving cauſe of all their undertakings in it, as is notoriouſly evident to all whoſe Eyes God hath opened.

And if they were the true *Wheat*, and others the *Tares*, which they repreſent to you to be ſuch, they needed not be afraid of our growing together to the *Harveſt* (i. e. the end of the World;) for thus the great Maſter of the *Field* (i. e. the World) ſaid to his Servant, who brought him word, that the Enemy had ſown *Tares* in the Field among his good Seed, and would in his forward zeal have pluckt them up, but his wiſe Maſter would not ſuffer him, *leſt he ſhould root up the* Wheat *alſo*, Mat. 13. 24, 25, 26, 27, 28, 29, 30. but ordered them both to grow together to the end of World; and fully explained the Parable, and ſaid,

He that ſowed the Seed was the Son of Man, the Field was the World, and the good Seed are the Children of the Kingdom of God, and the Tares the Children of the Devil; the Enemy that ſowed them is the Devil; the Harueſt is the end of the World, and the Reapers are the Angels: So ſhall it be in the end of the World, the Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do Iniquity, and caſt them into the Furnace of Fire, there ſhall be Weeping and Gnaſhing of Teeth, Mat. 13. 37, 38, 39, 40, 41, 42. Can you believe them to be your Friends, who would have you ſo forward in plucking up all but themſelves? If you were as forward to execute as they are to ſpur you on, you and they might have cauſe to repent of it, when it were too late; for as I ſaid before, that Prerogative is only peculiar to the Son of God, to give Infallible Judgment of *Truth* and *Error*, and to render to every man a Reward according to his Deeds, be they good or bad; and whoſoever aſſumes this Prerogative cannot be innocent, *for Vengeance is mine, ſaith the Lord, and I will repay it,* Rom. 12. 30. Heb. 10. 30. Rom. 3. 5. And how can the Natural man perceive the things of the Spirit of God, to whom, the Apoſtle ſaith, *they are fooliſhneſs?* 1 Cor. 2. 14. Can Fines, Impriſonments or Tortures upon the Bodies of men expiate their Offences to God, or ſatisfie the Diſpleaſure of Heaven, for their committing or omitting any thing or duty? Or is poor fallen man a fit Judge in the weighty matters of Gods Kingdom? Oh! weigh and conſider theſe things well, and be not high-minded, but fear and dread the living God, unto whom you muſt give an Account of that Stewardſhip committed to you, and God Almighty give you to ſee both your Prieſts and Us; for there is little hopes of their ſeeing either Truth or Error, while your great Benefices, Gifts and Rewards ſtand ſo much in their Eyes; ſuch things alwayes blinded the Eyes of the falſe Prophets of *Iſrael*, whom the true Prophets cryed Wo againſt; *Iſa.* 56. 10, 11. *Jer.* 23. *Ezek.* 34. *Mic.* 3. 11, 12. and againſt the Judges alſo that judged for Rewards, as well as againſt the Prieſts which preached for Hire, and ſaid, *Therefore ſhould* Zion *be plowed as a Field, and* Jeruſalem *ſhould become an Heaps, &c.* And is not the ſame cauſe now in *England?* And how can it but produce the ſame Effects? What will be the end of theſe Covetous Practices,

which

which the Prieſts and Lawyers are daily found in? Are they not the proper Marks of thoſe curſed Children which *Peter* ſpoke of, 2 *Pet.* 2. 14? And who are they that are walking in the Way of *Cain*, and running greedily after the Error of *Balaam*, which *Jude* ſpoke of, verſ. 11? I do entreat you in all Humility to conſider theſe things in this your day, and ſee who carry the Marks aforeſaid, for they are the falſe Prophets which Chriſt warned his Diſciples of, *Mat.* 7. 15, 16. who are known by their Fruits: And let all People alone in matters of Faith and Worſhip towards God; it is dangerous for you to ſit Judges over mens Faith and Conſciences in matters for which they (and they alone) are only reſponſible to God, and not to any Earthly Man; You your ſelves cannot Infallibly ſay, that the Way and Worſhip in which you now walk and worſhip, is the Way and Worſhip of God; and how then can you enjoyn others thereunto, and that under ſevere Penalties? Who doth not believe it is either the VVay or VVorſhip of God? Is not Faith towards God his own Gift? And who can perſwade the Heart but he? And all Offerings and Sacrifices without it are as the cutting off a Dogs neck, and offering Swines Blood, which is Abomination before him; therefore take heed what you do concerning this great and weighty matter; for God will not be mocked with Lip-ſervice, nor a voluntary Humility, but ſaith at this day, as in the dayes of old, **My Son, give me thy Heart**, *Prov.* 23. 26. This is the Rock upon which many of our fore-Fathers have ſuffered Ship-wrack.

So in tender Bowels of Love I entreat you beware of it, and truſt God with your Church, if it be of him, he will defend it, and no weapon formed againſt it ſhall proſper; but if it be of man he will overthrow it, and all your VViſdom, Strength and Pollicy cannot uphold nor defend it: And judge Righteouſly between a Man and his Neighbour in temporal things; for that is your place and buſineſs, and the end for which you were ordained of God; and herein as you are a Terror to Evil-doers, and a Praiſe to them who do well, you ſhall thrive and proſper, and in this ſhall your Poſterity be happy, when your Heads are in the Duſt. But let the Ark of God alone, for by his Power alone he will ſupport that: Remember when *Uzzah* put forth his hand to

hold

hold the Ark of God when the Oxen ſhooke it, how the Wrath of God roſe againſt him, and he ſmote him for his fault, ſo that he dyed by the Ark of God, 2 *Sam.* 6. 6, 7. 1 *Chron.* 13. 10. Theſe things were written for our Learning, that we ſhould not tempt God, as ſome of them tempted him, and were deſtroyed. And we pray you take *Gamaliels* counſel concerning all Diſſenting Parties, who live peaceably under the Government, and let us alone; *If we be of God, ye cannot overthrow us*, Acts 5. 34. *But if this work be of man, it will fall, and come to nought*, verſ. 38,39,40. To this advice the *Jews* hearkned, though they were in great Rage againſt the Apoſtles and Diſciples of Jeſus, *Acts* 5. 40. and for a time let them go; but the High-Prieſts rage would not ſuffer that long to continue, but again and again ſtirred up the Rulers to perſecute Chriſt and his Diſciples, till they had ſlain them, and thereby drew down the Wrath of God upon themſelves and their Poſterity: And they judged themſelves as ſafe then in their work, and thought they had as good Law for their proceedings, as you now think you now have to proſecute us by; nay, their Confidence led them to ſay, *His Blood be upon us and upon our Children*, Mat. 25. 25. which came to paſs, to their Miſery and Condemnation. Examine all Hiſtories ſince the Creation, did ever any long proſper, who proſecuted any meerly for their Conſciences towards God? How can any Mortal uncertain fallible man with ſafety preſcribe a way of Worſhip to his fellow-Creature, in which he can aſſure him Acceptance with God? Did Chriſt (who had all Power in Heaven and Earth committed to him) enjoyn any Man or People to any Way or Worſhip under any outward Penalty in Body or Purſe? What Example have you for ſuch Proceedings in all the Goſpel Day or Miniſtration? If the Scripture be your Prieſts Rule (as they pretend) let them ſhew a preſident for their Proceedings in this matter from any who either believed or followed Chriſt: Nay, when there aroſe a difference amongſt the Diſciples about *Eating*, &c. the Apoſtle ſaid, *Let every man be fully perſwaded in his own Mind*; and commanded *him who eateth, not to deſpiſe him who eateth not; neither him who eats not, him who eateth, for God hath received him*, Rom. 14. 2, 3, 4, 5. And writing to the *Philipians* he ſaid, *Let us therefore, as many as be Perfect, be thus minded*;

ed; and if in any thing ye be otherwiſe minded, God ſhall reveal even the ſame to you, Phil. 3. 15. He did not force them under Fines and Penalties into his Belief or Mind in things appertaining to the Kingdom of God. And writing to the *Corinthians*, he exhorted them *to follow him as he followed Chriſt*, 1 Cor. 11. 1. and no otherwiſe: And to *Timothy* he deſcribes thoſe Fruits by which Chriſt told his Diſciples (*Mat.* 7. 16.) they ſhould know the falſe Prophets, 2 *Tim.* 3. 1, 2, 3, 4, 5, 6. and commanded them *To turn from ſuch.* And this is the reaſon why many turn from ſuch now, whoſe fruits proclaim them rather Sons of *Beliel*, than Miniſters of the Goſpel. And *Peter* writing to the Saints, fully deſcribes the falſe Teachers and their fruits, 2 *Pet.* chap. 2. And then *John* writing to the little Children, ſaid, *It is the laſt times, as ye have heard, that Antichriſt ſhall come; even now there are many Antichriſts, whereby we know it is the laſt times*, 1 John 2. 18. And again, he ſaid, *Little Children, let no man deceive you; he that doth Righteouſneſs is Righteous, even as he is Righteous; but he that committeth Sin is of the Devil, for the Devil ſinned from the beginning: And for this purpoſe was the Son of God made manifeſt, that he might deſtroy the works of the Devil. In this are the Children of God manifeſt, and the Children of the Devil; whoſoever doth not Righteouſneſs, is not of God*, 1 John 3. 6, 7, 8, 9, 10. Now the God of Mercy give you Underſtanding more and more to diſcern between the Righteous and the Wicked, and between them who ſerve God, and they who ſerve him not: *Amen.* I am

A Friend to all the Upright in heart,

Gatton in *Surrey*, the 2d of the 4th Moneth, 1682.

without Reſpect of Perſons,

Ambros Rigge.

THE END.

855. f. 4 G. 889

A DISCOURSE OF COURAGE,

Wherein it is made known according to

TRUTH,

AND THE

REAL NATURE thereof.

The Law ſhall go forth out of Zion, *and the Word of the Lord from* Jeruſalem. *And He ſhall judge among many People, and rebuke ſtrong Nations afar off; and they ſhall beat their Swords into Plowſhares, and their Spears into Pruning Hooks.*

Nation ſhall not lift up a Sword againſt Nation, neither ſhall they learn War any more. But they ſhall ſit every man under his Vine, and under his Fig-tree, and none ſhall make them afraid: For the Mouth of the Lord of Hoſts hath ſpoken it. Micah 4. 2, 3, 4.

Rejoyce greatly, O daughter of Zion: *Shout, O daughter of* Jeruſalem; *behold thy King cometh unto thee; He is juſt, and having Salvation, lowly, and Riding upon an Aſs, and upon a Colt, the Foal of an Aſs.*

And I will cut off the Chariot from Ephraim, *and the Horſe from* Jeruſalem, *and the Battle-Bow ſhall be cut off: and he ſhall ſpeak Peace to the Heathen, and his Dominion ſhall be from Sea to Sea, and from the River end to the end of the Earth,* Zech. 9. 9, 10.

Licenſed, Jan. 10. 1690.

A *General Preface* to all the Kings and Rulers of the Earth, and the great Men, and the rich Men, and the chief Captains, and the mighty Men, and to all inferiour Officers and Souldiers, and to People of every Sort and Condition.

EVery Diſcourſe ſhould be ſo fitted and applied to Perſons, Times, the ſeveral Places and Countreys, that it may have ſome effect upon them: And it is our Duty (as we would at the laſt Day be judged Honeſt and faithfull) endeavour to manage that wherewith we are intruſted, that it may doe good, and prove ſuccesfull unto the End for which it is deſigned. But though it comes to paſs, (through the exceeding ſubtilty and the continued Reſiſtances of Satan, *as alſo that* ſpirit of Diſobedience, *by which he acts in the Children of Men,) that works of this Nature do meet with the uſual Return,* I have laboured in vain, I have ſpent my Strength for nought, and in vain, *Iſa.* 49. 4. *yet we have hope and ſtrong aſſurance, That* He who now letteth, ſhall be taken out of the way; *but his worſt and greateſt* letting *is towards the laſt: the others, as reaſonable Creatures, may thus conceive, which way is moſt likely to pleaſe and find acceptance with that God with whom we have all to doe; and from whom, Every One, whether Male or Female, muſt receive eternal Reward or Puniſhment;* for the word of God, *ſpoken or written,* is ſtedfaſt, *and remains with him.* And every Tranſgreſſion and Diſobedience receiveth a juſt recompence of Reward. *Even now he looks down from the height of his Sanctuary: from Heaven doth the Lord behold the Earth. He underſtands our thoughts afar off, and is acquainted with our Secret Imaginations; He hears all the mutterings and hard ſpeeches, and turns the cunning devices of them who would* hinder his Word from going forth; *and according as it is more or leſs diffuſed and ſpread, do either deſpiſe or conceal it, or are ſtubborn and rebellious, or would ſlander and defeat the Purpoſe and intent thereof. But let People know,* The Lord reigneth, *and themſelves ſhould* tremble *and be Obedient at his Word; but not ſtrive to prevent it in the firſt place, and afterwards refuſe to hear and receive it, leaſt he deal with ſuch as Enemies,*

mies, who would not have him Reign over them. *And when he who* ſitteth between the Cherubims, *would* ſhine forth; *As for thoſe who would extinguiſh or ſtop out his Light, It is juſtly to be feared that ſuch ſhall never come into the preſence of the Father of Lights; but are to be caſt into utter Darkneſs. Whatever is delivered by immediate and Neceſſary conſequence from ſcripture, will be fulfilled.* Truth is God's, and bears his Image and Superſcription: *And who deſpiſes the one, will be deſpiſed himſelf. If People do ſtamp the King's coyn under foot, or are wilfully reſolved not to receive it; He will reſent and puniſh the affront. The Lord and Governour of the World, will not ſuffer without Puniſhment himſelf to be contemned by a ſmall number of* Graſhoppers, *or Worms of the Earth, who are as nothing in compariſon of him.*

As his Kingdom and Dominion doth extend over all; ſo the following Words of his Truth *are not Calculated only for one particular Countrey or Iſland, but for all Nations, and the vaſt Continent of the whole Earth, That they may be all at* Unity, Peace and Concord. *That* Chriſt *the* Word of God, *may bear rule over every Nation, Countrey, and Language.* Of the Increaſe of his Government and Peace there ſhall be no end, upon the Throne of *David*, and upon his Kingdom, to order it and to Eſtabliſh it with Judgment and with Juſtice, from henceforth even for ever. The Zeal of the Lord of Hoſts will perform this, *Iſa.* 9.7. In his days ſhall the Righteous flouriſh, and abundance of Peace, ſo long as the Moon endureth. He ſhall have Dominion alſo from Sea to Sea, and from the River unto the ends of the Earth, Yea all Kings ſhall fall down before him; all Nations ſhall ſerve him. He ſhall ſpare the Poor and Needy: He ſhall redeem their Soul from Deceit and Violence, and precious ſhall their Blood be in his ſight. *Pſ.* 72. 7, 8, 14. *This ſhould be throughly conſidered by all the Kings and Rulers of the Earth, and alſo they ſhould uſe their utmoſt care and endeavours to doe the like; for the Lord (the Creator and Preſerver of Mankind) will* make Inquiſition for blood. *He remembreth them: He forgetteth not the Cry of the Humble. God is judge himſelf, and he will determine concerning all the Blood which hath been ſhed on the Earth, or the Sea; it will be ſeen and known at whoſe hands all theſe Things ſhall be required.*

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A DISCOURSE OF Courage, &c.

TO bring People out of the wrong and miſtaken apprehenſion of Things; and to help ſomewhat to their Good, it will be neceſſary to explain what *Courage* is, and how it promotes their Happineſs. Many excellent things have we heard of this Vertue; but ſtill as to the true and particular nature thereof, moſt are ignorant, extolling they know not what, they know not wherefore. Neither ſhall the due Eſtimation thereof be leſſened, ſo it be juſtly and exactly ſtated, as it is for the ſecurity and well being of Mankind. For even the Devil (*[illegible] a Murderer from the beginning, and abode not in the Truth*) makes uſe of this Temptation to inſnare and beguile Souls unto himſelf. Man, who is little and deſpicable by Nature, yet though the Pride of his Heart is taken with nothing ſo much as what looks great: To deſpiſe Evil, and laugh at Fears; not to value our own Lives, but to run on with a certain blindneſs, and hurry towards the Land of Darkneſs; not to regard the worſt things that befall the Souls of Men, or threaten worſe afar off; all this and much more, *Satan, who deceives the whole World*, hath gotten to become faſhionable, and be generally received for Courage and Magnanimity amongſt the *Inhabitants of the Earth*, though it tends to Waſting and Deſolation. And thouſands, deluded with this falſe Imagination of Things, come to dye as Fools. They did not mind the things which we told them; as a Man is cheated of himſelf, (and that but once for all eternity,) even ſo are they; who ſo paſs through this World, as if certainly there was an end of them, and no more. Their doings turn upon this Point, Whether there be an Immortality, and Reſurrection, which themſelves neither abſolutely disbelieve, nor conſider of; as if the Miſery was leſs to to be led hoodwinkt, or be deluded by a Trick or Strategem to be ſuddenly clapt faſt into Priſon, ſhut under Hatches, or thrown into a dark Dungeon; when if they had ſeen and known before hand, they had utterly avoided it. What vaſt multitudes have been cut off before their time by unneceſſary Wars, Duels, Revenge, and many more by the Murthering Sins of Gluttony, Drunkenneſs and Uncleanneſs? All theſe make a ſhew of Courage and Bravery. Tuſh! They are not affraid of Death, nor of what may be afterwards: They would not ſeem concerned for theſe Things. This their way is their Folly, for which is prepared Puniſhment; but by the Men of this World it is eſteemed Gallantry of Spirit, a noble Reſolution, a worthy Temper. What if upon a ſtrict Scrutiny it ſhould appear to be Falſhood, Madneſs, and Miſery? Strip them of their Armour and Habiliments of War, look underneath, and we ſhall ſee dull and inconſiderate Souls, (properly called *Bulls, and the Calves of the People*, Pſ. 68. 30.) under the Vizor and Shew of Courage.

For that, according to Truth, consists in the middle, between Fear and Boldness. It is miserable and foolish to fear where no Fear is. It is often an hinderance, and keeps off from obtaining good; and therefore true Resolution drives away all this: So on the other hand, to thrust ones self upon Evils, is meer Rashness; for it proceeds from Ignorance and Inconsideration of them; and that is an insensible Boldness, like the Horse they ride on to rush into the Battle: Or if they have a little foresight, and will dare on through Pride of Heart, this is Folly. In every thing a wise Man takes in hand he first debates within himself, whether the Good he shall gain will be greater, and weigh down the Evil he shall subject himself unto. Whether the talking Breath of others, which perhaps he hears not, or if he doth, would but slightly affect him; yet this will not make an amends for the loss of an usefull Member, or for sensible and lasting Pain: If he goes farther, to give up his Life, Is it Prudence, by not having made Preparation before, (as commonly such is the Case of those we speak of,) to plunge himself into that *dreadful uncertainty of the other World*, for a light and short Commendation in this? And here they will be soon forgotten; but their Souls would be still mindfull, and with Anguish condemn them there, for that they sought to be applauded in this.

This is to be applied to such People, who frame to themselves wrong Principles of Action, if Men would cease from making themselves miserable: But when they are set aright, as in obedience to God, this same Thought and Consideration will more press on; for there the promised and assured Good is more than the Evil exposed unto, as may be farther shewed anon.

Things ought to be so stated and made known, that there may be less Lye, and more Truth, that reasonable Creatures may not be deceived with a Shadow and Appearance onely, but lay hold of the real Happiness, that forgoing the false, they may learn the true Courage. Unless it be guided by Wisdom, it brings not Good, but Harm unto Men.

Some imagine these stand in opposition; for a wise Man is seldom courageous, because he quickly perceives the Danger, and thence useth means to prevent, or not to expose himself; which is contrary to what is commonly called and esteemed Courage.

But if we consider that Establishment and Disposal of Things which God hath fixed, how they are exactly fitted for this *Life of Tryal*, and *future Reward*, there is a wise and wonderfull Agreement and Connexion between them all. Pleasure and Pain are the two Hinges on which all our Actions turn. God, *whose Thoughts are not as our Thoughts*, takes a contrary method to be glorified in his Creature, by equiring them to go against what they are commonly inclined unto: His Commandments are made up of Negative and Positive, what he forbids, and what he enjoins. In the first is a semblance of Pleasure, and that is to be resisted; in the other is a shew of Uksomeness, and Evil, which is to be chosen and got over. Here is the Exercise of our Courage, for it is necessary to keep the Commandments; *Be ye therefore Courageous to keep and to doe all that is written in the Law of* Moses, *that ye turn not aside therefrom to the right hand or to the left.* Josh. 23. 6. So of whatever is commanded by Christ in his Gospel.

Who hath farther manifested an exceeding Reward, and precious Promises, which shall certainly be fulfilled. These things indeed are not seen, and therefore the worldly Man knoweth them not; but they stand upon the same Truth as Religion doth. If our Work and Labour for the Lord should be in vain, it is much more soft Labour to rise up early to eat the Bread of Carefulness, or to follow after any worldly Design and Enterprise; for that, we see and know, doth utterly perish, and come to nothing. *The Heavens and Earth shall pass away, but the Word of God shall not pass away till all be fulfilled.* And it is evident within our selves, there are Desires and Faculties which reach

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farther, and are capable to ſeek after greater Things than the greateſt here. There are vaſt Powers of Soul, both to will and to doe, and there is ſomewhat provided anſwerable for them; for they were never put in to no purpoſe. All thoſe generous and honeſt Actions in reſiſting Evil, and following Good, are more than labouring for the Wind. An empty ſhort Applauſe, which vaniſhes with the Breath that gives it Being, is not a ſufficient compenſation for them. Moſt commonly they have not ſo much as this; for indeed the faſhionable Piety and *Phariſaical Holineſs* may be highly eſteemed amongſt men; but the ſincere acts of Goodneſs, that zeal for God and approbation of ones ſelf unto him only, the oppoſing Corruption, meet with Diſhonour, Hatred, and evil Report from the World: So the more excellent Things have no preſent Encouragement and viſible benefit, and there is need of much Reſolution to perform them: For the Difficulties and Diſadvantages are ſeen and felt, but the Crown is afar off, above the Clouds, and not to be ſeen with mortal Eye. Faith makes it as certain as if ſeen: A noble ſtedfaſtneſs of Mind, that will not be ſhaken nor terrified with preſent Hardſhip and Inconveniencies, which is to be learnt by Diligence, and exerting itſelf in leſſer Acts before, puts upon doing of thoſe things which are neceſſary to the obtaining thereof. Set your Heart to this, that all God's Revelation is true, and then be ſtedfaſt, immovable in doing thereafter. *Add to your Faith Vertue.* 2 Pet. 1. 5, 6. Implying a real Perſuaſion that theſe things are ſo, an unſhaken Reſolution of Soul, which is not affraid of any Amazement, and goes not raſhly on, but underſtands what he doth; this makes up Chriſtian Courage, which differs from that according to the World: For this is after a little temporal Good, the other in purſuit after a great and eternal one. The utmoſt here is uncertain; for many labour after what they do not receive: and if they do, it ſignifies not much when had, and fades away. But to us he is faithfull that promiſes, if we indeed ſtrive and perform the Condition. It is worthy of our Thoughts, being that we have not full ſatisfaction, which ſhall not be taken from us, nor we from that. *Be thou faithfull unto death, and I will give thee a Crown of Life*: It is reſerved in the Heavens for us. Many of them (would God they were more) perform the Work he requires of them. We all depart hence, and ſhall find whether he will fulfil his Promiſes, for which we have his Word and his Oath, *two immutable Things, in which it is impoſſible for God to lie.* Certain it is, that thoſe ſeveral Deſigns of Pleaſure, Riches, and Honour, are little, unſatisfactory, paſs away, and come to an utter end. When our ſelves act upon probable, yea, aſſured, great, and rational Principles, others have nothing but the Multitude and common Practice to recommend them; how then comes that wide difference of the Actions of Mankind, many being led away by the worſe, as appears by the leaſt Reaſon and Diſcourſe, and themſelves find at length by ſad and too late Experience? The Apoſtle, in the aforementioned place, after ſumming up the Chriſtian Graces, ſaith, *But he that lacketh theſe things is blind, and cannot ſee afar off.* 2 Pet. 1: 9. He is wholly taken up with preſent and ſenſible Things, which faſten his Eyes down to the Earth, and hinder looking up: Whereas they were made to look upwards as well as downwards, to ſee afar off, as near at hand: His Underſtanding was given to apprehend things to come, and make reflexions upon the paſt, to conceive and know things proper for her, to propoſe and follow after an end which is worthy, and not ſtill to be deluded with the vain Fancies and Opinions of the People. There is nothing which is ſeen, and commonly practiced among Men, but may be made an Argument for God and Religion. Himſelf in the nice ordering of things hath been pleaſed to eſtabliſh it ſo, that Men might have greater Motives and Exhortations to come unto him, and be left more inexcuſable if they do not.

As for thoſe of a generous Temper, who are acted by a ſenſe of Honour, who pretend unto Courage, and greatneſs of Spirit, in their propoſed ends they rub through Difficulties, and go on ſtill. If we examine them in their very nature, upon what grounds of Probability they are undertaken, theſe are long in expectation. They do many things for what is a voice and nothing elſe, or a Rattle which they know not how ſoon may be taken from them, or they from it. Or thoſe delectable things which expire ſuddenly like Lightening, or leiſurely as the dim light of a Candle, which gives a faint Refreſhment, but wearſome; which onely provides againſt a continued Darkneſs of Soul; and of all theſe there muſt be an abſolute deprivation for evermore. There cannot be uſed too ſlighting compariſons to manifeſt how ſhort theſe things come of the true Happineſs of Man, which alſo are of his own Invention and going after. But if he would doe the ſame that God hath ſet before him, in compliance with the divine Will, what others do out of their own; uſe the ſame Conſtancy, and be contented to live by Faith and Hope, as they do by Expectation; not ſink under a little doubting as they go on, notwithſtanding their Diſappointments: then he may accompliſh the whole Warfare on Earth. In all ſteps of the Chriſtian Courage let him be fixed and taken with that of the Pſalmiſt, *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart. Wait I ſay on the Lord.* Pſ. 29. 14. There is much need of it in performing thoſe ſeveral Acts of Duty, in reſiſting the Allurements of ſenſual Pleaſure, and the aſſaults of Evil; to chuſe Labour, and what is irkſome to Fleſh and Bloud; to take up the Croſs, ſuffering Reproach and Perſecution; to be ſubject unto Hatred and Solitarineſs; to incurr the diſpleaſure and evil Intreaties of Men, rather than to be carried away by them in ſinfull Compliances; to conſtantly ſpeak out the Truth, and thereby to draw an Hatred and Ill-will; all which might be declined by little Acts of Excuſe and Diſobedience; which he will not admit of, who is fully reſolved to pleaſe God. There are many things which will ſufficiently exerciſe Courage to go through with, and overcome, when his Good ſhall be evil ſpoken of. His fixed Purpoſes not to offend, ſhall be called Humour; What are the Effects of Faith and Love, ſhall be reputed Ignorance; to own ourſelves againſt all hard Speeches; not to be affraid of the Faces and Frowns of Men; not to be *ſhaken with the blaſt of the Terrible ones*; to adhere univerſally unto the Will of God, rather than to doe what others would have; and farther, *not to love their Lives unto death*, entertaining it in the moſt terrible and afflicting manner; and many other Inſtances might be named, whereby holy Men of God have and do act valiantly; not to be frightened, but willingly ſuſtain Evil and hardſhip; to doe worthily for God and his Glory, againſt all Oppoſition of the Will and Powers of Darkneſs: Yea, the ſeveral Acts of the Chriſtian Life are more properly Courage, than is to be found in thoſe generous Actions, according to the Eſtimation of the World. A wiſe Man, in what he takes in hand, propoſes what Good will come of it. Now he that doth not think the Recompence of Reward from God is as high, excellent and worthy to be ſought after, as a little Honour, worldly Pelf, or Reſt; it is becauſe he doth not underſtand nor believe it. There is no good here to be had without Trouble or Labour; ſo it muſt be in the Things of God. There muſt be a ſtriving, *working out our Salvation*, giving Diligence, which is more aukward and unpleaſant to the Fleſh, than ſecular Deſigns and Enterpriſes.

Yet this is not eſteemed Fortitude amongſt Men, but on the contrary leſſened and deſpiſed. It is no matter what they think, but what God will judge at the laſt. Their Opinion will doe none, or a very ſlight good, but his Approbation is Life and Happineſs. Things ſhall be at length naked and opened; they ſhall be throughly diſſected, and laid before the view of all; and then they will appear contrary to what they doe now. The Thoughts of all Hearts ſhall be revealed and made known; then private

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Judgments ſhall be diſcovered againſt what they ſeem now outwardly to commend; the cloſe and hidden acts of the Mind ſhall be brought to Light; that Hatred and Averſeneſs to God ſhall be manifeſted, which was the Cauſe of their Contempt; ſullen Silence, or ſpeaking evil of the Things pertaining to Him. That wilful and affected Ignorance, That partial Knowledg of conſidering one ſide, and reſolved Obſtinacy not to go further, That Self-conviction, heretofore ſtifled, ſhall break forth, and then will appear another Face of Things. What ſhall at laſt be fully diſcloſed, would ſomewhat even now, if Men would ſuffer a particular Examination out of the Word of God, the very Truth and Reaſon of Things: Chriſtianity will evidence it ſelf to be greater Courage than what paſſeth for it in the Judgment of the World. Which is ſign of the more reſolute Spirit, that both foreſees the Evil and ſubjects it ſelf thereto upon aſſured and beneficial Grounds, as did the Martyrs, Confeſſors, and Godly Sufferers; or thoſe who go on with a certain Violence, without Knowledge and Conſideration, as did others? Who can lay down their Lives with a deliberate Choice, retaining their perfect Reaſon and Sence; or thoſe in a ſudden Paſſion and heat of Blood, who are puſhed on by Malice (like a ſpurred Horſe leaping down a Precipice) or fooliſh Pride, who make themſelves half Drunk, and then go on not knowing what they do. But conſider all the Circumſtances of the Chriſtians acting and ſuffering, and his Courage will be found more real and eminent. *Through God he doth valiantly*, Pſal. 60. 12. Whoſe Grace is ſufficient, and inſpires him with an Heart to overcome all Difficulty and Danger.

Now that according to the World, if throughly ſurveyed, will be reduced very low: For abſtract that Diſpoſition of Children and Mad-men, who are not ſenſible of the Danger, and therefore dare ruſh upon any Thing. If they be neither Fools nor Blind, as not to know nor ſee the Truth. If their Souls be not rendered Earthy through Senſuality, and ſo fear not; If they are not quite ſtupefied, when the Heart is become *as the nether Mill-ſtone*, which doth not tremble, becauſe it hath no ſenſe. If they have no need of Wine, nor ſtrong Liquors to ſupport: If all Diſguiſe and Hypocriſie could be diſcovered, and their concealed Fears ſeen, when big Words make a ſhew of the contrary, and are uſed as an Artifice to hide them: Take away all outward Advantages and Helps, and they will be as other Men. Keep them from the Opium of continual and immoderate Eating, let them renounce the aſſiſtance of ſtrong Drink, obſerving only the juſt Rules of Temperance, and then ſee, whether their Courage will not grow faint and languiſh. Were that predominant thing of Pride rooted out, which makes them endeavour to ſtifle their Fears, then they would be brought back to the common Nature of Mankind, which they would lift up themſelves above by the aid of the aforeſaid Things. We ſee evidently, when theſe fail, they are the ſame as others. As in Sickneſs, or a Sober approach of Death; but more certainly when their Souls are ſtript naked, and ſent into the other World. No mention is made of their Courage in that Place. *And the Mighty Mens hearts in Moab at that day, ſhall be as the Heart of a Woman in her Pangs*, Jer. 48. 41. Men are generally the ſame: There may be ſome little Degrees of difference, yet they are all but Fleſh ſtill. The Lord is the Maker of them all. He hath not made ſome to be Men, and ſome to be Gods; ſome with Fear, and ſome without; but this Plant is implanted into all, and ordered ſo, that it may be improved or abuſed, corrected or prevaricated, befitting this Life of Tryal. But the Wicked ſtrive againſt God; They would expel that

out which he hath placed in, which they cannot but do as far as lieth in them; for what they cannot utterly extinguiſh, they endeavour to hide and ſtifle. *Sanctifie the Lord of Hoſts himſelf, and let him be your Fear, and let him be your Dread*, Iſa. 8. 13. and to that end all Fear was put into Men. But if they do not Fear him, this is not their Courage, but Ignorance and Forgetfulneſs of whom they ſee not. And then for their making a ſhew not to value Death, no more do Sheep going to the Slaughter: For theſe Men juſt know, they ſhall die, yet they mind no more what ſhall become of them afterwards, than thoſe dumb Creatures paſſing on the Road do think of what we know ſhall befal them. Can thoſe reaſonable Souls indeed ruſh into the other World, who cannot hear a true Report thereof in an Airy ſound? Can they indeed ſtep forth upon the dark Mountains, who cannot ſee a Map thereof in Paper and Ink? They foolithly build up their Confidences, and in common Vogue would paſs for Men of Valour, becauſe they can Slight and Contemn Religion.

But ſtand to it, for you are challenged into the Field, and try whether ye do not betray Cowardice herein? What if it ſhould be ſaid? Ye that can hear Drums and Trumpets, the roaring of Canons; yet the *Voice of God* ye cannot endure to hear, which is *full of Majeſty, and ſhaketh your Hearts*. When he Thundreth in the Air, It will make them quiet and ſtill; (*Pſal.* 8. 2.) but when he ſpeaketh from Heaven, when he ſendeth his Waters through a Pipe, or gives Life to a dead Letter, this you have not Courage enough to receive or read. Ye ſet at nought and deſpiſe his Ordinances when they are not rightly managed; ye can ſmile at the flat and inſipid Diſcourſe of Ignorant and Unfaithful Teachers, (*Hoſ.* 6. 5.) but not at thoſe who both Underſtand and do as they ſhould. You that not will be Out-hectored, yet ye are Frightned with Words; a ſure Proof that they are not Vain, but both True and Significative. You ſeem not to value Swords, nor Spear, yet ye dare not conteſt with the *Rod of his Mouth*; and who ſeem ſo Reſolute and Unſhaken, ſtill ye canot endure the *Breath of his Lips*, Iſa. 11. 4. What is lighter then that, yet when God is pleas'd to uſe the meaneſt Thing, it can make the ſtouteſt Oak of *Bathon* tremble like to the Leaves of the Forreſt. Gather your ſelves, O ye mighty, and try to ſhew your Courage; which if you can, you alſo will, for the great Importance and Neceſſity will preſs you forward, if you have ſo much Power to get over all this. Can you ſit for a while and *tremble under God's Word*? Will you admit of a ſecond Hearing, and not be Frighted with *Felix* to put it off to a more convenient Seaſon? Are you able to ſtand before him who *fights with the Sword of his Mouth*? Who Wounds that he may Heal, who Condemns that he may Juſtify; who, as the Prophet ſpeaks, *ſlays the Wicked*, caſting them down that they do not come again; but for thoſe who are not ſo fearful to run away (as Chriſt would have none to be ſo) he will not ſhew himſelf always thus Terrible unto them. Stand but the firſt ſhock and then you are Men. It is only in Order to bring you unto Conviction, to be humbled under the Mighty hand of God, and then this Dreadfulneſs will go off, that you may ſerve him with Reverence, and Godly Fear. 'Tis Puſillanimity, and a more exceeding Fearfulneſs, that keeps Men off, even in thoſe who would be thought to have the contrary: For could they attend unto the Word of Exhortation, bear for a while a little Irkſomneſs and Sorrow; had they Reſolution to do ſome Things contrary to corrupt Nature, and undergo a little Hardſhip in the Service of God, as others do for their Prince; if they would

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ſuffer a ſhort dulneſs of Spirit, as they go on, through Fears and Cares for their Earthly Sovereign, then the Bleſſed Work would begin, continuing in Obedience and Godlineſs. And Courage would carry them through all the Stages of the Chriſtian Life. It is as well employed this way as to get Honour, a great Name, and advance his Fortune. It is as valuable a Thing for the Righteous to be had in Everlaſting Remembrance, as to be Slain in the Field, knocked down under the Walls of a City, buried in the Rubbiſh, affording Talk thereof for Two or Three Days, and ſo be utterly forgotten. *The Inheritance Incorruptible, Undefiled, God has Promiſed*; That *Honour which ſhall be to thoſe that Honour him*, do remain, when all their Riches and Renown are expired and gon. If it is not ſo, let them accuſe us as falſe Witneſſes, who from God's Word, and Spirit, have Teſtified of theſe Things. If they have Fought the good Fight, and the Crown is not given them, let me be found One of the Impoſers upon the World; let them ſuſpend their Cenſures and Frowns until then, and I cheerfully ſubmit to the great Event of all Things.

Certain it is, the Courage according to the World comes to nothing, with all the Caſtles built in the Air, the Phantaſtick Projects, thoſe Devices of Man's Invention, *The Rumors, Stirs, and Commotions of War*, that Domineering, being Great and Terrible; all theſe are Bubbles of a little longer continuance which break and diſſolve into Nothing. *Fenced Cities turn into ruinous Heaps*, and theſe in proceſs of Time are ſo changed, that they are not diſcernable from common Earth, but by a ſmall Hillock or riſing of Ground, we know not what it means. Thoſe goodly Armies, that once looked ſo Big and Bluſtering, ſo Stately and of large Extent, yet after the Day of Slaughter they are thrown into a common Pit, and all their Carkaſes will not amount to ſo much as an ordinary Pile of Faggots. *Their Name and Memorial is periſhed with them, as Natural brute Beaſts made to be taken and deſtroyed*, 2 Pet. 2. 12. or rather worſe, in that they go about ſowing Death till they fall themſelves; a paralel of which cannot be found in whatever lives upon the Earth beſides. What pity is it, That we who are as Angels of God, knowing Good and Evil, yet ſhould act mad ſuch Things? As if we were not otherwiſe ſubject to Affliction and Calamities, but we bring more upon our own Head. Who can refrain to burſt forth into Tears for the Folly and Miſery of Mankind, that foregoing ſuch Excellent & Worthy Principles, they ſhould take up with Baſe and Deſtructive Ones. God hath ſhewed them a way how they ſhould exert their Valour and Activity for Noble and aſſured Ends, to take his Kingdom by Violence. All the mean Acts are as reaſonable and praiſe Worthy, as in Conqueſt of the Kingdoms of the Earth. When they are called up to the Heaven of Heavens, which are ſo exceeding Great and Eternal, as may be ſeen by the outward Courts, yet here they ſcramble for a few Mole-hills, which are quickly overthrown and turned into Duſt, or themſelves before. In the Chriſtian Warfare there is no Hating one another, all are Contenters, and there is room enough in the Celeſtial Manſions for Ten thouſands times more than all the Inhabitants of the Earth; yet here they continue to kill and ſlay, not out of Neceſſity, as we do Beaſts for Food, but to gratify Pride, Ambition and Revenge, to Diſpoſſes them who have more Right then themſelves, to turn them out of the World becauſe they would not make way: This is Gallantry and Honour, a ſtrange way to Immortality (as thoſe of Old fooliſhly imagined) to butcher,

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Judgments ſhall be diſcovered againſt what they ſeem now outwardly to commend; the cloſe and hidden acts of the Mind ſhall be brought to Light; that Hatred and Averſeneſs to God ſhall be manifeſted, which was the Cauſe of their Contempt, ſullen Silence, or ſpeaking evil of the Things pertaining to him. That wilful and affected Ignorance, That partial Knowledg of conſidering one ſide, and reſolved Obſtinacy not to go further, That Self-conviction, heretofore ſtifled, ſhall break forth, and then will appear another Face of Things. What ſhall at laſt be fully diſcloſed, would ſomewhat even now, if Men would ſuffer a particular Examination out of the Word of God, the very Truth and Reaſon of Things: Chriſtianity will evidence it ſelf to be greater Courage than what paſſeth for it in the Judgment of the World. Which is ſign of the more reſolute Spirit, that both foreſees the Evil and ſubjects it ſelf thereto upon aſſured and beneficial Grounds, as did the Martyrs, Confeſſors, and Godly Sufferers; or thoſe who go on with a certain Violence, without Knowledge and Conſideration, as did others? Who can lay down their Lives with a deliberate Choice, retaining their perfect Reaſon and Sence; or thoſe in a ſudden Paſſion and heat of Blood, who are puſhed on by Malice (like a ſpurred Horſe leaping down a Precipice) or fooliſh Pride, who make themſelves half Drunk, and then go on not knowing what they do. But conſider all the Circumſtances of the Chriſtians acting and ſuffering, and his Courage will be found more real and eminent. *Through God he doth valiantly*, Pſal. 60. 12. Whoſe Grace is ſufficient, and inſpires him with an Heart to overcome all Difficulty and Danger.

Now that according to the World, if throughly ſurveyed, will be reduced very low: For abſtract that Diſpoſition of Children and Mad-men, who are not ſenſible of the Danger, and therefore dare ruſh upon any Thing. If they be neither Fools nor Blind, as not to know nor ſee the Truth. If their Souls be not rendered Earthy through Senſuality, and ſo fear not; If they are not quite ſtupefied, when the Heart is become *as the nether Mill-ſtone*, which doth not tremble, becauſe it hath no ſenſe. If they have no need of Wine, nor ſtrong Liquors to ſupport: If all Diſguiſe and Hypocriſie could be diſcovered, and their concealed Fears ſeen, when big Words make a ſhew of the contrary, and are uſed as an Artifice to hide them: Take away all outward Advantages and Helps, and they will be as other Men. Keep them from the Opium of continual and immoderate Eating, let them renounce the aſſiſtance of ſtrong Drink, obſerving only the juſt Rules of Temperance, and then ſee, whether their Courage will not grow faint and languiſh. Were that predominant thing of Pride rooted out, which makes them endeavour to ſtifle their Fears, then they would be brought back to the common Nature of Mankind, which they would lift up themſelves above by the aid of the aforeſaid Things. We ſee evidently, when theſe fail, they are the ſame as others. As in Sickneſs, or a Sober approach of Death; but more certainly when their Souls are ſtript naked, and ſent into the other World. No mention is made of their Courage in that Place. *And the Mighty Mens hearts in Moab at that day, ſhall be as the Heart of a Woman in her Pangs*, Jer. 48. 41. Men are generally the ſame: There may be ſome little Degrees of difference, yet they are all but Fleſh ſtill. The Lord is the Maker of them all. He hath not made ſome to be Men, and ſome to be Gods; ſome with Fear, and ſome without; but this Plant is implanted into all, and ordered ſo, that it may be improved or abuſed, corrected or prevaricated, befitting this Life of Tryal. But the Wicked ſtrive againſt God; They would [illegible]

out which he hath placed in, which they cannot but do as far as lieth in them; for what they cannot utterly extinguiſh, they endeavour to hid- ind ſtifle. *Sanctifie the Lord of Hoſts himſelf, and let him be your Fear, and let him be your Dread*, Iſa. 8. 13. and to that end all Fear was put into Men. But if they do not Fear him, this is not their Courage, but Ignorance and Forgetfulneſs of whom they ſee not. And then for their making a ſhew not to value Death, no more do Sheep going to the Slaughter: For theſe Men juſt know, they ſhall die, yet they mind no more what ſhall become of them afterwards, than thoſe dumb Creatures paſſing on the Road do think of what we know ſhall befal them. Can thoſe reaſonable Souls indeed ruſh into the other World, who cannot hear a true Report thereof in an Airy ſound? Can they indeed ſtep forth upon the dark Mountains, who cannot ſee a Map thereof in Paper and Ink? They fooliſhly build up their Confidences, and in common Vogue would paſs for Men of Valour, becauſe they can Slight and Contemn Religion.

But ſtand to it, for you are challenged into the Field, and try whether ye do not betray Cowardice herein? What if it ſhould be ſaid? Ye that can hear Drums and Trumpets, the roaring of Canons; yet the *Voice of God* ye cannot endure to hear, which is *full of Majeſty, and ſhaketh your Hearts*. When he Thundreth in the Air, It will make them quiet and ſtill; (*Pſal.* 8. 2.) but when he ſpeaketh from Heaven, when he ſendeth his Waters through a Pipe, or gives Life to a dead Letter, this you have not Courage enough to receive or read. Ye ſet at nought and deſpiſe his Ordinances when they are not rightly managed; ye can ſmile at the flat and inſipid Diſcourſe of Ignorant and Unfaithful Teachers, (*Hoſ.* 6. 5.) but not at thoſe who both Underſtand and do as they ſhould. You that not will be Out-hectored, yet ye are Frightned with Words; a ſure Proof that they are not Vain, but both True and Significative. You ſeem not to value Swords, nor Spear, yet ye dare not conteſt with the *Rod of his Mouth*; and who ſeem ſo Reſolute and Unſhaken, ſtill ye canot endure the *Breath of his Lips*, Iſa. 11. 4. What is lighter then that, yet when God is pleas'd to uſe the meaneſt Thing, it can make the ſtouteſt Oak of *Bathon* tremble like to the Leaves of the Forreſt. Gather your ſelves, O ye mighty, and try to ſhew your Courage; which if you can, you alſo will, for the great Importance and Neceſſity will preſs you forward, if you have ſo much Power to get over all this. Can you ſit for a while and *tremble under God's Word*? Will you admit of a ſecond Hearing, and not be Frighted with *Felix* to put it off to a more convenient Seaſon? Are you able to ſtand before him who *fights with the Sword of his Mouth*? Who Wounds that he may Heal, who Condemns that he may Juſtify; who, as the Prophet ſpeaks, *ſlays the Wicked*, caſting them down that they do not come again; but for thoſe who are not ſo fearful to run away (as Chriſt would have none to be ſo) he will not ſhew himſelf always thus Terrible unto them. Stand but the firſt ſhock and then you are Men. It is only in Order to bring you unto Conviction, to be humbled under the Mighty hand of God, and then this Dreadfulneſs will go off, that you may ſerve him with Reverence, and Godly Fear. 'Tis Puſillanimity, and a more exceeding Fearfulneſs, that keeps Men off, even in thoſe who would be thought to have the contrary: For could they attend unto the Word of Exhortation, bear for a while a little Irkſomneſs and Sorrow; had they Reſolution to do ſome Things contrary to corrupt Nature, and undergo a little Hardſhip in the Service of God, as others do for their Prince; if they would

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ſuffer a ſhort dulneſs of Spirit, as they go on, through Fears and Cares for their Earthly Sovereign, then the Bleſſed Work would begin, continuing in Obedience and Godlineſs. And Courage would carry them through all the Stages of the Chriſtian Life. It is as well employed this way as to get Honour, a great Name, and advance his Fortune. It is as valuable a Thing for the Righteous to be had in Everlaſting Remembrance, as to be Slain in the Field, knocked down under the Walls of a City, buried in the Rubbiſh, affording Talk thereof for Two or Three Days, and ſo be utterly forgotten. *The Inheritance Incorruptible, Undefiled, God has Promiſed*; That *Honour which ſhall be to thoſe that Honour him*, do remain, when all their Riches and Renown are expired and gon. If it is not ſo, let them accuſe us as falſe Witneſſes, who from God's Word, and Spirit, have Teſtified of theſe Things. If they have Fought the good Fight, and the Crown is not given them, let me be found One of the Impoſers upon the World; let them ſuſpend their Cenſures and Frowns until then, and I cheerfully ſubmit to the great Event of all Things.

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The doubt lies, whose Affections are carried towards the more Noble End. The one is for Heaven and Eternal Things, the other for Earthly and Temporal; the one for what comforts in Hope and Expectation, being most satisfactory in the End; the other is concerning what breeds Restlesness, Regret and Disappointment. The one is for what hath all Safety, and real Good to Men; the other hath nothing but Uncertainty and Evil.

If Christianity were Universally observed, there would be no Sword nor Spear to be seen throughout the World. There is no harm in this. But now it is only by some and not by others, thence do arise Wars and Fightings, yet whatsoever Kings will go according to the Direction of the Gospel (as it is at their Peril if they do not, for they also are under the Jurisdiction and Sentence thereof) must engage in no War at all but Defensive, or for Reparation of great Injuries, and that all fair Means used first. *If it be possible, as much as lieth in you, live peaceably with all Men, Rom.* 12. 18. Some are such Enemies to Peace, that when we speak to them thereof, they make them ready for Battel; so they are to be brought over this way. Here our Excellent Religion suffers it for the Wickedness and Baseness of those, *Who have no Understanding, and must be held in with Bit and Bridle*, Psal. 32. 8. And when they break out they are to be tamed with Whip and Scourge. Those Primitive Christians, who Fought under Heathen Emperours, did altogether as Valiantly as others. We have heard of several Armies of the Religious that have acted more Worthily by the Grace and Fear of God, without Drunkenness, Inconsideration, and Unbelief, as who have went upon these Principles. The Objection is concerning Fear of the other World, but that is taken away; for any Man may by Well-doing make the Promises of God applicable to himself, and he is in a Warrantable calling, as *John* Baptist resolved. Seeing we must die one time or another, it is as good first as last with the assurance of his favour, unto whom *all Flesh shall come.* This should make them more Couragious, for they are upon certain Grounds. But for those Careless ones, I admire how they can be Couragious, unless Stupified and made Blind the ways before mentioned; for they being subject to Evils from the World to come, it is a marvelous Policy so to beguile that they fall in, before they took any Care to prevent, or were throughly put in Mind of them. It must be Barbarous and a Siding with the Deceiver of Mankind, to contrive on set purpose to keep them Ignorant, and, as they think, for the better Accomplishment of a present Design to suffer so many to go into Eternal Misery.

Whereas if Care be had to instruct them aright in the Knowledge and Obedience of God, then they would have well-grounded Hope, and they are under his Blessing and Protection, who is the Sovereign Disposer of all Events of War. 2 *Sam.* 10. 12. *Isa.* 28. 6.

As Health is the greatest Good to the Natural Body, so is Peace to the Publick. It is better to have a constant Health, but when interrupted by Sickness, than a proper Remedy is seasonable to restore. So in this World of Sin and Confusion, it is better to prevent the mischievous Effects at first; but when they break forth, they must be Suppressed again, which may be *closed up and mollified with Ointment*, instead of the severer Remedies.

'Tis thoſe corrupt Seeds of Evil within us that breed all the Diſturbance throughout the World (which are not ſo much to be ſeen in Beaſts, and we the more excellent Creatures might have been without them alſo, but God is to be Glorified in our Tryal and Obedience.) Now what takes off from the Malignity of them, what doth heal and removes, this doth Good to Mankind: Which begins with the Cauſes and recovers them; ſuch are Ambition, Revenge, Covetouſneſs, and Oppreſſion; as the Direction of God's holy Word doth all this.

Thoſe are only againſt Religion and Reaſon, whoſe Ways are condemned by it. *The chief Captains, and mighty Men,* and ſuch who love to fiſh in troubled Waters, will ſmile at this Diſcourſe, and ſay, *It was never well with the World ſince ſo much arguing came in.* Why, evil and irregular Actions are for want of Prudence and due Knowledge; either not throughly giving way to it, or then not being guided thereby. *Therefore my People are gon into Captivity, becauſe they have no Knowledge.* Iſa. 5. 13. *But by a Man of Underſtanding and Knowledge the State of a Land is prolonged.* Prov. 28. 2. If Sin and Paſſion did bear all the Sway, the compaſs of the whole Earth would be a larger *Bedlam:* And they that dwell therein muſt be chained up in ſeveral Cells, or there would be no living amongſt Men. Even thoſe Nations which know not God, have ſome Dictates of the Natural Law concerning Good and Evil, and alſo Reaſon, by which they frame Rules and Orders of Government; otherwiſe it were not poſſible for any Kingdom or Community to ſtand. *Counſel is mine, and ſound Wiſdom, I am Underſtanding, I have Strength; By me Kings reign, and Princes decree juſtice. By me Princes rule, and Nobles, even all the Judges of the Earth.* Prov. 8. 14, 15, 16. The leſſer Degrees are neceſſary, much more is an higher Improvement beneficial to Mankind. Which advances further than to carry on the *courſe of the World,* or to ſecure Men in their Reſpective Rights and Poſſeſſions. But it leads them up to the knowledge and favour of God, thence to partake of his Sight and Bounty; raiſes their Apprehenſions from little vain temporal Things, to thoſe which are Great, Eternal and Perfect, and at laſt inſtates them therewith. Which ſets before them Things altogether worthy of humane Nature. To climb up the everlaſting Hills, to fight with thoſe three Legions of Enemies, the World, the Fleſh, and the Devil: To march through Difficulties and Oppoſitions, To be loaden with Spoils and get Ground; all theſe are fit exerciſes for a Man. It is ſaid, Nothing is hard to him, but he dares break through all Things: Then in this ſhew thy Honour and Renown, Gird thy Sword upon thy Thigh, O moſt Mighty; Be not afraid, nor diſcouraged; Thou haſt the Grace of God for aſſiſtance; and as long as thou putteſt forth thy Strength together with that, thou wilt go on Proſperouſly and Victoriouſly.

But how is all this Hardſhip reconcileable with preſent Happineſs? Very well; and he that knoweth it not, either doth not conſider or not underſtand the Nature of Things. We love to have ſome Oppoſition, and rejoyce to get over it. It is more ſatisfaction to reſiſt than to yield unto a ſoft Temptation; for to that ſucceeds Repentance and Vexation; but for what looks Uncouth and Frightful, yet reſolutely to grapple therewith, and ſubdue it, there follows a bleſſed Approbation and Complacency of Soul. In all acts of Temptation, when it is comply'd with, and throughly put forth, it is always found True, *Greater is He that is in you than He that is in the World.* And this

holds

holds firm throughout all the Steps of our Chriſtian Warfare; but when it is all accompliſhed at laſt, there is ſuch abundance of Comfort, that it may be better conceived than it can be expreſſed. That pleaſant looking back upon paſt Labours, that ſweet reflection on what he hath done and ſuffered in the Service of God, the Pain and Irkſomneſs are over: The more hath been undergon, there ariſes a greater Perfume, making way for a greater Reward. The Memory thereof is ſo delightful, that if he were to lye down in the Grave, and be no more for ever; yet *It is enough to have lived according to the Will of God*, who will deal yet more Bountifully.

Tell me, O ye Sons of Men, that have loved Vanity and ſought after Leaſing, That have Fought pitched Battels to get Fame and Honour, when you come to ſtand upon the Confines of this World and the next, Can ye call to Mind with Joy and Comfort for what he have done? But ye Chriſtian Souls can bear Witneſs to this Thing: Ye that have ſet your ſelves againſt every Enemy, and hated every falſe Way; Ye do not Repent of what you have done. Ye are more pleaſed with it than if ye had conquered Kingdoms. Ye wiſh that ye had done better. Ye have cleaved unto the Lord with full purpoſe of Heart, Not terrified with your Adverſaries, Hypocrites and Unbelievers, who have tryed to beat you off, the Suggeſtions and Reſiſtances of Satan, and your own Fleſh, yet by the help of your God you have paſſed through theſe Tents of your Enemies, and in all have come off more than Conqueror. What Triumph and Exaltation muſt it be juſt as the Soul is ſlipt out of this Place of Conflict, and preſented before the Lord of Hoſts, the God of the Armies of *Iſrael*, to receive his Acceptance, and the Congratulation of thoſe, who a little before had done the ſame Things. O bleſſed Day, which opens into Immortality! Where he will be always Praiſing and made Happy for ever! How ſhould this ſtir up others to do the ſame? The whole being compriſed in this, To believe, and to do. The Apoſtle furniſhes us to both in two Words,

Add to your Faith Virtue. 2 Pet. 1. 3.

F I N I S.

A farther ACCOUNT OF THE Great Divisions AMONG THE QUAKERS In *PENSILVANIA*. &c.

As appears by *Another* of their Books lately come over from thence, Intituled,

Some Reasons and Causes of the late Separation That hath come to pass at *Philadelphia*, betwixt us, called by some the Seperate Meeting; And others that Meet apart from us.

More particularly Opened, to Vindicate and clear us and our Testimony in that respect, *viz.* That the Seperation lieth at their Door, and They (and not We) are justly chargeable with it.

WITH

An Apology for the present Publication of these Things.

Rom. 16. 17. *Now I beseech you brethren, mark them which cause Divisions, and Offences contrary to the doctrine which ye have learned, and avoid them.*

1 Tim. 6. 3. *If any man teach otherwise, and consent not to wholsom words even the words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, &c.* v. 5. *from such turn away.*

2 Cor. 6. 14. *Be ye not unequally yoked together with unbelievers, &c.* and v. 17. *Wherefore come out from among them, and be ye seperate, saith the Lord, and touch not the unclean thing, and I will receive you, &c.*

Rev. 2. 20. *Notwithstanding I have a few things against thee, because thou sufferest that woman* Jezabel, *which calleth her self a Prophetess to*

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An Apology for the preſent Publication of theſe Things.

WE are ſorry that we ſhould have occaſion to publiſh ſuch Account of things, in the open View of all who may read the following Account, or hear of it, that may be occaſion of Grief to many, eſpecially who had better Thoughts of ſome here-away, than the ſaid Account doth give of them, and it is too probable, the Enemies of Truth and of all true Religion, will ſeek to take Advantage there-from, and think themſelves greatly gratified thereby, ſo as to rejoyce the more in their Iniquity, and glory over the ſincere Lovers and Profeſſors of Truth. But as on the one hand, we have been deeply afflicted with Sorrow, to find ſome ſo highly pretending to Truth, and to the inward and immediate Teachings and Leadings of the Spirit of Truth, which they have greatly profeſſed, and ſome of them have Preached for ſome years, ſo very Ignorant and unſound in ſome of the Chief and Fundamental Principles of the *Chriſtian Faith* and *Doctrine*, and ſo reſolute and confident in their Ignorance and Errour, that they have from time to time refuſed and rejected good and ſeaſonable Information, and means of Inſtructions that have been in Love held forth unto them, partly in publick Teſtimonies, and partly in private Meetings and Conferences. So after our great and deep Affliction of Sorrow on their account, and for the ſake of many ſimple people that owned them as Miniſters of Chriſt, whom we ſaw to be greatly hurt, blinded and darkened with them, but not further enlightned by means of them, notwithſtanding of their *great* and *high pretences* to *Light* and *Life*, and to *the Spirit and Power of God inwardly revealed*; we can and do ſincerely ſay, on the other hand, God hath greatly comforted us, and we have great Joy and Conſolation in the ſence of his Love, revealed and ſealed to us by his holy Spirit in our hearts, being perſwaded by the ſame, that according to his Soveraign Wiſdom, Goodneſs and Power, and great Faithfulneſs, he will make theſe very things, to wit, the Diſcoveries that ſome men have lately given of themſelves, to work for good to many; and we may ſincerely and uprightly ſay, They, and not We, have diſcovered and made publick theſe things; for when they heard

true and ſound Doctrin preached, cencerning *Chriſt and the true Faith in him, &c.* they have whiſpered againſt it, and publickly rejected it, which yet hath been greatly refreſhing and edifying to us, and to many others, having felt the Power of Chriſt accompanying that Doctrine, and ſealing to the Truth of it in our hearts; ſo that not only we have owned, and do own the Doctrin that hath been preached among us of late Times, by divers that God hath raiſed up in a zealous Teſtimony to the Truth of theſe Things (*Denied by ſome*, and *Rejected by others*, and *meanly eſteemed* by *too many*, as not Neceſſary, but Indifferent Matters to Salvation, to be believed, though true) but alſo, we have owned, and do own the Spirit by which that Doctrine hath been zealouſly delivered unto us, being perſwaded, it was of God; and we do not judge ſo raſhly and uncharitably as ſome do, calling that ſincere and godly Zeal, that hath appeared in ſome among us in publick Teſtimonies, *Anger* and *Paſſion*: But it is no new thing to hear *Light* called *Darkneſs*, as well as *Darkneſs* called *Light*, and *Good*, *Evil* and *Evil*, *Good*: We believe and are perſwaded, that as to the main, it hath been, and is a ſincere godly Zeal, that hath been of God's raiſing in ſome of our Brethren, both to preach in publick Teſtimonies this Doctrine, ſo much of late *contradicted by ſome, and ſlighted by others*, and to defend it with great freedom and boldneſs in private Conferences and Meetings, and at ſome Monthly Meetings, notwithſtanding of what humane Weakneſſes (as to Circumſtances) might at times, on great Provocations, attend ſome, that we believe God hath forgiven, which have been far greater on their ſide, than on ours, wherein ſome of them have exceeded all bounds of Chriſtian Moderation, to the pronouncing **Dreadful Woes** againſt the Innocent (which none of us have done) and giving bad Names to ſuch who did not deſerve it; thus putting the Sheep of Chriſt into **Wolves** and **Bear-skins**, to render them odious, and to be the Object of **Tongue** and **Heart-Perſecution**, which too much abounds in this part of the World, although by the Mercy of God, and the good Laws of the Country, Perſecution by Violence of the Hands, is reſtrained.

Now that theſe men have been the Diſcoverers of their own Ignorance, Error and Unbelief, is very apparent, becauſe they not only dared to whiſper againſt ſound Doctrine in private, but only in Meetings appointed to hear theſe **Differences**, and even at Monthly Meetings, they have been ſo bold as to reſiſt ſound Doctrine, and ſhew their Unbelief, and the Nature of our Meetings being ſuch, eſpecially

our Monthly Meetings, that too many come to them, and ſit in them, hearing all things there ſaid, that are not qualified, either with Chriſtian Knowledge or Prudence, or indeed with humane Diſcretion, as men, to conceal things that are not always ſeaſonable to be publiſhed, inſomuch that ſcarce any thing hath been ſaid or done in a Monthly Meeting for a long time paſt, but it is ſoon after publickly known: And we deſire to revereuce the Providence of God, and to acknowledge his powerful Hand, Wiſdom and Goodneſs, and great Faithfulneſs in *this Diſcovery*; for we are well ſatisfied, it is far better that the **hidden things** of *Eſau* be ſearched and found out, than to remain hid; for when *Achan* had Tranſgreſſed in the Camp of *Iſrael*, and had hid the accurſed thing, the *Anger of the Lord was kindled againſt them*, until he was diſcovered, and *Judgment executed againſt him*. And ſeeing it is ſo, that many *evil* and *hurtful Opinions*, that are as **poyſonous Weeds**, have had too much place among us, but have ſo ſecretly lurked under Ground, and yet have brought forth bad Fruit above Ground; for it is the Nature of Errors in Doctrine to produce Errors of Practice, and evil Converſation of Life, that we did not know that ſuch bad Fruits did ſpring from ſuch bad Principles of Doctrine that were held by them, but we did rather impute them to ſome other Cauſe, than to Ignorance or Error in Judgment.

We have great cauſe to rejoyce and bleſs God, that his Light hath made *this Diſcovery among us*; for the Light diſcovereth Darkneſs, as well of Errour and Unbelief, in relation to Doctrine, as in matters of bad Converſation: And we are fully perſwaded, that it is an infallible ſign of that approching Glory of God's bleſſed Day that is more abundantly to be revealed among us, and in us, which many of our faithful Friends have fore-told, as nigh at hand, and all the Faithful have much longed and waited for, and continually pray for. And it will have a ſervice to bring many to Truth, that have ſtood at a diſtance, becauſe of Offences and Stumbling-blocks that have been laid in their way, through the Ignorance of many, eſpecially who have profeſſed the Truth with us, after ſome ſort, but have not received the true and ſound Knowledge of it; and too many that have preſumed to preach and pray in our Meetings, their way both of preaching & praying, hath been very offenſive to many tender-hearted people, by their pretending greatly to the Spirit's Leadings and Movings, when they have expreſſed very unſound and unſavoury words, and have greatly diſcovered their unskilfulneſs in the *Myſtery of Chriſt*, both outwardly as he came in the Fleſh, died, and roſe again and is aſcended, and the

great

great benefit of his outward Coming to men, as ſo known and believed by them, and as inwardly revealed; ſo that many who have come to our Meetings have been as a hungry Child that greatly needed the Breaſt, and thirſted for the ſincere Milk of the Word, having heard a great Noiſe of it, but when they came to ſuck, they did not find that which anſwered their deſire, and went away diſſatisfied, and the Breaſt it ſelf was ſo daubed over with what was unpleaſant to them, as Muſtard or Chimney-Sout is to the Mouth or Taſte of a Sucking Child. But God having ſo ordered it by his great Love, that by his marvellous Providence *diſcovering theſe things*, that hath been a long and great hurt and hindrance to the prevailing of Truth among us, and cauſing his Light to ſpring up more clearly among us, that Chriſt and the Faith of him, both without us, and within us, is ſincerely and powerfully preached by ſome of God's raiſing up among us, more clearly and fully than many have formerly known, although the Doctrine is the ſame in matter and ſubſtance, that the moſt faithful and ſoundeſt Friends and Brethren have all along held from the beginning; and we are infallibly aſſured, this preſent Exerciſe that is at preſent ſo heavy and grievous to many honeſt hearted, for want of a through diſcerning and underſtanding the Mind and Counſel of God therein, and his bleſſed Purpoſe, for the advancement of his Truth, ſhall greatly tend to their Comfort in due time, and to the Comfort of many, to raiſe them up to give Glory to God, with high Praiſes in their Hearts and Mouths, for what he hath begun to do, and will finiſh and perfect in his own time, for the Exaltation of his own Name, and the Name of his dear Son, that the Myſtery of him, *even that great Myſtery of Godlineſs*, which is *Chriſt come in the Fleſh*, and *God manifeſt in the Fleſh*, even in that *Body of Fleſh, through Death, to reconcile us unto God*, with the bleſſed Effects and Fruits of it, inwardly witneſſed by the Revelation of him in us, may be yet more glorioufly revealed, that the Souls and Hearts of many may be affected with the ſame, and overcome therewith, to love him, and live to him, who died for them, and roſe again, and to love God, and live to God, through him, in all holy Obedience, who gave him freely unto them. And though the Adverſaries of Truth may for a ſmall time rejoyce a little, and ſeem to be gratified and ſtrengthned in their Enmity againſt Truth, and the ſincere Lovers and Profeſſors of it, ſo as even to ſeem to glory over them, yet after a little time their joy will be turned into ſorrow, and their great glorying and ſeeming gratifyings, into Diſcontents and Frettings, when they ſhall be made to ſee and acknowledge the Hand of

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the Lord in all theſe things (to their great Amazement and Diſappointment) for the good of all that love him; and the Exaltation of his Name, and promoting Truth and Righteouſneſs in the Earth, that his Kingdom may come in greater Power and Glory, and his Will may be done on Earth, as it is in Heaven. And as for all ſuch who are by a falſe Spirit, acted to Prophecy falſe things concerning us, (and to pronounce **Woes** againſt us) and our preſent *Work* and *Teſtimony*, as if *both it and we ſhould fall and come to nothing*, (as ſome have done:) Our Faith and Truſt is in God, and our Dependance and Reliance is on him, whoſe we are, and whom we ſerve, and for whoſe Glory and Honour we are zealouſly concerned in this preſent Service, with true Humility of Mind, and earneſt Prayer unto God, that he will preſerve and ſtrengthen us to the end, and make our Almond Rods to bud and bloſſom, while others that reſiſt the Truth of our Teſtimony will wither; for of a Truth, God is with us, and on our ſide, whoſe bleſſed Power and Preſence we feel, to encourage and ſtrengthen us; and therefore let ſuch who gain-ſay the Truth of our Teſtimony, and from a raſh, head-ſtrong, and wilful Spirit, make oppoſition to the ſame; take heed what they do, leſt they be found Fighters againſt God, (for what is of God will ſtand, let ever ſo many high and bold Pretenders to that which they are not real Profeſſors, contradict it,) and leſt that be fulfilled concerning them, that is written, *Acts* 13. 41. *Behold, ye Deſpiſers, and wonder and periſh, for I work a Work in your Days, a Work which ye ſhall in no wiſe believe, though a man declare it unto you*, compared with *Hab.* 1. 5.

And further, the falſe Reports and Rumors that are already ſpread abroad concerning us, by many, laying all fault upon us of this preſent **Breach** and **Diviſion**, and loading, not only us, but the Truth it ſelf, with many falſe and bitter Aſpertions, Reflections, and Calumnies, will be cauſe enough (we hope, to all impartial people to whoſe hands this ſhall come,) to be a juſt *Apology* to us, for the Vindication of Truth, and the ſincere Doctrine of Chriſt, that is greatly reviled in divers great and weighty particulars, particularly the Doctrine of *Chriſt's being in Heaven in the true Nature of Man, and Subſtance of the Seed of* Abraham *and* David, *which he took of the Virgin*, according to which he is called *the Seed of the Woman that ſhould bruiſe the Head of the Serpent*, and which was promiſed to Man immediately after the Fall, and the Faith of him and in him, as ſuch, its being neceſſary to our *perfect Juſtification* and *Salvation*: His *Coming*

ing again and Appearing without us to judge the Quick and the Dead, in the appointed Time that approacheth; *and the Reſurrection of the Dead, and Day of Judgment, when all Mankind ſhall ſtand before the Son of Man:* It is dreadful and aſtoniſhing to think what **Vomit** and **Filth** ſome of late have caſt out againſt theſe precious Doctrines and Teſtimonies of Truth, ſome calling them *Popery*, ſome *Presbyterian* and *Baptiſt's Principles*; but we muſt not reject all that either *Papiſts* or *Presbyterians*, or *Baptiſts* profeſs in words, and which our Charity obligeth us to judge, that ſome among them really and ſincerely believe; as that there is one God, and one Lord Jeſus Chriſt, and one holy Spirit, and many other good and wholſom parts of *Chriſtian Doctrine*; but the greater is the Shame, and the Offence and Stumbling-block is the greater, in the way of many, that divers plain and firſt Principles of Chriſt's Doctrine, owned by all *Chriſtendom*, or at leaſt for the moſt patt, ſhould be either *denied* or *queſtioned* by any among us, that make ſo high Pretences to the Spirit of Chriſt, and yet are ſo ignorant of the Doctrine of Chriſt, whereas the Spirit of Chriſt leadeth all who have it, to believe and own Chriſt's Doctrine, and honourably and worthily to eſteem of it, and the true Witneſſes of it, where ever it is preached.

And concerning *Chriſt's Coming and Appearance without us, (even the Man Chriſt Jeſus, in his glorified Naturc and Body, that is not the Godhead, but the Temple of it,* (in the Time appointed. that is nearer at hand than many are aware of, which will be very dreadful to all tbe *Workers of Iniquity*, and eſpecially to all *Unbelievers* that do not believe that he will ever ſo appear, although the Scripture Teſtimony is very full and plain thereto, and will be very refreſhing and full of Comfort to all that believe in him, and believe and wait for him, that he will ſo appear, and that the time haſteneth; We *Warn* all, not to make light of it, for it is a great and neceſſary *Doctrine of the Chriſtian Faith*, highly conducing to true *Chriſtian Piety* and *Godlineſs*, that he will come again and appear without us, to judge the *Quick* and the *Dead*, leſt they be found among ſuch, and numbred with them, concerning whom he ſpoke, with relation to that very time when he ſhould ſo come to raiſe the Dead, and judge the World, *Luke* 18. 8. *Nevertheleſs, when the Son of Man cometh, ſhall he find Faith on the Earth?*

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Some Reaſons and Cauſes of the late Separation here at *Philadelphia.*

THE firſt cauſe of the Separation betwixt them and us, was this, That at a Monthly Meeting held at *Philadelphia* the 29th of the 11th Month laſt, *T*—— having openly in the face of the Meeting, accuſed G. K. for *denying the Sufficiency of the Light, and promiſing to bring his Evidence the next Monthly Meeting, or then that he would acknowledge he had done amiſs.* And at the next Monthly Meeting being required to give his Evidence, he brought *W*—— who was known to be a prejudiced perſon againſt G. K. and ſo could be no ſufficient Evidence againſt him, beſides that, divers were preſent at the Place and Time, where and when *W*—— alledged he heard G. K. *deny the Sufficiency of the Light, &c.* that cleared him, *That they heard him both then and at all occaſions, that he delivered his Mind on that Subject always bear Teſtimony to the Sufficiency of the Light to Salvation.* And at the ſaid Meeting, being the 26th of the 12th Month, *T*—— having ſaid in the Meeting, (in Anſwer to a Queſtion put to him by G. K.) *That he had not learned that Leſſon, whether the Body of Chriſt that was nailed to the Croſs, crucified, buried, roſe and aſcended, &c. was the Godhead, or ſomewhat that Chriſt took of the Virgin.* At which many were greatly offended to find him ſo ignorant, having been ſo *long a Preacher.* And after much diſcourſe about theſe Matters, the Meeting did *adjourn* with unanimous Conſent of them that ſtaid, which was the far greateſt part, and alſo with the conſent of *T*—— himſelf, and theſe who went away before the *adjourning* of it, ſaid nothing againſt it, nor was the Meeting underſtood to be broke up before the *adjournment*, only ſome few did go away, it being cold Weather, and growing dark; the *adjourning* of the ſaid Monthly Meeting was to the next Day about the 8th Hour, at which time they met in the Schoolhouſe, where the Meeting uſed to be kept at times in the Winter Seaſon. And after much diſcourſe concerning *T*—— in the ſaid Meeting, he being required to prove his Charge, and to condemn his great Ignorance and Unbelief; but refuſing to do either, (though he ſaid publickly in the Meeting,) *If he did not prove his Charge againſt the next Monthly Meeting, he would acknowledge his Errour,* and yet did neither,) and going away from the Meeting, the Friends of the Meeting,

ting (ſome that were preſent that were not in the Profeſſion of Truth, removing at the deſire of Friends) did give a unanimous Judgment concerning *T.*—— a true Copy whereof here after followeth. And the ſaid Judgment being deſired by Friends that gave it to be recorded in the Monthly Meeting Book, at the next Quarterly Meeting, that happened within a few days after, a Party in the Meeting did withſtand it, and denied them that gave the Judgment to be a true Monthly Meeting, and conſequently their Judgment was void. And by this it plainly appeareth, the Breach was on their ſide; for there is no Equity or Reaſon why they having denied us to be a Meeting, that we ſhould own them, ſeeing we were really a Meeting *lawfully adjourned*, conſiſting of at leaſt *Sixty Perſons*, moſt of which uſed to keep Monthly Meetings, and owned to be Friends in the ſame Profeſſion with them.

And at the ſame Monthly Meeting, on the Sixth Day, *W.*—— an *antient Preacher*, having renewed his former Accuſation againſt G. K. charging him openly in the face of the Meeting, *That he Preached Two Chriſts, becauſe he Preached Faith in Chriſt within, and in Chriſt without us, &c.* and on the next day, at the *Meeting adjourned*, he being ſent for by the Meeting, to make his Charge good, or elſe condemn his Ignorance and Error; but he refuſing to come, the Meeting did alſo give a *unanimous Judgment* concerning him (not one Diſſenting in either of the Judgments, only one or two ſignifying their not throughly underſtanding the Caſe, declared their unclearneſs, but ſaid nothing againſt it) the true Copy whereof doth alſo hereafter follow. And this Judgment alſo given by the Meeting, being refuſed by a Party in the Quarterly Meeting, to let it be entred in the Monthly Meeting Book, gave us juſt Offence, becauſe in ſo doing, they refuſed us to be a Monthly Meeting, and denied our Judgments, which we are perſwaded in our Conſciences, by the Spirit of Truth, was a juſt Judgment concerning theſe Men, and we could do no leſs, both for the Peace of our Conſciences, and the honour of Chriſt Jeſus, and alſo for the Credit of our Profeſſion, in all parts of the World, where ſuch a Profeſſion is made, than to give ſuch a Judgment concerning theſe Men. [*Note, That* G. K. *had no hand in giving Judgment concerning theſe Perſons and Matters, but was wholly paſſive, he being the Perſon accuſed.* And alſo, Note, *That they which refuſed our Judgments, were preſent at the ſaid Monthly Meeting, but when they perceived things to go contrary to their Mind, they with-drew.*]

Another thing, wherein the ſaid Party, both in the Quarterly and Monthly Meeting, gave us Offence, was That whereas great Oppo-

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ſition had been made by them againſt a late printed Book, entituled, *The Chriſtian Faith of the People of God called* Quakers *in* Rhode-Iſland, *vindicated*, &c. ſeveral Friends preſented to this Meeting a Paper, deſiring the Meeting to be cautious, not to oppoſe the *Rhode-Iſland* Friends Teſtimony to the Truth; whereupon, after having read, and duely conſidered the ſaid *Rhode-Iſland* Sheet, Judgment was given by us, approving it, and *VV.* B. for Printing it; but this alſo was refuſed by them to be recorded in the Monthly Meeting Book, wherein they have given a Three-fold Inſtance that they have denied us to be a Meeting. A Practice that we never knew before among the People, called *Quakers*, that ever ſuch a thing was ſuffered, that one party of a Monthly Meeting ſhould deny their Brethren, and leave them, and yet afterwards lay claim to them, when they themſelves made the Separation.

Here follows a true Copy of the **Judgments** *given at the Monthly Meeting at* Philadelphia, *the 27th Day of the* 12 *Month*, 1691, 2. *which was the Meeting adjourned by conſent from the 26th, to the 27th day, where they met at the School-Houſe, as uſed in cold Seaſons.*

" WHereas at the laſt Monthly Meeting, *Thomas Fitswater*, openly accuſed *G. Keith* with denying the ſufficiency of the " Light, which *G. K.* denying, *T.*—— inſiſted that he could prove " the ſame. And coming into this Meeting, to prove his Charge, " brought *VV. S.* as his Witneſs, whom the Meeting having heard, the " ſaid *T. F.* by his own conſent, left the Matter to the Judgment " of this Meeting; which they having duly weighed and conſidered, they do unanimouſly agree, and deliver it as their ſence, That " the ſaid *T. F.* do give forth a Paper of Condemnation of his falſly " charging G. K. and to clear the ſaid *G. K.* of the ſaid Charge. " As alſo, it is the Senſe of this Meeting, that the ſaid *T. F.* do give " Satisfaction to the Friends of this Meeting, by a Paper of his true " Faith and Belief in Chriſt's Reſurrection; and as he is now in Hea- x " ven, in the Glorified Nature of Man, which is not the Godhead, he " having given this Meeting great cauſe to queſtion his Belief therein; " and that he forbear offering his Gift by way of Teſtimony in our " publick Meetings, until he hath given Friends and *G. K.* Satisfaction in manner aboveſaid.

" Whereas

" Whereas *VV. Stockdale*, having formerly accuſed *G. K.* with " Preaching *Two Chriſts*, and the Charge and Matter having been " fully Debated at the laſt Yearly Meeting, before publick Friends, " and others, who did deliver it as their Senſe and Judgment, *That* " *the ſaid* W. S. *had abuſed* G. K. *thereby*; *and that* G. K.*'s Doctrine* " *was right and true in his Preaching Faith in Chriſt within, and Faith in* " *Chriſt without*; and the ſaid *VV. S.* having never given any Satisfa- " ction, but at this Monthly Meeting did ſay, *That what he had for-* " *merly ſaid in his Charge againſt* G. K. *he did yet ſtand by, and juſtifie*: " The Friends of this Meeting do deliver it as their Senſe and Judg- " ment, That the ſaid *W. S.* ſhould condemn his Unrighteous " Charge publickly, by giving forth a Paper of Condemnation for " his ſo doing, and that he deſiſt offering his Gift by way of Teſti- " mony, till he hath ſo done.

" There being a Paper preſented to this Meeting, Signed by ſeve- " ral Friends, in relation to the *Rhode-Iſland* Paper, entituled, *The* " *Chriſtian Faith, &c.* recommending the Service of the ſaid Paper, " *&c.* whereupon the ſaid Paper being read in this Meeting, the " Friends thereof do unanimouſly agree, and give it as their Senſe " and Judgment, That the ſaid Paper is for the general Good and " Service of Truth and Friends, in this Country, and elſewhere; " and that it came forth very ſeaſonably for the Vindication of " Truth and Friends; and that *W. B.* ought not to be blamed, nor " diſcouraged for Printing the ſame.

Signed by Order of the Meeting, by *J. W.*

The Names of ſome of the Friends that gave the aforeſaid Judgments at the ſaid Monthly Meeting the 27th of the 12 Mon. 1691.

George Hutcheſon,	*James Cooper,*	*Joſeph Willcox,*
Paul Saunders,	*Thomas Winn,*	*Thomas Budd,*
John Lynam,	*John Hart,*	*Thomas Hooton,*
Ralph Jackſon,	*Anthony Taylor,*	*Thomas Paſchall,*
Phillip James,	*Abel Noble,*	*Humphrey Hodges,*
Richard Hillyard,	*Nicholas Pearce,*	*Henry Furnis,*
Anthony Sturges,	*John Furnis,*	*Robert Wallis,*
Thomas Peart,	*John Redman,*	*Thomas Jenner,*
Thomas Treſs,	*John Williams,*	*William Davis,*
John Loſtus.	*Ralph Ward,*	*Francis Cook,*
William Harwood,	*William Dyllwin,*	*Henry Johnſon,*
James Chick,	*John Duploveys,*	*Joſeph Walker,*
Thomas Morris	*John Budd,*	*Hugh Derborough,*
John M' Comb,	*William Bradford,*	*William Say,*
John Hutchins,	*William Paſchall,*	*William Hard,*

But

But, that it may appear how weak and insufficient the Reasons are, that were given by the said Party at the Quarterly Meeting, why we were no Meeting, we think fit to give an Account of them, with our Answers to them. One Reason was, *That a Monthly Meeting could not* Adjourn, *and there was no* President *for it*: But to this the Clerk of the Meeting answered, *That he had Minutes to show, a Monthly Meeting had formerly* Adjourned; and why could not a Monthly Meeting, upon a weighty occasion *Adjourn*, as well as any other Meeting? Another Reason was, *That the* Clerk *and the Monthly Meeting Book was gone*: But to this it was answered, The Monthly Meeting could make or constitute a *Clerk* as other Meetings have done; for it is the Meeting that makes the *Clerk*, and it is not the *Clerk* that makes the Meeting. A third Reason was, *There are few of the Friends of the Ministry, or Elder Friends and Brethren that were present at the* Adourning, *or at the Meeting* Adjourned. To this it was answered, That there were more, both Friends of the Ministry, and Elder Friends and Brethren at that Meeting that did *Adjourn*, and met when *Adjourned*, than hath been at many Monthly Meetings here, that have been approved. And a 4th Reason was, *That the matter of Difference being a matter of Doctrine, and betwixt Friends of the Ministry, a Monthly Meeting could not be proper Judges of it.* To this it was answered, That the Difference being a matter of Fact, (and not a matter of Doctrine that could be called in Question by any Judicious *Christian*;) and the Accusation being made to the Monthly Meeting they were proper Judges of it; and if the Difference had been a matter of Doctrine, we did, and do assert, That the Monthly Meeting, to wit, consisting of a considerable Number of Friends of the Ministry; and other Judicious Friends were proper Jueges of it; but to lodge the Judgment wholly in Friends of the Ministry, and to deny all other Friends to have a share in the Judgment, even when the Difference is in a Matter of Doctrine, we judge is an Encroachment upon our *Christian Liberty*, and savours too much of the **Church of Rome**; as also that other case pressed too indiscreetly at the Quarterly Meeting, when some that were known to be Parties against *G. K.* did require of him his Submission to the Judgment of the Meeting; he answered (as we judge soberly and *Christianly*) *That he would submit to the Judgment of the Spirit of Truth in Friends*; but to give an absolute Submission, he could not, to any Society of Men whatsoever: for absolute Submission imply eth absolute Infallibility, that no Society of Men pretendeth unto but the **Church of Rome**, and therefore, to introduce it among us, would be **Rank Popery**;

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at which ſome prejudiced againſt G. K. were greatly diſſatisfied, and one took out his Pocket Book, and writ down ſome words of G. K. to that effect before he had finiſhed the full Sentence, which we judge was very unfair, as well as unuſual.

But whereas ſome from this would infer, as if G. K. denied any *poſitive Power of Judgment to a true Church, or Meeting of true Chriſtians, met together in the Name of Chriſt, where he is preſent in the midſt of them.* G. K. gave no Ground for any ſuch inference; for he doth readily grant, That a true Chriſtian Aſſembly hath a poſitive Power of Judgment, when met together in his Name, and that he is preſent in the midſt of them, and is felt and witneſſed to guide them in true Judgment. But we all know, that it is poſſible at times, that Partiality, ond Prejudice, and Annimoſities may prevail in Meetings, that may pretend to meet in the Name of Chriſt, and alſo to have him preſent in the midſt of them; and yet, where ſuch things prevail, Chriſt is not in the midſt known to give true Judgment, or to guide Men to give it, as Friends Letter to us from *London* expreſly declareth. And therefore we judge, That no *abſolute Submiſſion* ſhould be required of any Member, to the Judgment of that Society he belongeth unto in a matter of Truth, or Chriſtian Doctrine, or wherein the Conſcience is concerned; for it is time enough to ſubmit to the Judgment of Brethren, when a Man hath heard it, and has brought it to the Ballance and Teſt of that which giveth true Judgment in every Particular that is in a quallified Frame to underſtand it, even as Chriſt ſaid, *As I hear, I judge*, John 5. 30. And if any be ſtiff and Refractory to the true Judgment of the Chriſtian Society he belongeth unto, they may freely proceed to put into Practice, Goſpel Diſcipline againſt him, without requiring his Submiſſion, as it is in Worldly Judicatories.

But if any ſay, *At leaſt it was yielded in the Quarterly Meeting, that the Adjourned Meeting in the School-houſe was a true Meeting, but an Appeal was made from that Monthly Meeting to the Quarterly Meeting, and the Quarterly Meeting offering to give a new Judgment in the Caſe, and in order thereto, ordered* G. K. *to withdraw; he refuſing ſo to do, hindered that no Judgment could be given.* But to this it was, and is anſwered, That there could be no Appeal from that Monthly Meeting, to the Quarterly Meeting, becauſe moſt of the Quarterly Meeting did conſiſt of the Friends that gave the Judgment at the Monthly Meeting; and ſuch as were over, were but a few in compariſon, except ſome Country Friends that did not care to meddle in that matter, and ſo to appeal from the Monthly Meeting to the Quarterly Meeting, was in

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effect but to appeal from the Monthly Meeting to a ſmall part or Number of Perſons in the Quarterly Meeting, the moſt of which, and the moſt leading Men, were known to be prejudiced againſt *G. K.* and Parties againſt him; and *G. K.* did offer very fairly in naming Seven or Eight Perſons, that we know were his oppoſite Parties (and had been mainly Inſtrumental at former Meetings about a Year ago, and at the time of the Yearly Meeting, to hinder Juſtice to be done, and true Judgment to be paſt concerning bringing *W. S.* to Conviction and Condemnation of his Error) *That if they would go out, he would go out alſo*; but they who were his manifeſt oppoſite Parties, and had manifeſtly appeared from time to time to excuſe and defend *W. S.* and blame *G. K.* for his ſound *Chriſtian Doctrin*, that he hath Preached among us, refuſing to go forth; we are ſatisfied *G. K.* did well not to go forth, ſo as to ſubmit to the Judgment of theſe Men, who had ſufficiently ſhown their Partiality againſt him, and ſome of which had unjuſtly accuſed him, as can be weſt proved. Beſides, things being duly conſidered, there was no reaſon that *G. K.* ſhould have gone forth, either at that Meeting, or any other; for *G. K.* was no otherwiſe concerned in that Difference with *W. S.* and *T. F.* than all faithful Friends, and the whole Meeting ought to have been concerned, to wit, to defend one of the greateſt *Principles of the Chriſtian Faith*, viz. *That the Man Chriſt Jeſus, who was Crucified, did riſe from the Dead, and is now in being*, And *that Faith in him is neceſſary to make Men true Chriſtians*: And therefore not *G. K.* alone, nor principally, but Chriſt himſelf, and all his faithful Followers are concerned in the ſame; and in none of theſe Meetings was any Charge of any Treſpaſs proved againſt *G. K.* nor ſo much as brought under the Conſideration of the Body of the Meeting, only one or two particular Perſons falſly accuſed him, but the thing was never brought to any due Tryal. And here let it be noted, That both the Meeting of Friends of the Miniſtry at *R. E.*'s refuſing to anſwer *G. K*'s Complaint againſt the diſhonour done to Chriſt Jeſus, that *W. S.* was guilty of, ſo as to bring him to any Conviction or Condemnation of his Error, and alſo the Meetings at the Houſe of *S. C.* and *A. M.* at the time of the Yearly Metting, wholly neglecting to bring the ſaid *W. S.* to Conviction and Condemnation of his Error, altho' at the laſt of ſix Meetings it was declared, *That* G. K's *Doctrine concerning Chriſt within, and Chriſt without to be One Lord Jeſus Chriſt, was true, and that therefore* W. S. *was blame worthy*; and yet after all this *W. S.* perſiſted in his falſe Charge againſt *G. K.* and hath been greatly excuſed and ſupported.

ted by many, that this hath given ſuch deep Ground of Offence, to all of us, with other things concurring, that becauſe to this day nothing hath been done (it being now above a Year ſince Complaint was made againſt *W. S.*) by theſe of the other ſide, who meet in a Separation from us, either to bring *W. S.* or *T. F.* to Condemnation, but ſuffer them to continue to Preach and Pray in their Meetings; therefore we do juſtly judge, That the **whole Meeting** that meet in a Separation from us, that owneth theſe Men, and tollerateth them in their great Error and Treſpaſſes, are guilty with them, and accountable for their Errors; and therefore according to Chriſts Command, recorded in the holy Scripture, we ought to be ſeparate from them, altho' (as hath been ſufficiently proved) they began the Separation; and they having begun it, we cannot in Conſcience unite in Meetings with them here at *Philadelphia*, until they give ſatisfaction to Truth in theſe weighty things.

The *Second Cauſe* of the **Separation** (which alſo we lay at their Door) is, That whereas in the Monthly Meeting in the firſt Month laſt, a Propoſition being made to change the Meetings, both at the Centre, and in the Town; and ſome being for the ſaid Change, and others againſt it, and having good Reaſons why they were againſt the ſaid Change; yet a Party in the Meeting, contrary to our declared Mind and Aſſent, aſſumed a Power over them that diſſented, to change the ſaid Meetings; a thing we have not known formerly allowed by Friends any where in their Monthly Meetings, that one Party (ſuppoſe equal, or greater in Number than the reſt) ſhould aſſume a Power to appoint or change Places and Times of Meetings, without the Conſent of their Brethren; for things, of that Nature eſpecially, uſe always to be done with unanimous Conſent, and not by Plurality of Votes, which is not the way of Truth; and becauſe we were not free to ſtand to the Arbitrary, and raſh Determination, as to that Change, therefore we met at the ordinary Meeting-place, as formerly practiſed, and they began the Separation, in keeping a publick Meeting in the Afternoon at the Bank, contrary to our declared Senſe and Mind, only ſome of us met at a private Family Meeting in the Evening, at the Houſe of *G. K.* that could be counted no ſeperate Meeting for that day. And afterwards, we finding they were reſolved to continue in their way of Separation, and that ſome had endeavoured to **lock us out from Meeting** at the Bank in the Forenoon, this put us upon ſeeking a new place te meet in, in caſe we had been diſappointed of the other; and tho' ſome of us did declare our ſincere Intention and Senſe, that

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it were good but to have one Publick Meeting on firſt Days, to end about the ſecond hour, and the remaining part to be uſed for private Meetings in Families, yet their keeping up their publick Afternoons Meeting, hath given us juſt occaſion at preſent to have a Publick Afternoons Meeting, as well as they; for we hope they ſhall not have any cauſe to ſay againſt us, that we are ſhort of them in our Zeal for good *Meetings*.

Things being thus far advanced, and the Separation being begun, and carried on ſo far by them, and juſtly chargeable upon them, ſome of them having deſired us to make ſome Propoſals, or Expedients for healing the Breach, and uniting again as formerly; after ſometime we ſent ſome Propoſals to them, that we were ſatisfied in our Conſciences were moſt equal and juſt, and ſuch as the Truth required of us; but they are ſo far from being ſatisfied with moſt of them, that they have the more blamed us: ſome inſinuating, as if we had tranſgreſſed the Law; but we are not afraid of any ſuch thing, provided true Liberty of Conſcience, according to the juſt and due bounds of it, be allowed to us; and for our part, we are ſo well ſatisfied, that all our Propoſals to them (in that Paper ſigned by Fifteen of us) are juſt and equal, that if they pleaſe, we ſhall freely conſent to their Printing of them, The ſum of which Propoſals doth principally conſiſt in theſe two things; firſt, *That all ſuch of the Miniſtry among them, whom we can prove Guilty of the Preaching falſe Doctrine, or of falſly accuſing the Innocent, or excuſing and defending the Guilty, and contending againſt ſome ſound Principles of Truth, in Meetings appointed for hearing theſe Differences, may be brought to Conviction and Acknowledgment of their Error and Treſpaſſes*: And 2dly, *Seeing (by a marvelous Providence that hath diſcovered it) that our Monthly Meetings here-away have conſiſted of a mixt Number of ſome Believers, and ſome Unbelievers, or of ſome Men, unſound in the Chriſtian Faith, that we agree together to put* Robert Barclay's *Doctrine (well approved of by the beſt of our Friends in* England, *and particularly by* G. F. *and* G. W.) *into Practice in his Book, called,* The Anarchy of the Rantors, *&c.* ſee §. 4. p. 32, 33. *and* §. 6. p. 48, 49. *which is, To declare our Faith and Perſwaſion in certain Fundamental Doctrines of the Chriſtian Faith and Religion, that by the ſame, as well as by a good Life and Converſation, it may be known who are quallified to be Members of our Church; and that every one owned to be a Member of our Church, declare his Faith and Perſwaſion in every one of theſe Fundamentals, which is a ſecondary Bond of our Union, the Spirit being the principal, which may be eaſily done by anſwering to ſome plain Queſtions, with* Yea *or* Nay.

And

And now a *Third* and main *Reaſon* that we give for this *Separation*, well warranted both by Scripture Teſtimony, and command of Chriſt, Recorded in Scripture, and the truth of it ſealed to us, by the Spirit of Truth in our Hearts, that whereas there are divers of them guilty of *moſt groſs & Unchriſtian Errors*, againſt the **Fundamental Doctrines** *of the Chriſtian Faith*, who are Publick Preachers among them, and w hoſe Miniſtry they ſit under, and ſome encourage them, others tollerate and ſuffer them; and that others, even of their **Preachers** are guilty of other **groſs Errors**, and other *Treſpaſſes*, that render them altogether unqualified for the *Miniſtry*, and to uphold or tollerate them, is to bring *Reproach* to *Truth*, and our *Holy Profeſſion*, and to the Body of our faithful *Friends*, with all whom we remain in dear *Unity*, in all parts of the *World*, hoping that Faithful *Friends* and *Brethren*, that have an impartial account and information of us, and do rightly and duely conſider and examin the Righteouſneſs of our Cauſe, will encourage us therein, to the Diſappointment of ſuch who affirm the contrary; but we being principally ſupported and encouraged by the Spirit of Truth in our Hearts, that as ſuch *Men* immediately guilty of theſe **vile Errors**, ſome of which, no *Proteſtant Chriſtian Society* would tolerate, neither *Epiſcopal*, *Presbyterian* nor *Baptiſt*, are to be turned away, and ſeperated from; ſo **that Society** is to be turned away from, whoever they be that doth uphold and tollerate them, and bring them not to due Conviction and Condemnation, after due and ſufficient notice is given unto them, as there hath been a long time, from one *Meeting* to another, as concerning ſome of them, now many *Months* ſince paſt, and nothing done effectually to bring them to any Conviction, but that it ſeemeth they are reſolved ſtill to ſupport or tollerate them. Now the Scriptures that warrant us in this **Separation** (altho' as is ſaid firſt made by them) are theſe following, 2 *Cor.* 6. 14, 15, 16, 17. 1 *Tim.* 6, 3, 4, 5. 2 *Tim.* 6. 2, 3, 4, 5. *Tit.* 3. 10. *Rev.* 18 4. 2 *Theſſ.* 3. 6. *Rom.* 16. 17. *Rev.* 2, 14, 15, 22. and the ſame is expreſly confirmed by the Doctrine delivered by *R. Barclay* in his ſaid Book, well approved by good Friends, who expreſly ſaith, p. 52. *We do ſafely conclude, that where a People are gathered into a Belief of the Principles and Doctrines of the Goſpel of Chriſt, if any of that People go from their Principles, and aſſert things falſe and contrary to what they have already received, ſuch as ſtand, and abide firm in the Faith, have Power, by the Spirit of God, after they have uſed Chriſtian endeavours to convince and reclaim them, upon their Obſtinacy to* **Seperate** *from ſuch*, §. 6. p. 52. and §. 4. p. 33. he ſaith,

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The Escapes, Faults, and Errors of such who own, believe and profess the same Doctrine and Principles of Faith with us, and go under the same Distinction and Denomination, may by our Adversaries, justly be imputed unto us, if not seasonably and Christianly reproved, reclaimed or condemned. And therefore we judge, that we have equal Ground and Cause of **Seperation**, as well from that **whole Society** that doth not condemn these Men for their **gross Errors** in **Fundamental Doctrines**, as we have to seperate from these particular Men, seeing they who tollerate them, both by *Scripture* and *R. B*'s Book, are guilty with them, and the **Errors** of these Men may be justly imputed to them. *Note*, That whereas it hath been said by some, *That they would have dealt with these Men who have been guilty of those Errors, but that* G. K. *would not go forth, being desired to withdraw at the Meeting at* R. E's, *and at the Quarterly Meeting:* To this it is answeted, That *G. K.* had good reason not to withdraw at both these times, because at both these times, these who did take upon them to be Judges, were his manifest Parties against him, and so could not be in Justice his Judges; but at the Yearly Meeting he did withdraw at the Meeting's Desire, and yet they did nothing to bring *W. S.* to Conviction; besides, it was not *G. K.* but the Truth it self, that the Difference was concerning; and they have had sufficient time since to have done it, but nothing that we can hear of is done.

But it is very strange, what some have said, *That no Error in Doctrin or Trespass whatsoever of particular Persons, though tollerated by a Society, that we were joyned with in the Possession of Truth, can be any just cause of Seperation*, doth equally blame all our Friends in their Seperation from the respective Societies they were formerly joyned in Profession with, as some in their Seperation from the *Church of Rome*, others from the *Episcopal*, others from the *Presbyterian* and *Baptists*, and doth equally blame the Separation of the faithful Martyrs in Q. *Mary*'s days, from the *Popish Worship* in *England*, yet well approved generally by our Friends. And surely for People of contrary *Principles* and Spirits, and having a contrary Faith and Perswasion in **Fundamental Doctrines**, to be united together in one Worship, would make the greatest Confusion imaginable, and be incomparably more like **Babylon**, than the *true Church of Christ*; and so to affirm, is contrary to all common Sense of any that hath the least true Notion of a Church, that ought to be as a Field or Garden, as clean of Weeds as possible; for tho' the Tares are to be suffered to grow in the Field of the World, yet they are not to remain in the Church, according to Christ's Doctrine.

But at this rate, the Weeds ſhall remain with the good Corn and Herbs in the ſame Garden, yea, and exceed them; that cannot but greatly hurt the good Corn and Herbs. Beſides, how can the Gardner delight in ſuch a Garden that is full of Weeds, and no care to ſeperate the good Herbs from the Weeds. And tho' it hath been ſaid by ſome, *That as the Faithful ſtand in the Power of God, they ſhall have Dominion over the Unfaithful*: But we find no warrant or promiſe, that God will give them Dominion, if they obey not his Command, which is *To Seperate*, and *withdraw from ſuch*, and not to remain in Fellowſhip with them; *for what part hath a Believer with an Infidel?* 2 Cor. 6. 15. 17.

POSTSCRIPT.

WE have ſeriouſly conſidered, how that of late Years, eſpecially, many are crept into a bare out-ſide Form of the Profeſſion of the People of God, called in Scorn, *Quakers*, and have aſſum'd or ſuffered themſelves to be called by that Name, and have frequented not only their publick Meetings, but alſo their Men and Womens Meetings, and ſome have preſumed to Preach and Pray therein, that to our certain knowledge, by manifeſted Evidence of Words and Works, are not worthy to be reputed Members of a *Chriſtian Society* or *Church of Chriſt*, becauſe of their great Ignorance and Unbelief in the *firſt Principles of the Doctrine of Chriſt*, whereof ſome here-away of late have given ſufficient proof, to the great Scandal of our holy Profeſſion, by their plain and expreſs words, uttered before divers credible Witneſſet, and ſometimes by their unſound Doctrine publiſhed, and groſs Perverſions of Scripture, to the Obſervation of many who are but of weak underſtanding, and ſome of them have been detected of ſcandalous Converſation, and have not given any convincing Evidence of their true Repentance, and that there hath been too much forbearance uſed by ſome toward ſuch, for their hardning and emboldning themſelves againſt the Truth, and faithful Friends and Brethren, & that by the marvellous Providence of God, that hath ſuffered ſuch things to come to light, ſome have diſcovered their woful Ignorance, Unbelief, and groſs Errors by their late words, without all ſhame or fear, and that ſome others have appeared too manifeſtly inclined to cloak, excuſe and ſupport them, which giveth us too great occaſion to ſuſpect them guilty of the ſame, or the like things; and that things

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are come to that pass of late, that contrary Testimonies are born in Meetings by —— one against another, and yet both pretending to the Spirit of Truth, and great Disputes and Contentions have been of late betwixt —— one against another, before not only many, called *Quakers*, but some others that never were of that Profession, & that concerning several **Fundamental** and **Principal Doctrines** of *Christian Faith*, as first, *Whether we are only to believe in Christ the Light within us, or whether we are to believe both in Christ within us, as he is Light and Life, and also in Christ without us, as he died for our sins, rose again, and is Ascended, as he was that great Sacrifice of Attonement for our sins, and is our high Priest and Mediator, and Advocate with the Father for us in Heaven*: 2dly, *Whether to preach Faith in Christ within, and Faith in Christ without us, be to Preach Two Christs, or one only Christ Jesus, the Measure of Christ within us, and the Fullness of Christ without us, in the Man Christ Jesus, being One Lord Jesus Christ*, as the Light of the Sun that is in the Body of the Sun in fullness, and the measures of it that come into our Eyes; are but one Light and one Sun, and as the Life that is in the Root and Branches of a Tree, is but one Life, the fullness being in the Root, and the measures in the Branches. 3dly, *Whether it be a Doctrine necessary to be preached, and believed to make a Christian, viz.* (throughly and intirely in all necessary parts,) *to believe in Christ without us, as he is true and perfect God, and true and perfect Man*, &c. 4thly, *Whether Christ hath now any thing in Heaven that he had not before the World was*; or, *Whether Christ's Body that was Crucified and nailed to the Cross, and was buried, did rise again, and is Ascended into Heaven*, Some questioning, *Whether it rose?* Some saying, *It rose, but after it Ascended into the Cloud, Christ was seperated from it*: Some saying, *It was no part of the Virgins Substance, or of Mans Nature that Ascended in Heaven*; and one saying, *He had not yet learned that Lesson, whether that which was Crucified without us, was the Godhead, or some-what that he took of the Virgin*; others saying, *This is a Nicety, and to be ignorant of such a thing, or not to believe such a thing, doth not hinder, but that a Man may be a true Christian, and a Minister of Christ.* 5thly, Some accusing and charging some of their Brethren, *as dividing Christ, because they Preach Faith in Christ both without us in Fullness, and within us in the Measure*: Others justly charging them, *That they who preach only Christ as within, do divide Christ in a false and wrong Notion of him.* 6thly, Some accusing their Brethren for *denying the Sufficiency of the Light within to Salvation, because they preach, That the Sufficiency of the Light within, is not to be set up in Opposition to the Sufficiency of the Man Christ without*

without us, in whom the Fullneſs is, as if the Meaſure within us were the whole Saviour, excluding the MAN CHRIST without us; and alſo becauſe they diſtinguiſh betwixt the firſt Miniſtration of Light, common to all Mankind, and the ſecond, that is peculiar and ſpecial only to true Chriſtians, or ſuch who have the Faith of *Chriſt crucified, &c.* revealed to them; both theſe Miniſtrations, with all other diverſity of Operations and Gifts coming from one God, one Lord, and one Spirit, *who is over all, through all*, and *in all*, Epheſ. 4. 6. And alſo, becauſe they cannot ſet up the preſent Meaſure of Light and Grace to be ſufficient for all time to come, but exhort Men to Wait and Pray in the help of the preſent Meaſure of Grace received, to receive more Grace from him, who hath the fullneſs of it, even the *Man Chriſt Jeſus*. And *laſtly*, that they cannot ſet up the Sufficiency of the Light within, in oppoſition to the neceſſary and great outward Helps and Means of Salvation, ſuch as the *holy Scriptures*, and *Preaching*, and *Teaching of Faithful Men*. And beſide theſe great Queſtions and Diſputes that have happened among us, there have been Doubts concerning the *Reſurrection of the Dead*, and *Day of Judgment*; as, *Whether the Saints have got the Reſurrection of the Body already?* or *Whether they get it immediately after Death?* or *VVhether they wait for it generally unto Chriſts coming?* and *VVhether Chriſt is to come without us, to judge the Quick and the Dead?* and *VVhether there is any Day of Judgment beyond the Grave?* and *VVhether there is any great and general Day of Judgment that the Deceaſed are in Expectation of?* And this is but a hint of theſe things that have been in Queſtion and Debate among us here-away in *Penſilvania* and *VVeſt-Jerſey*, &c. to which, many other great and weigthy things of *Chriſtian Faith* and *Doctrine* do ſo neceſſarily relate, that they ſtand or fall together:

And it is no ſmall Grief and Wound to us to find ſome ſo little concerned about theſe things, as if they were not ſo material as to cauſe any *juſt Seperation*, or *Breach of Fellowſhip*, when we know, that for leſs Errors many of us have ſeperated from other Profeſſions; and we cannnot but declare **before the World**, our Godly Zeal moveth us to a holy Impatience, that we cannot longer bear (ſome of us having born the weight of theſe things for many Months) ſuch groſs Ignorance and Unbelief, and groſs Errors, tending to the **denying the Lord that bought us**, and making Void his Death and Sufferings, without bearing witneſs againſt them, who either hold them, or ſupport & defend them; and we are convinced & perſwaded in our Conſciences, that God calleth us to *ſeperate* from ſuch **Unbelievers**, and not to be yoked

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together in Church-Fellowſhip and Diſcipline with any that we have not Proof of by Confeſſion of the Mouth, that they are ſound in Faith, touching theſe neceſſary and Fundamental parts of *Chriſtian Doctrine*, as well as that their Converſation is ſuch as becometh the Goſpel of our Lord Jeſus Chriſt. And we have been ſo much grieved with the Confuſion and Diſorder that hath lately happened in our Meetings, becauſe of theſe things, (more like **Babylon** than a Church of Chriſt) that we have great Clearneſs and Peace in the Lord, to retire and ſeperate from ſuch diſorderly **Walkers** and **Talkers**, as we have formerly done from other Profeſſions, to meet together in the Name of Chriſt, having the true Faith of him, and of his Promiſe, *To be ſpiritually preſent in the midſt of us*, and to wait upon him, and be refreſhed and edified, whether in ſilence, or any living Teſtimony of words that God ſhall be pleaſed to enable any among us to bring forth. Yet we deſign not any Separation from our Faithful Brethren here, or any where elſe in any part of the World; for we declare, we are one with all our Faithful Brethren in all parts of the World, both in *Spirit, Doctrine and Practice of true Chriſtianity*; and we faithfully believe, that our Faith in all things doth well agree to our faithful Brethren every where, and is the real, ſound and upright Faith, as it hath been received, not only by Antient *Chriſtians*, in all Ages of the World, but alſo by the moſt ſound Antient and preſent Friends of Truth, called in ſcorn **Quakers**. And we altogether deny and diſown to be called the Diſciples or Proſelites of Man or Men, being ſpiritually baptized into no other Name than that of Chriſt Jeſus, who was Crucified for us, and roſe again, and whoſe Diſciples and Followers we only deſire to be, and to follow none, but as they follow him.

A Quantity of the foregoing, with another of their Books, Intituled, The Plea of the Innocent, &c. *Being ſent over for Sale, which the chief Quakers here having notice of, bought them all up, in order to ſtifle them, which occaſions their Re-printing here in* England, *this* 9th. *of* January, 169$\frac{2}{3}$.

F I N I S.

855. f. 9

THE

TRYALS

OF

Peter Boſs, }
George Keith, } {*Thomas Budd*, and
{*William Bradford*,

QUAKERS,

For ſeveral Great Miſdemeanors

(As was pretended by their Adverſaries) before

A Court of Quakers:

At the Seſſions held at *Philadelphia* in *Penſylvania*, the Ninth, Tenth, and Twelfth Days of *December*, 1692.

Giving alſo an Account of the moſt Arbitrary Procedure of that Court.

LICENSED,

Octob. 19*th.* 1693.

Dan. Poplar.

Printed firſt Beyond-Sea, and now Reprinted in *London*, for **Richard Baldwin** in *Warwick-lane*. 1693.

Acute Empyema:

CHAPTER I.

CAUSES.

The Introduction.

TO the end that all Impartial People may have a right understanding in the present Prosecution, I intend to give a short Relation of the first rise, and cause, and ground of this present Difference, and Persecution.

In the Year 1689. by the good Providence of God *George Keith* was earnestly invited to remove from his Plantation in *East-Jersey*, to keep a School in *Philadelphia*, which he did; but kept an Usher, and spent a great part of his time in Reading, Meditation, Visiting Meetings, and answering the Conscientious Doubts and Questions of many People; and there was a more than ordinary seeming Satisfaction in general among the People called *Quakers*, that they were so favoured with the assistance of *George Keith*. But alas! this great love was but short-liv'd; and as in other Cases one Extream begets the contrary, so in this; for their love and respects to him were never so great, but now the Envy and Hatred of many exceeds; and that upon the account of his Christian Testimony. For it was but a little time that he had been amongst us, and preached the true Faith of Christ, both without and within, but some began to be dissatisfied, and whispered it about in private, which, when he came to understand, he laboured in much love and tenderness to undeceive and satisfie those that he came to know were dissatisfied; and some did receive good Satisfaction; but others cast his Labours of Love behind their backs; and much whispering and back-biting there were in private against the Doctrine held forth by G. K. and some began to contradict his Testimony in publick Meetings; but yet this were born with, and no open Difference until one *William Stockdale* accused *Geo. Keith* of *Preaching Two Christs*, because he held forth (as necessary to our Salvation) *The Faith of Christ as he died for our Sins, rose again for our Justification, and ascended into Heaven, and is in Heaven in the true and intire glorified Nature of Man, our Mediator with the Father*; and also, *That Christ was spiritually present by his Light and Life, in all his Children.* Whereupon he dealt with him, and endeavoured much to convince him, but not prevailing, G. K. laid it before a Meeting of them of the Ministry, but they did nothing in the matter, but chiefly blame

and contradict *G. K.* in his Doctrine. Whereupon *G. K.* did again renew his complaint to them of the Miniſtry at the Yearly Meeting at *Philadelphia* the 7th Month, 1691. deſiring to know their ſence and judgment, *viz. Whether to preach Faith in Chriſt within us, and Faith in Chriſt without us, was to preach Two Chriſts, or One?* and ſix Meetings were held in debate about this matter, and yet nothing done in it: So this paſt on, and ſome Months after *Tho. Fitzwater* openly in a Monthly Meeting accuſed *G. Keith, That he denied the ſufficiency of the Light*; which *G. K.* denied, but *T. F.* ſaid, *he would prove it at the next Monthly Meeting*; which being come, *G. K.* called on *T. Fitzwater* to prove his Charge, which he endeavoured to do, and brought *W. Stockdale* for his Evidence, but to no purpoſe, only *W. Stockdale* again renewed his Charge againſt *G. K.* in the open Meeting, to the admiration of many, to ſee his great Ignorance and Impudence; but ſeeing that *T. F.* was not like to prove his Charge againſt *G. K. Thomas Lloyd*, and ſome few others withdrew, yet the generality of the Meeting ſtayed, and after ſome time it growing dark, *John Fennet*, (a great ſtickler againſt *G. K.*) deſired that the Meeting might be adjourned till the next day, which was unanimouſly agreed unto, and alſo by *Tho. Fitzwater*; the next day all Parties appeared, and great and long Contention there was moſt part of that day betwixt *George Keith* and *Tho. Lloyd*, *Arthur Cook*, &c. *G. K.* affirming and arguing for the *Neceſſity of the Faith of Chriſt crucified, &c.* the others denying, and arguing, *That the Light within was ſufficient without the Man Chriſt Jeſus*, &c. but finding that the ſtream went againſt them, *T. Lloyd*, *A. Cook*, and ſome others withdrew, and the Meeting (conſiſting of at leaſt Sixty Monthly-Meeting Members) proceeded and gave Judgment againſt *T. Fitzwater* and *W. Stockdale*, the ſubſtance of which was, *That they ſhould forbear preaching and praying in Meetings till they had condemned their Ignorance and Unbelief*, &c. but at the next Quarterly Meeting, a Party withſtood the ſaid Judgments, and ſaid, *That the Perſons being Miniſters, none but them of the Miniſtry were fit to judge*; which many thought reliſht too much of *Popery*; yet notwithſtanding many ſhowed their diſlike thereto, *Tho. Lloyd*, *Arthur Cook*, *Sam. Jenings*, &c. denied the ſaid Meeting and Judgment; and then it was that *T. Lloyd*'s Party changed their time and place of meeting againſt and contrary to the declared mind of their then Brethren, who gave their Reaſons why they conſented not to the changing the Time and Place of Meeting; but prevailed nothing with them, for the next firſt Day *George Keith* and Party met at the uſual time and place, and *Tho. Lloyd* and Party went to the Meeting-houſe at the Centre, which made the firſt Seperation. Now the Difference being thus far advanced, cauſed much

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diſcourſe and enquiry into the matter by all ſorts of People, and great flocking to Meetings there was, both in Town and Country, where *G. K.* came, and his Teſtimony had much reception in the Hearts of many; which being perceived by *Tho. Lloyd* and Party, the only Expedient they could deviſe, was to condemn *G. K.* Whereupon the 20th of the 4th Mon. 1692. Twenty Eight of them called Miniſters, met together at *Philadelphia* and without ever ſo much as acquainting *G. K.* publiſhed a Paper of Judgment againſt him, condemning him as a *Perſon without the fear of God before his Eyes*, &c. which done, *Thomas Lloyd*, *Samuel Jenings*, *Arthur Cook*, *John Delavall*, and others, made it their buſineſs to follow *G. K.* from Meeting to Meeting, violently oppoſing his Teſtimony, and ſometimes making uſe of their Magiſtratical Power to effect their Deſigns, which cauſed great Conteſts and Confuſions; and *G. K.* from time to time complaining of their Injuſtice, for condemning of him without all Hearing or Trial, upon a time in *Cheſter*-County *Tho. Lloyd* ſaid, *George, if thou thinkeſt thy ſelf aggrieved by that Judgment, there is relief for thee; thou mayſt appeal to the Yearly Meeting, which is now approaching*; which Advice *G. K.* followed, and made an Appeal to the ſaid Yearly Meeting, and propoſed twelve particular Heads to be conſidered, diſcourſed of, and reſolved by the People called *Quakers* at the ſaid Yearly Meeting, and that they might have timely notice of the ſaid Appeal, and be the better prepared to anſwer it, *G. K.* procured the ſaid *Appeal* to be printed. Which was no ſooner done, but they iſſued forth a Warrant, and apprehended *William Bradford* the Printer, and *John M^Ccomb*, who (as they were informed) had diſpoſed of two of the ſaid Papers, and committed the ſaid *W. B.* and *J. M.* to Goal; and alſo ſeized all the ſaid Papers they could meet with, and took away a good quantity of *W. Bradford's Letters*, tending to the diſabling of him to work for his Wife and Children; and upon pretence of another Warrant granted without any Conviction, Signed by *Samuel Jenings* and *Robert Ewer* Juſtices, *John White* the Sheriff took Goods out of the Shop of *Will. Bradford*, half as much more as the ſaid Warrant was for. Whether theſe Actions are moſt like to the poor deſpiſed and perſecuted *Quakers*, or their Perſecutors, is left to all impartial People to judge.

Here follows a Copy of the *Mittimus*.

WHereas William Bradford *Printer*, and John M^Comb *Taylor*, *being brought before us, upon an Information of Publiſhing, Uttering and Spreading a Malicious and Seditious Paper, Entituled*, An Appeal from the twenty eight Judges to the Spirit of Truth, *&c. Tending to the Diſturbance of the Peace, and Subverſion of the preſent Government*;

ment; and the ſaid Perſons being required to give Security to anſwer it at the next Court, but they refuſing ſo to do,

Theſe are therefore by the King and Queen's Authority, and in our Proprietary's Name, to require You to take into your Cuſtody the Bodies of William Bradford *and* John M^{c}Comb, *and them ſafely keep till they ſhall be diſcharged by due Courſe of Law. Whereof fail not at your Peril; and for your ſo doing, this ſhall be your ſufficient Warrant. Given under our Hands and Seals this 24th of* Auguſt, 1692.

Theſe to John White *Sheriff of* Philadelphia, *or his Deputy.*

Arthur Cook,
Samuel Jennings,
Samuel Richardſon,
Humphry Murrey,
Robert Ewer.

Now though they had got theſe two poor Men into Goal, and tho' all ſober People did reſent their Proceedings very ill, and as proceeding from a cruel Spirit of Perſecution; yet the next day they met again, in order to proceed againſt *G. K.* and ſeveral other Perſons in the like manner, and ſent for two other Juſtices that were not called *Quakers*, to aſſiſt them in this work of proſecuting ſeveral ſeditious and dangerous Perſons, that were like to ſubvert the Government, as they pretended; but contrary to their Expectation, the ſaid two Juſtices that were not called *Quakers*, viz. *Lacy Cook* a *Lutheran*, and *John Holme* a *Baptiſt*, declared their diſſent from them in theſe Proceedings, ſignifying, *That the matter was a Religious Difference among themſelves*, (viz. the Quakers) *and did not relate to the Government*; *John Holme* particularly adviſing them *to ſend for* Geo. Keith, *and let him interpret his own words; and upon a hearing of him, if it any way appears that he ſtrikes at the Government, I will* (ſaid Juſtice *Holme*) *joyn with you againſt him with Heart and Hand.* But this Advice had no weight with them; whereupon the ſaid two Juſtices left them, and our New modelled Perſecuting *Quakers* being warmly bent to root out Sedition forſooth! proceeded in their Work, and as they had judged *G. K.* in their Spiritual Court without all Hearing or Trial, ſo in like manner they proſecuted him in their Temporal Court without all hearing. Why? to have done otherwiſe would have given the Lie and Contradiction to their *Spirit of Diſcerning*, which Juſtice *Cook* declared to be ſuch, *That they could judge of matter of Fact without Evidence*; and therefore it would have been ridiculous for them to have ſent for *G. K.* and asked him, *Whether he was the Author of ſuch a Paper that his Name was to?* Or to have enquired of him, *Whether it was againſt the Government that he intended by ſuch and ſuch words therein?* No, for their Spirit of *Diſcerning* told them all that, and therefore without more to do,

do, proclaimed *G. K.* by the common Crier in the Market-place, *To be a Seditious Perſon, and an Enemy to the King and Queens Government*: But theſe Magiſtrates would do well to conſider the Actions and End of *Empſon* and *Dudly*, and whether they have not violated the Fundamental Laws of *Engliſh Subjects* as well as they, and that in convicting Men without Trial, as ſhall be made appear anon, *1ſt.* in the Caſe of *George Keith* and *Tho. Budd.* *2ly*, In the Caſe of *William Bradford.* And, *3ly*, in the Caſe of *John M^cComb.*

1ſt. Here follows a Copy of the Publick Writing that was proclaimed by the Common Crier in the Market-place againſt *G. K.*

At a Private Seſſions held for the County of *Philadelphia* the *25th* of the *6th* Month, 1692. before *Arthur Cook, Samuel Jenings, Samuel Richardſon, Humphry Murry, Anthony Morris, Robert Ewer,* Juſtices of the County.

WHereas the Government of this Province, being by the late King of England's *peculiar Favour veſted, and ſithence continued in Governour* Penn, *who thought fit to make his and our worthy Friend* Thomas Lloyd *his Deputy Governour, by and under whom the Magiſtrates do act in this Government. And whereas it hath been proved before us, that* George Keith *being a Reſident here, did, contrary to his Duty, publickly revile the ſaid Deputy Governour, calling him an impudent Man, telling him he was not fit to be Governour, and that his Name would ſtink, with many other ſlighting and abuſive Expreſſions, both to him and the Magiſtrates; and he that uſeth ſuch Exorbitancy of Speech towards the ſaid Governour, may be ſuppoſed will eaſily dare to call the Members of Council and Magiſtrates Impudent Raſcals, as he hath lately called one in an open Aſſembly, that was conſtituted by the Proprietary to be a Magiſtrate. And he alſo charges the Magiſtrates, who are Miniſters here, with engroſſing the Magiſtratical Power into their Hands, that they might uſurp Authority over him, ſaying alſo, He hoped in God he ſhould ſhortly ſee their Power taken from them; which he acted in a moſt indecent manner. And further, the ſaid* G. K. *with ſeveral of his Adherents, having ſome few days ſince, with an unuſual Inſolency, by a printed Sheet, called* an Appeal, &c. *Traduced, and vilely miſrepreſented the Induſtry, Care, Readineſs and Vigilancy of ſome Magiſtrates, and others here, in their late Proceedings againſt ſome Privateers,* viz. Babit *and his Crew, in order to bring them to Condign Puniſhment, whereby to diſcourage ſuch Attempts for the future; and hath thereby alſo defamed and arraigned the Determinations of Provincial Judicatory againſt Murtherers; and not only ſo, but by a wrong Inſinuation have laboured to poſſeſs the Readers of their Pamphlet, That it is inconſiſtent for thoſe who are Miniſters of the Goſpel to act as Magiſtrates.——*

Now

Now forasmuch as we, as well as others, have born, and still do patiently endure the said George Keith *and his Adherents many personal Reflections against us, and their gross Revilings of our Religious Society, yet we cannot without the Violation of our Trust to the King and Governour, as also to the Inhabitants of this Government, pass by or connive at such part of the said Pamphlet and Speeches, that have a tendency to Sedition and Disturbance of the Peace, as also to the Subversion of the present Government, or to the aspersing the Magistracy thereof. Therefore for the undeceiving of all People, we have thought fit by this Publick Writing, not only to signifie that our Procedure against the Persons now in the Sheriffs Custody, as well as what we intend against others concerned, in its proper place, respects only that part of the said printed Sheet, which appears to have the tendency aforesaid, and not any part relating to Differences in Religion. But also, these are to Caution such who are well affected to the Security, Peace and Legal Administration of Justice in this place, that they give no Countenance to any Revilers and Contemners of Authority, Magistrates or Magistracy; as also, to warn all other persons, that they forbear the future publishing and spreading of the said Pamphlet, as they will answer the contrary at their Peril. Given under our Hands and County Seal, the Day, Year and Place aforesaid.*

Arthur Cook,	Humphrey Murrey,
Samuel Jenings,	Robert Ewer,
Samuel Richardson,	Anthony Morris.

Note, There being an Answer to this Proclamation published in Print by *O. R.* and *T. B.* I shall only in this place make the following Observations.

First, They say, *At a private Sessions, &c.* and then relate a Preamble of the *Government being vested in* W. Penn, *who had made* T. Lloyd *his Deputy, &c.* Did they think to tell us News in this? Or did they think we had forgot *Thomas Lloyd* was Deputy-Governour? Surely methinks not the latter, since we have been so smartly remembred thereof by his Agent *White*, who (when they could not effect their late great Tax.) [*Here the Copy being blotted, it could not be read.*] so that one would think that Passage might have been spared: Oh, but 'tis plain their end therein is to insinuate, *That* Geo. Keith *being legally and judicially brought before the Governour to answer to some heinous Crime and Misdemeanour, and that a multitude of* People *were present to hear how he could answer for himself*; (for they say, *publickly reviled, &c.*) *yet this* G. K. *like a rude man, tho' he pretends to be a Minister, was so far from behaving himself before the Governour like a Christian, that he fell a reviling him, and amongst other scandalous Expressions, said to him, Thou impudent Man, thou*

thou art not fit to be Governour, thy Name will ſtink. Certainly their drift was to poſſeſs their Readers with this Belief, as is clear and evident from their following ſuppoſition, or rather ſuggeſtion, where they ſay, *He that uſeth ſuch Exorbitancy of Speech to the Governor, will eaſily dare to call the Members of Council and Magiſtrates Impudent Raſcals, as he hath lately called one in an open Aſſembly, who was conſtituted by the Governour to be a Magiſtrate.* Which alſo is a baſe and wicked Inſinuation; for *George Keith* never ſpoke thoſe words to any of them as Magiſttates or Officers in the Government, neither did he ever ſpeak to the preſent Governour all thoſe words together, as is inſinuated by the ſaid Paper, but on the contrary, what he ſpoke to *Tho. Lloyd* was in Monthly Meetings and Religious Controverſies; and *T. Lloyd* hath ſaid ſeveral times, *That he would take no advantage by words ſpoke at ſuch times*; but we find them practiſe the contrary; for on a certain time *T. L.* ſtood up, and affirmed, *That* G.K. *was guilty of Contradiction*; and being put to prove it, ſaid, *That fifteen years ago in his printed Books he owned the Seed to be Chriſt.* Whereupon *G. K.* ſaid, *Thou impudent man, I do not deny it now, but own it as much as ever.* But by all the diligent enquiry that I have made, I cannot find that *G. K.* ſaid, he was not fit to be Governour, [*Here the Copy being blotted, it could not be read.*]

ſecond Chapter of the Laws of this Province, *That all Officers and Perſons commiſſioned and employed in the Government, ſhall be ſuch as profeſs and declare, They believe in Jeſus Chriſt to be the Son of God the Saviour of the World,* &c. [*Here again the Copy was blotted.*]

And as to *G. K.* ſaying, *That his Name would ſtink, T. L.* knows in his Conſcience, that it was ſpoke to him only as he was one of the 28 unjuſt Judges for giving of falſe Judgment againſt him, and that without all hearing or trial. And as touching the Perſon whom they ſay he call'd *Impudent Raſcal*, it was one whom he knew not to be conſtituted, as they ſay he was; but his Brother being ſo conſtituted, and refuſing to ſerve, the People of the Town choſe him in his Brothers ſtead to ſerve as a Magiſtrate within that Town Bounds, which was altogether unknown to *G. K.* and therefore *Paul's* Excuſe, *Acts* 23. 4. *I wiſt not Brethren that it was the High Prieſt*, might be an Apology for him. But let us conſider the word *Raſcal*; according to *Goldman's* Dictionary, a *Raſcal* is a *Brawler* and *Empty Talker*, and *one that deceiveth his Neighbour by falſe and weak Arguments*; and *Cole* in his *Latine* and *Engliſh Dictionary* ſaith, the Latin word *Nebulo* comet of the *Hebrew* word נבל *Nabal*, and any ordinary School-boy that hath but learned his Accidence, knoweth that *Nebulo* ſignifieth *Raſcal*, *Villain*, *Knave* or *Rogue*; and in Scripture we find the ſame word, ſee

Isa. 32. 6. כי נבל נבלה ידבר *For the Rascal will speak Villany*; and *Jer.*29.23. עשי נבלה *They commit Villany*; and as *Gouldman* in his Dictionary saith, a *Villain* and a *Rascal* is of the same Signification. But this Person whom they mention went about to deceive his Neighbours by false and weak Arguments, *viz. That he did not expect to be saved by that which died at* Jerusalem; *And that God was not present in all his Creatures*; which Unchristian and Atheistical Principles G. K. being about to refute in a Monthly Meeting, and holding forth, *That God was present in all his Creatures*, this Person stood up, and with much opposition questioning, as *Paul's* Fool did about the Resurrection, said in a rude and boysterous manner, *What*, George, *doth the Spirit of God speak in Trees?* Whereupon G.K. said (being greatly provoked by his interrupting of him, and Unchristian Behaviour and Discourse) *Thou Impudent Rascal, who saith the Spirit of God speaks in Trees, as it doth in Men?* But to make the thing seem odious, the Publishers of this Publick Writing say, *It was in a Publick Assembly*; as if it had been in some Court, or as if he had been brought before this Magistrate, (as they call him) upon some Examination, and there, instead of behaving himself soberly, he presently calls him *Impudent Rascal*; this they would falsly insinuate, as also, *That before long he'll go into the Council-Room, and into the Courts, and there Revile the Counsellours and Magistrates, and call them impudent Rascals.* Oh, the horrid Impudency of those Men! Let Shame cover their Faces, if they have any in them!

And whereas they further say, *That* G.K. *with several of his Adherents with an unusual Insolency having Traduced the Industry, Care and Vigilancy of some Magistrates here, in their late Proceedings against some Privateers,* &c. *and hath thereby also defamed and arraigned the Determinations of the Provincial Judicatory,* &c. As if G. *K.* and several others had printed a Book, and defamed and arraigned them, and denyed their Power of Magistracy; whereas all that impartially read the said printed Appeal, will find that *G. K.* did not defame nor arraign them, but they having given a Commission, and hired Men to fight (which was diametrically opposite and contrary to the often declared and known Principle of the People called *Quakers*, against *all use of the Carnal Sword*) it was proposed, amongst other things, to be considered by all faithful Friends at the Yearly Meeting, whether these Men ought not to be condemned and disowned as *Quakers*, but it was never intended to deny them to be Magistrates; for as Magistrates they were obliged to do what they did, and it was commendable in them who did so commissionate and hire Men to fight, and also search the Town for Arms, &c. But the great Question is, *Whether they did not*

transgress

tranſgreß as they profeſſed to be Miniſters and Quakers ? If nay, but that the *Care and Vigilancy of theſe Magiſtrates here at* Philadelphia, *called* Quakers, *is worthy of Commendation*, as they intimate, *for ſaving of a Sloop by Force of Arms*, how much more ſhall their Care and Vigilancy be worthy of Commendation, to raiſe a Militia to ſave and defend the whole Country, if any occaſion ſhould offer? But how ſteadfaſt this doth manifeſt them to be the *Quakers* Principle of *Refuſing in all caſes to fight, and that for Conſcience ſake*, I ſhall leave all to judge. I always thought that which was a matter of Conſcience to the *Quakers* in *Old England*, *Barbadoes*, and other places, had been a matter of Conſcience to them under a Government of their own; but I find the contrary in theſe Magiſtrates, and many others joyned with them here. But that which ſeems the moſt ſtrange to ſeveral obſerving Perſons in this place, is, that ſeveral called *Quakers* in *Maryland*, *Barbadoes*, and other places, that pretend its a matter of Conſcience to them *not to bear Arms*, yet now will own theſe here in that Practice, unleſs they now think to leave that Article out of their Creed.

In the next place, whereas *Peter Boſs* being offended with the Judgment of the 28. writ a Letter to *Samuel Jenings*, (being then in Church-Fellowſhip with him) ſhowing his Diſlike thereof, and telling *S. J.* of ſome of the Scandals he lay under; for this they iſſued forth a Warrant againſt him, and put him into Priſon, without ever dealing with him in a Church Method, and at the next Court preſented him for the ſame, to which Court he was bound to anſwer, where he gave his Attendance, with his Witneſſes ready, but not brought to Trial, although much deſired by him and his Wife, who urged the Injuries of the delay thereof.

At the ſame Court *William Bradford* and *John M‘Comb* appeared, and deſired they might come to a Trial, it being greatly to their Prejudice to be kept Priſoners; and ſaying, it is provided by *Magna Charta*, *That Juſtice ſhall not be delayed to any*, and we being *free born Engliſh Subjects* claim this as our Priviledge, and hope this Court will not deny it us, becauſe not only our Perſons are reſtrained, but *William Bradford*'s Working Tools are detained from him, with which he ſhould work to maintain his Family.

Juſtice *Cook* ſaid, *What Bold, Impudent and Confident Fellows are theſe to ſtand thus confidently before the Court* ?

J. M‘Comb. You may cauſe our Hats to be taken off, if you pleaſe.

W. Bradford. We are here only to deſire that which is the right of every free-born Engliſh Subject, which is *ſpeedy Juſtice*; and its ſtrange that that ſhould be accounted *Impudence*, and we *Impudent Fellows* therefore, when we have ſpoke nothing but words of Truth and Soberneſs,

in requeſting that which is our Right, and which we want, it being greatly to our prejudice to be detained Priſoners.

J. *Cook*, (ſpeaking to *W. Bradford*) ſaid, *If thou hadſt been in* England, *thou wouldſt have had thy Back ſlaſht before now.*

W. B. I do not know wherein I have broke any Law, ſo as to incur any ſuch Puniſhment.

Juſtice *Jenings. Thou art very ignorant in the Law ſurely; does not thou know that there's a Law, that every Printer ſhall put his Name to the Book he prints, or the Preſs is forfeited.*

W. B. I know there was ſuch a Law, and I know when it expired.

J. Cook. *But it is revived again, and is in force, and without any regard to the matter of the Book, provides, That the Printer ſhall put his Name to all that he prints, which thou haſt not done.*

But waving from that, the Priſoners ſtill preſs'd for a Tryal. To which Juſtice *Cook* ſaid, *A Trial you ſhall have, and that to your Coſt too, it may be.* And Juſtice *Jenings* ſaid, *A Tryal you ſhall have, but for ſome Reaſon known to us, the Court defers it to the next Seſſions; and that is the Anſwer we give, and no other you ſhall have.*

All this time *John White* Sheriff, pleaded vehemently againſt the Priſoners, greatly aggravating their (pretended) Crimes; and when complained of, that the Sheriff, (through whoſe hands goes all Fines and Forfeitures) ſhould be ſo bitter an Attorney againſt the Priſoners, he cloaked it under the Viſor of a *Prothonitor.*

So this Court paſſed over, and the ſaid Perſons not brought to Tryal, but yet not wholly barren of Action, nor void of Injuſtice; for tho' they had not only got *W. Bradford* into Priſon, and taken his Letters from him, (with which he ſhould work) and his Paper and Books out of his Shop, but alſo they had got the Body of *John M^cComb*, with which one would think they might have been ſatisfied, had any thing of tenderneſs remained in them, the time they committed him being when his Wife was newly brought to Bed, and who lay very weak in a ſtrong Fever, and ſeveral thought ſhe would not live; and tho' he acquainted them of her Condition, and how deſtitute his Family was, requeſting them to let him go home, and he would promiſe to be ready at any time they ſhould call for him; This they would not grant, but to Priſon he was ſent; (tho' to give every one their due, *White* the Goaler was ſo kind as to let him go home an hour or two ſometimes in an Evening after it was dark) yet our hot-ſpur'd Juſtices being not ſatisfied with having his Body, would do what in them lay, to ruin him and his Family; for whereas he kept an Ordinary, and for his Licenſe ſo to do had paid Governor *Lloyd* Twelve Pieces of Eight, which is *Three Pound Twelve Shillings* for the laſt twelve Months

before

before, [*No inconsiderable Price for a Licenſe*] yet they now proceeded to ſuppreſs his keeping of an Ordinary, though he had fulfilled, and in no reſpect tranſgreſſed the Conditions of his Licenſe, as will appear by a Copy of the ſaid Licenſe, which here follows verbatim, *viz.*

By the Lieutenant Governor,

Philadelphia Sſ.

JOhn M" Comb *requeſting Licenſe from me to keep an Ordinary in* Philadelphia, *and he being recommended to me as a fit and qualified Perſon for ſuch an Imploy; I do hereby admit and Licenſe the ſaid* John M" Comb *to keep an Ordinary, or a Houſe of Publick Entertainment in the Houſe he now lives in, he taking care, according to Law, to keep good Orders and ſufficient Conveniences for Man and Horſe. This Licenſe to continue for a Twelve Month enſuing the date hereof. Given at* Philadelphia *the Tenth day of the 4th Month,* 1692. Thomas Lloyd.

Now let us hear what great and heinous Crimes are alledged for the ſuppreſſing *John M" Comb* in his Imploy: If he had trangreſt any Law, or broke any Conditions in his Licenſe, they ought to have call'd him before them, and convicted him thereof, but without ever ſo doing, they ſuppreſs his *ſo-dear-bought-Licenſe*, as follows.

At a Court held at Philadelphia *the 4th of* October, 1692.

THE *Court taking notice of* John M" Comb's *Contemptuous Behaviour, as alſo his ſpreading a Seditious Paper in his Houſe, to the Diſturbance of the Peace, do therefore ſuppreſs his Licenſe, and do Command him not to preſume to keep an Ordinary after the Tenth Day of the next Month, being* November, *on pain of incurring the Penalty of the Forfeiture of Five Pound for keeping an Ordinary without a Licenſe: And that notice be given him of this Order.*

A true Copy by John White, *Deputy-Clerk.*

Note, That the *Contemptuous Behaviour* they mention, was his and *W. B*'s requeſting of the Court to come to a Trial, as before is related; and the *Seditious Paper* they mention, was the printed *Appeal*, which he having bought two of them, and ſome Perſons happening to ſee them, got them from him again, becauſe it ſuited not with their convenience to go ſo far as the Printer's; and *J. M.* did not buy or receive them to ſell again, but his diſpoſing of thoſe two Papers was accidental, and for which he was impriſoned, and to come to Trial for it, but this ſatisfied not theſe cruel Men, for they make that a main matter whereby to ſuppreſs his Licenſe [*No leſs than Two Puniſhments for One Offence*] and yet though they were ſo zealouſly warm to proſecute and puniſh theſe Offenders, *and which* (they ſaid) *they could not avoid, with-*

out

out violating their Truſt to the King and Governor; yet without any Violation of their ſaid Truſt they could paſs by ſeveral others that were much more concerned in ſpreading thoſe Papers than *J. M.* Oh! the Partiality, Deceit and Cruelty of theſe Men!

This Seſſions paſſeth over, and the ſaid Perſons continued under Dureſs till the next Seſſions, which being come, let us hear the Proceedings, which here follows, *viz.*

At a Court of Quarter-Seſſions held by the King and Queens Authority, and in the Proprietary's Name at Philadelphia *the* 6, 7, 8, 9, 10 *and* 12 *days of the* 10*th Month*, 1692.

There being preſent on the Bench, as Juſtices,

Samuel Jenings, *Arthur Cook*, *Samuel Richardſon*, *Robert Ewer*, *Henry Waddy*, *Griffith Owen*, Quakers.
John Holmes,
Robert Turner, 10*th and* 12*th days.*
Lacy Cock, and *Anthony Morris on the* 12*th day.*

The Names of the Perſons, that preſented *Peter Boſs, George Keith, Thomas Budd, William Bradford*, &c.

† *Alexander Beardſly*, † *William Carter*, † *John Jennit*, *Will. Oxly*, *Emanuel Dauſon*, *William Allaway*, *Lewis Thomas*, *Reece Peters*, *John Comes*, *Chriſtopher Pennock*, *Mouns Jones*, *Thomas Griffith*, † *William Harwood*, *William Hearn*, *William Finley*, *Will. Lawrance.*

Obſerv. That moſt, if not all of theſe Men are known to be highly prejudiced againſt *G. K. T. B.* and thoſe that joyn with them, becauſe of their zealous Teſtimony to Chriſt without, as well as Chriſt within. And *John White*, Sheriff, is known to be greatly prejudiced againſt them, who packt this Jury on purpoſe to preſent and defame *G. K.* and the reſt, as was in ſome degree well obſerved by Juſtice *Holme*, when he ſaw they brought in new Preſentments againſt *G. K.* in matters concerning their Religious Differences, for which he was ſharply reproved and menaced on the Bench by *Samuel Jenings* and *Arthur Cook*, the laſt ſaying, *They were the Fathers of the Country, and they had done well, and like honeſt men, in bringing in thoſe Preſentments, and they gave them Thanks for their care and pains*; *but* (ſaid Juſtice *Cook*) *if they muſt be found fault with, who will ſerve upon a Grand Jury?* and ſo went on highly reſenting thoſe few words Juſtice *Holme* had ſpoke; *Arthur Cook* not minding that himſelf had ſaid ſome little time before, to a Grand Jury of more ſubſtantial Men than theſe (upon their bringing in a Preſentment that did not pleaſe him) **you are a Com-**

pany

pany of Infamous Men : and for which he was presented by the next Grand Jury, but 'tis supposed that Presentment was buried in the Clerks Study of Oblivion, for we have never heard more of it.

The 9th day of the 10th Month, *Peter Bos* call'd into Court, and set to the Bar.

Cryer, *O yes, Silence is commanded, upon pain of Imprisonment.*

The Indictment read,

Philadelphia, *the 5th of the 8th Month*, 1692. *We of the Grand Jury for the Body of this County, do present* Peter Bos, *for that he hath accused* Samuel Jenings, *being a* * *Magisterial Officer, with being an unjust Judge, and of his being Drunk, and of laying a Wager with* John Slocum, *and for many other scandalous, reproachful and malicious Expressions, to the Defaming of him, and tending to the Disturbance of the Peace, contrary to the Law in that case made and provided.*

* *i. e.* Master-like, as saith the English Expositor.

Clerk, Peter Bos, *What saist thou, art thou guilty or not guilty?*

Peter Bos, Not guilty in manner and form as there presented.

Clerk, *By whom wilt thou be tryed?*

Peter Bos, By God and the Country.

Clerk, *Call over the Jury.*

Humphery Waterman, Joseph Kirle, † *Thomas Wharton, Tho. Marle, Richard Sutton, Samuel Hoult,* † *James Fox, Abraham Hardiman, Nicholas Rideout, Thomas Morris, Richard Walter,* † *John Whitpane.*

Clerk, *Dost thou object any thing against any of these Persons?*

Prisoner, Yes, I object against all of them that are called *Quakers*, because they are such as I know to be deeply prejudiced against G. K. and all that favour him, but am willing to be tryed by any that are not called *Quakers*, or such of them as are not manifestly prejudiced. But they would not allow of his Exception. Whereupon the Jury were attested. The form of the Attestation, as follows, *viz.*

In the Presence of Almighty God and this Court, you shall promise, well and truly to Try and true Deliverance make betwixt the Honourable William Penn, *Proprietor and Governor of this Province, and the Prisoner at the Bar, according to Evidence.*

After which, *David Lloyd* first, and *John White* next pleaded very hard against him, that that Letter did defame *Sam. Jenings* as a Magistrate, confirming it, as they pretended, by reading some Passages out of some Law-books, and some Laws of this Province against defaming Magistrates.

To which the Attorneys of *Peter Bos* pleaded, That he acknowledged the writing that Letter, but what was said therein concerning *S. Jenings*, was not against him as he was a Magistrate, nor could it be

be reckoned a Defamation, becauſe 'twas only a private Letter ſent to himſelf, ſhowing his diſlike in ſome things, and deſiring him to clear himſelf of other groſs and ſcandalous things that were reported of him, as is uſual for one Church member to do to another; and then brought a Caſe out of *Shepherd*'s *Faithful Counſellor*, that what is ſaid muſt be *Falſo & Malicioſe*, *i. e.* falſly and maliciouſly, otherwiſe not actionable. And that if a Man ſpeak ſlightly of a Magiſtrate, if it be when he is not in the exerciſe of his Office, it is no defaming of him as a Magiſtrate, and ſo no treſpaſs againſt the Law alledged.

To which *David Lloyd* replyed, *That what was ſpoke againſt* Samuel Jenings, *muſt needs relate to him as a Magiſtrate, for take away* Samuel Jenings, *and where will the Magiſtrate be?*

And *Sam. Jenings* ſaid, *Take away* Sam. Jenings *the Magiſtrate, and where will* Sam. Jenings *the Quaker be?*

Note, By this it ſeemeth to *S. Jenings* that it is as inherent in him to be a Magiſtrate as to be a *Quaker*, and therefore when his Magiſtracy ceaſeth, his *Quakeriſm* (according to him) muſt ceaſe, and like *Hypocrates* Twins live and die together; but yet he may remain to be *Sam. Jenings*, when he is neither Magiſtrate nor *Quaker*.

And when his Attornies were about further to open the matter, how he writ to him only as a Church-member, and offered to produce ſome Preſidents in the Caſe, *Arthur Cook* interrupted, ſaying, *They would not have matters of Religion diſcourſed there*, ſaying, *What muſt Religion be made a cover to revile and defame men, by ſaying, he did not write to him as a Magiſtrate, but as a Church-member?*

To which *G. K.* (as his Friend) deſired Liberty to ſpeak, as the Law in that caſe allows, but they were very unwilling to ſuffer him to ſay any thing in behalf of *Peter Boſs*, *John White* ſaying, *G. K.* was not *Rectus in Curia*; but through much and long importunity, he was permitted, who then told them, That a diſtinction muſt needs be allowed of words ſpoke to a Man as he is only in a private Capacity, and as he is a Magiſtrate; for when Magiſtrates, as *Arthur Cook* and *Sam. Jenings*, give us hard words, calling us *Ranters*, *Apoſtates*, *Lyars*, *Wicked and Ungodly Men*, &c. ye will not ſay ye give us theſe Names as Magiſtrates; and then if ye can ſpeak to us, not as ye are Magiſtrates, we may alſo ſpeak to you not as ye are Magiſtrates.

Thomas Harris his Attorney, and *G. Keith* his Friend, proffered to ſpeak further to ſeveral things that had been alledged by *D. Lloyd* and *J. White*, but were much menaced by *Arthur Cook*, and ſo was *Peter Boſs* himſelf, which was much reſented in the minds of many, that a man hath not liberty boldly to ſpeak in his own defence, nor his Attorneys nor Friends for him, but often when they were pleading,

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Commanded Silence upon pain of Impriſonment: Whereupon ſome complained, that it was hard that he had not Liberty fairly to plead his own Cauſe. To which *Arthur Cook* ſaid, *That as a* Chriſtian *he could bear any thing, but not as a Magiſtrate.* Which was noticed by many how *A. Cook* ſet the Chriſtian and Magiſtrate in oppoſition the one to the other, as if we were not to expect that when they act as Magiſtrates, they are indued with Chriſtian Patience, Meekneſs and Long-ſuffering, as if when they act the *Magiſtrate*, they put off the *Chriſtian.*

[*Note*, That a little before *Sam. Jenings* and *David Lloyd* would not allow of any diſtinction betwixt the Magiſtrate and *Quaker*, and yet now to ſerve his turn their Brother *Cook* grants it: Oh! the Confuſion, Deceit and Hypocriſie of theſe men!]

G. Keith pleaded further, though with much difficulty, That *Peter Boſs* being a Member of the *Quakers* Church, they ought not to go to Law with him until they had proceeded orderly with him in their mens Meetings, and given him Goſpel Order; for the things of difference betwixt him and *Sam. Jenings* relate wholly to Church Diſcipline, and belong to a Spiritual Court, and not to this.

Da. Lloyd, *This is a ſpiritual Court; for in* England *they can try Atheiſm in this Court.*

G. K. But *Peter Boſs* is not accuſed of Atheiſm; and if a man profeſs one Almighty God, this Court hath nothing to do with him for his Opinions or Perſwaſions in Religious matters.

Then *D. Lloyd* read a paſſage ou: of a Law-book, *That certain words ſpoke againſt a Biſhop or Miniſter, were actionable, tho' not actionable when ſpoke againſt a private perſon; which* (ſaid he) *is the preſent caſe.*

A Perſon ſtanding by, ſaid, *May not ſin be reproved in a Biſhop or Magiſtrate?* At which they were greatly offended, and cauſed an Officer to take the ſaid Perſon, *viz. Ralph Ward*, out of the Court.

But for the further ſatisfaction of the Jury, and all others preſent, that he did not defame *Sam. Jenings* as a Magiſtrate, *Peter Boſs* greatly preſſed to have his ſaid Letter read, which after ſome time was done, tho' with great Impatience. The which Letter here follows, *viz.*

THE Paper lately publiſht at Philadelphia *by* 28. *againſt* G. K. *and thoſe joyned with him,* &c. *has and is like to occaſion much Trouble and Difference among us, not only becauſe of the falſe Things compact in it, as is well known to many Witneſſes, and now to impoſe it on all the Meetings, is plain downright* Popery, *and gives juſt occaſion to all, not only to judge it as it is, for the abuſe, but alſo inſpect further into things, and them theſe miniſtring Impoſers upon other mens Conſciences, like unto the* Roman Clergy. *And to ſhow how ill the People do reſent theſe things, one who was not a* Quaker,

ker, *ſo ſoon as the Paper was made publick, ſays,* What D---liſh work is here like to be! a Pack of Fools have ſent their Bull out: what a piece of work you'll ſee in a ſhort time, and how they'll expoſe themſelves, and force others to ſend it home in Print, *ſays he, with worſe words of ſome, unfit to mention here,* &c. *By expoſing this your Edict, you have made all People your Judges, into whoſe hands it ſhall come (the* Papiſts *themſelves) for your Unrighteous Judgment, and drawing in thoſe with you that have ſubſcribed to they know not what, who were not preſent at either of the Meetings, ſo conſequently did not hear the words charged on* G. K. *to be ſpoke by him,* &c. *but have taken all upon Truſt, and ſigned as a Man that would be a falſe Witneſs to a Bill or Bond for Money, where none is due. 'Tis hoped, that ſome will ſee their over-haſte, and repent it, as well as others have done: How can you expect this Act of yours will be accounted Righteous Judgment, to condemn a Man for Words, and cover one anothers Deeds, as well as worſe words in and among our ſelves.* Has J. S. *ever been dealt with for his many Enormous, palpable, groſs Miſcarriages chargeable upon him, his Greatneſs and Pride ſo Inſolent and Lofty, none dared to touch him? and for his abuſes to a poor Worm, who writ to him for Juſtice and Satisfaction, could have no anſwer of ſaid Letter; and being diſcontented to hear him preach to an Auditory, knowing his Life to be unſavoury, and an Unjuſt Judge, I write the ſecond Letter to him of diſlike to his Preaching, which after he had read, flung it in the Fire: Why did he not anſwer it, and get ſatisfaction from the Author, but that he knew himſelf Tardy, reſolv'd to exerciſe* Bonner's *Cruelty on my poor Paper: And its matter of Sorrow there's divers among you know enough of* S. J. *but you cover him and one another, and whom you pleaſe to abaſe, down with him amain; do you think people are blind, and without ſenſe? Be it known, they ſee, they hear,* &c.

1. *Pray let it be queried into, whether it was not true that* S. J. *did wage his Horſe with* John Slocum, *to ride a Race with their Horſes? and whether* J. Slocum *did not refuſe to take the Advantage of him, becauſe* S. J. *was Drunk,* &c?

2. *And pray let it be inquired into, whether* S. J. *at another time was not ſo drunk, could ſcarce get over the Ship ſide of* Joſeph Bryar, *when at* Burlington?

3. *And pray let it be inquired, whether the ſaid* S. J. *did not wickedly in ſurveying a Tract of Land which* Joh. Antrum *had actually begun to do?*

4. *And pray let it be enquired into, whether* S. J. *did not take away the Meadow of* Richard Matthews, *who being in* England, *took the Advantage? What the Effect will be, Time muſt manifeſt, how Odious he will render others for* S. J's *ſake, he being a pretty eminent man in* London.

5. *And pray let it be enquired into the Actions and Abuſes of* S. J. *to* John Skeen, *deceaſed, which ſhould have been anſwered at* Burlington Meeting.

6. *And*

6. *And pray let it be enquired into, whether it was* S. J. *or* J. Simcock *that was by two Perſons carried to Bed Drunk?*

7. *And pray let it be further enquired into, whether it was the ſaid* S. J. *or* J. Simcock *that was ſo drunk loſt a Coat that was borrowed of another man,* &c? Seeing ſo many of you have condemned G. *K.* for words let theſe Actions be alſo condemned, they being as great Pretenders to be Miniſters as him. *And pray take ſpecial care this be not burnt, as the former, having a Copy of the ſame.* Peter Boſs.

Which being read, *Peter Boſs* produced the Teſtimonies of ſeveral credible Perſons, concerning the matters contained in the ſaid Letter, and preſt hard to have them read, becauſe they proved ſome of the things queried, at leaſt. But they were very unwilling to have them read, ſaying, *It was no evidence unleſs the perſons were preſent in Court*; altho' it is well known, that Atteſtations in writing have been often accepted in this Court; and it may be noted, that at the former Seſſions he had his Witneſſes ready in Perſon waiting all the time of the Court, which was great Charge to him, but by reaſon of the Extremity of the Weather, could not be preſent now: However, at laſt, through much importunity they admitted ſome of the Papers to be read, which here follow, *viz.*

Concerning a Report which has been about Sam. Jening's *riding a Wager with* John Slocum, *I do here teſtifie, That about three Years now paſt,* Sarah Biddle, *Wife of* W. Biddle, *ſenior, ſhe being at* Burlington, *did tell it me thus, as followeth, That ſhe reproving her Son* William, *who had been riding hard, ſhe ſaid, his anſwer was, Why Mother, may not I ſo well as* Sam. Jenings, *he could ride a Race, or did ride one, with* John Slocum, *and* John *won his Horſe, but he would not take the advantage of* Samuel, *becauſe* Samuel *was Cacuſe* (John Slocum *ſaid*) *ſays* William *to his Mother: This I do here affirm, that I had it from* Sarah Biddle's *one mouth, and that we underſtand the word Cacuſe to be drunk.* Mary Budd.

Burlington *in* Weſt-New-Jerſey, *the 1ſt of* October, 1692.

Atteſted before me, Edward Hemlock, *Juſtice.*

Whereas there is a report of S. Jenings *riding a Race with* J. Slocum, *thus much I* William Buſtill *do hereby affirm to the truth of the ſaid Report,* Will. Biddle, *ſen. did tell me, that* S. Jenings *and* J. Slocum *did ride a Race together, and that* John *did win* S. Jenings *Horſe, which was a white Gray, and that which* J. Slocum *did ride on* W. Biddle *did buy of* J. Slocum; *and that it was at or about the time when the Provinces were divided, and that the Race was run in ſome place between* Amboy *and* George Keith's *Land in* Eaſt-Jerſey, *as they came from* Amboy.

October *the* 21*th,* 1692. Will. Baſtill.

As concerning a Report of S. Jenings *riding a Race with* J. Slocum *about three Years ago,* W. Biddle, *ſen. at Dinner, and his Wife in company at his own Houſe did tell me, that* S. Jenings *did ride a Wager with* J. Slocum, *and loſt his Horſe, which I am ready to be atteſted to, if further need ſhall require, as witneſs my hand hereunto ſet, this ſecond of* Novemb. 1692.

Henry Beck.

Memorand. *That my Siſter* Sarah Bainbridge *told me, that* William Biddle *did ſay in her hearing, that as he was riding from* Eaſt-Jerſey *towards his own Houſe, he heard a noiſe, whereupon he looked behind him, and did ſee* Sam. Jenings *and* J. Slocum *rid after him very faſt, and* J. Slocum *ſaid to* S. Jenings, I have won thy Horſe as fair as ever any man won any thing in this World.

John Bainbridge.

As concerning the Report that S. Jenings *ſurveyed the Meadow of* Rich. Matthews, *I have this to ſay, being then and there preſent, I being Aſſiſtant at that time to* Simon Charles *in ſurveying Land for* Samuel, *I went with* S. Jenings *to the ſaid Meadow, and told him that was the Meadow that I had formerly ſurveyed to* Rich. Matthews: *He bid me ſhew him the Lines of the ſurvey: we went and ſearched, and found only one Tree or two marked by the Meadow ſide, and no more; for there had been a Fire, that had not only burnt up moſt of the Trees there by the Root, but alſo the ſurface of the Meadow it ſelf, ſo that we could find no marks in any order; then I produced a Copy of the Records of the Survey, which was the ſame with this following, viz.* Surveyed alſo that piece of Meadow lying at the Northweſt corner of the ſaid Land, extending to the Neck or narroweſt place of the ſame, as it is now marked, all making up the number of 500 Acres, as aforeſaid. *But notwithſtanding* Samuel *bid* Simon *put it into the ſurvey, which he accordingly did. Now* Elias Far *being Attorney for* Rich. Matthews, *and hearing of what* Samuel *had done, he made application to me, whereupon I wrote to* Sam. Jenings *about it, and ſignified to him, that in my Judgment, he could not hold that Meadow, neither by Equity nor by Law. Thus much is teſtified by me,* Daniel Leeds.

Atteſted before me Edward Hemlock, *Juſtice,* Octob. 1. 1692.

Memorandum, *That I* James Silver, *then Servant to* Sam. Jenings, *being troubled at his Severity towards both Servants and Creatures,* viz. *his knocking one down and breaking his Cane upon him, and over-loading and beating both Servants and Cattle, when not able to go forwards, and one time broke the Rib of an Ox by his unmerciful beating, and taking* Benj. Moore *by the Throat as he was coming off his Bed, bore my Teſtimony againſt it, as unſuitable to the Spirit of Chriſt, he took occaſion to deal very hardly with*

with me, and let me go almoſt naked; and when Winter grew on, and I complained under the ſence of Cold, he threatned to make me creep, or come on my Hands and Knees to him, like a Dog or Spaniel, or break my Bones.

Burlingtou, the 5th Month, 1692. James Silver.

[*Note*, This *James Silver* was a Man in Years, and a Friend, and one that had many Servants himſelf, whom he thus treated for witneſſing againſt his Cruelty.]

John Smith ſaith, *That being at* Philadelphia *on or about the* 28*th of* Auguſt, 1692. *meeting with* Sam. Jenings *before his own Door, his firſt Salutation to me was this, as followeth*, What! art thou a *Keithian*, Raſcally Fellow, worſe than an Infidel, that neither knows Law nor Goſpel; muſt thou prate, ſorry Raſcally Fellow, I'll call for a Conſtable, and ſend thee to the Crew, thou art like them, a Company of Raſcally Fellows; I'll have thee to know, that we are able to judge both *George Keith* and the Country. *And thus he did revile and call me* Raſcal, *and worſe than an* Infidel *many times over; and this was preſently after he was come from a Meeting, and for no other Cauſe than ſaying to one who hanged up the Proclamation,* (againſt G.K. which they poſted up both in Town and Country) *Ye may as well hang the other ſide forward, for it ſhews their folly, a little* Haman-*like: This Abuſe to me was not unlike his former Actions and Behaviour to other his Servants; as inſtance on a time,* James Silver, *an ancient Man, his poor Servant, for ſhowing him his naked Thighs, and complaining for want of Cloaths,* Sam. Jenings *told him he would make him to creep on his Hands and Knees, like a Spaniel, and ſlap his back, if he would not hold his prating*, &c. John Smith.

Note, That ſeveral other Teſtimonies might be here ſet down concerning *S. Jenings* diſorderly walking and behaviour in his Family and among his Neighbours, and particularly his Inhumane Whipping of his Servant Maid naked in her Bed, the manner and circumſtances of which I ſhall here omit for modeſties ſake; but theſe here produced are ſufficient to ſhow, that there was cauſe for *Peter Boſs* to write to him; and tho' theſe Evidences do not prove every thing queried in that Letter, yet theſe things being commonly reported abroad, were cauſe enough, one would think, for the *Quakers* to call him to an Account, and ſearch out the bottom of theſe things, but that he is grown ſo Proud, ſo High and Imperious, that none dares to touch him. Nay, lately one of his own Church-members, not coming into Court at his Command, he bid *fetch him Headlong*, and fined him Ten Pound for not coming, and committed him to Goal, to remain till paid, tho' the man ſays, he had no buſineſs at Court, and it would have been to his prejudice to have gone; but all People reſenting theſe Actions of

Sam.

Sam. Jenings very ill, *Arthur Cook* ſaid, *I'll go to my Lord Judge, and ſee if I can perſwade him.* Yet the next day he can put on his Canonical Robe, and imitate a Diſciple of the *Meek Jeſus*, and compare himſelf to poor *Mordecai*; and then again before he leaves the Pulpit, and that on a *Sunday*, or firſt day of the Week, put on his Magiſterial Robes, and tell the People, *That now he ſpeaks to them as a Magiſtrate*; and becauſe they did not break up their Religious Meeting at his Command, he calls out, *Is there ever an Officer there; let Proclamation be made in the King and Queen's Name for all Perſons to depart to their own Habitations, and ſee if they'll dare to ſit here.* They that cannot ſee this Man ſwell'd above the meekneſs of a true Miniſter of Chriſt, and transforming himſelf, like Satan, into an *Angel of Light*, 2 *Cor.* 11. 13,14. I muſt conclude they are blind, and have loſt their Senſes.

But to leave this Digreſſion, after the reading in Court of as many of the above-cited Teſtimonies as they would ſuffer, the Jury went out upon it, and brought in *Peter Boſs* only *Guilty of Tranſgreſſing the 29th Chapter of the Laws of this Province*, viz. *Againſt ſpeaking ſlightingly of a Magiſtrate.* Upon which the Bench gave Judgment, *That* Peter Boſs *ſhould pay Six Pound.*

And to back the former Inſtances and Hints of the unjuſt Actions of this Man, take the Breviate of a Letter from one of their preſent Church-Members to him, which is as follows, *viz.*

Samuel Jenings, *I perceive thou art no Changeling, thou looks like a Man for Bulk and Talk, like a Chriſtian ſometimes; but really* Samuel, *whatever thy ſelf or others think of thee, I do hereby tell thee, and that under my Hand, That I have met with more truly Noble and Manlike Treatment, and the Exerciſe of better* Chriſtianity *among* Turks, *than hath appeared hitherto in thee towards me: Surely* Samuel, *hadſt thou exerciſed but the common ſenſe and capacity of a rational man, thou couldſt not think that the Governour would ſend a man three thouſand Miles with Inſtruction to take care and charge of his Servants, Goods and Stock, ſhould be in a meaner Capacity than his Negroes, and not have a ſupply of Neceſſaries, &c. but this thou haſt very irrationally and unmanly denyed unto me, and both thy ſelf and Wife have proved Falſe and Deceitful unto me: Thou requeſted me to write for thee, and promiſed Satisfaction for my Labour, and I wrote about* 149 *Laws of the Province, and a Copy of the King's Charter to the Governour, and a Liſt of the Governours Tenants in the County of* Bucks, *with the Quantity of Land they hold, and upon what Tenure; but like a deceitful Man thou refuſeſt to perform thy Promiſe: And know this, that beſide thy Promiſe, I have thy Letter under thy Hand to produce, as alſo the Evidence of one of the moſt credibleſt Perſons in the Town, whom thou toldſt, That I had wrote a Copy of the Laws for thee, and thou waſt to pay*

me

me 18 s. *for it. Nay, yet further,* Samuel, *when the Commiſſioners, which are thy Overſeers, (to whom thou art obliged to render an Account, ſo often as they require it of thee) had ordered thee to let me have* 50 s. *for a Supply of Neceſſaries, thou refuſed to let me have it, unleſs I would take it in thy Shop Goods, (which would have proved little better than a Cheat) for thou wouldſt have charged* 50 s. *to the Governours Account, when, its like, I ſhould not have had really the value of* 25 s. *of thee. I once more conſulted the Commiſſioners, who very freely and willingly wrote to thee a few Lines, Signed with their own Hands, and gave it to me to deliver to thee, wherein they ordered thee to pay me* 50 s. *in Silver Money, according to their former Order; but thou return'd them this Anſwer by me,* That thou wouldſt not anſwer their Bill, *bidding me carry it back to them again; which indeed is no other than an unchriſtian and unmanly ſlighting of the Commiſſioners, and a baſe and ſordid Contempt of, and trampling on that* Power *which the Governour hath inveſted them with over thee and his Affairs; one might think by thy Deportment towards them, that thou doſt neither know thy ſelf, nor the Station in which thou art placed by the Governour; for* Samuel, *thou art no other than a mercenary Servant, and that during the Will and Pleaſure of the Governour, and the Commiſſioners are thy Overſeers and Controulers, to whom thou art obliged to render an Account,* &c.

Thy true Friend, John Philly.

Then next *George Keith* called into Court, and ſet to the Bar.

Cryer. O *Yes, Silence is commanded upon pain of Impriſonment.*

The Preſentment read.

We of the Grand Jury do preſent George Keith *and* Thomas Budd *as Authors of a Book, entituled,* The Plea of the Innocent, *where in* p. 13. *about the latter end of the ſame, they the ſaid* Geo. Keith *and* Tho. Budd *deſdmingly accuſe* Sam. Jenings, *(he being a Judge and Magiſtrate of this Province) of being too high and imperious in Worldly Courts, calling him an Ignorant, Preſumptuous and Inſolent Man, greatly expoſing his Reputation, and of an ill Preſident, and contrary to the Law in that made and provided.*

Clark. *What ſay you,* George Keith? *Are you Guilty or Not Guilty of this Preſentment?*

G. Keith. Before I be demanded to plead to the Preſentment, I deſire to be heard a few words: which the Court granting, he ſaid, I would have you to conſider, that both ye and we are as a Beacon ſet on a Hill, and the Eye of God, Angels and Men are upon us; and if ye do any thing againſt us that is not fair and juſt, not only theſe parts hereaway will hear of it, but *Europe* alſo; for if we be wronged (if God permit) we think to make it known to the World.

Here ſome were very impatient, telling him, he menaced the Court, but he would do well to take heed what he did; for if he ſpoke or

publiſhed

publiſhed any thing in derogation of the Sentence of Court, it was againſt a Law in this Province, and he would be puniſhed for it.

G. K. An able Lawyer hath ſaid, When a Man is wronged, and can have no other Remedy, printing is the laſt: Ye muſt give Loſers leave to complain: Our Friends have done it formerly in *Old England* when they have been unjuſtly dealt by, and particularly *William Penn* and *George Whitehead*. I will not ſay any thing againſt your Law, but I ſuppoſe the true ſence of it is, that if any derogate from the Sentence of a Court, if the Sentence be juſt, he is puniſhable, but not otherwiſe. Are your Courts infallible? Is it not poſſible that at times they may give an unjuſt Sentence?

David Lloyd. *Yea, our Courts are infallible in Law*, George, *I aſſure thee.*

G.K. Then why do you admit of Appeals? If they be infallible, there is no occaſion to appeal to a higher Judicatory.

Then *David Lloyd* went about to mend the matter, ſaying, *They were infallible ſo far as the Law was infallible, and ſo far as they kept to the Law.*

Note, This is as if he had ſaid, they are infallible ſo far as they are Infallible, which is not very good Senſe, unleſs they mean, that they are not abſolutely Infallible, but conditionally; and if conditionally only, it is poſſible they may give a wrong Sentence, and he who they give it againſt may complain, without juſt cauſe of Offence, otherwiſe their Court here is as arbitrary as any in the World.

Next, *G. K.* deſired to know in what Capacity *D. Lloyd* did plead there againſt them, ſeeing he was not the Kings Attorney.

D. Lloyd. *We have no King's Attorney.*

G. K. I underſtand that *Patrick Robinſon* is the Kings Attorney.

D. Lloyd. *No, he is not.*

G. K. But he is Attorney General.

D. L. *He is neither King's Attorney, nor Attorney General.*

G. K. What is he then?

D. Lloyd. *He is the Proprietary's Attorney.*

Now *G. K.* ſtill preſſing to know in what Capacity *D. Lloyd* did plead, it was anſwered, That the Court allowed him to plead.

Note, That it was admired by the Auditory, that this *David Lloyd* ſhould be ſo confident and brazen-fac'd as to tell, in an open Court, that *Patrick Robinſon* was not the Kings Attorney, and thruſt himſelf into that place, purpoſely to vent forth ſome of his inveterate Hatred and Malice againſt *G. Keith* and the reſt, which he did to purpoſe, by ſtraining and perverting the places, by him brought, from their true ſence; and yet this man pretends to be a late Convert to the Religion of

of the People called *Quakers*. If they were all ſuch, it would make one abhor them for Notorious Hypocrites.

G.K. I deſire you to hear me a little further, and that is, That I think it very unfair, that thoſe who are deeply prejudiced againſt me, and my oppoſite Parties and Accuſers, ſhould be my Judges, as particularly *Sam. Jenings* and *Arthur Cook*, the laſt of which but a few days ago, (the 5th of the 10th Month) told me at his own Houſe, before divers Witneſſes, and *John White* Sheriff is Witneſs, that when he warned me to the Court, I told him, I thought to come, but did not think to plead, unleſs I had a fair Jury, *Arthur Cook* ſaid, *Truly* George, *a foul one will ſerve thee.* Now let the Court judge, whether this Man is fit to ſit upon the Bench to judge me, who ſays, *That a Foul Jury will ſerve me.* Suppoſe I had been the greateſt Malefactor, will any ſay, A Foul Jury will ſerve to try me? Is not this to deſtroy all Fundamental Laws? I appeal to you here, the Juſtices and Jury, ſuch of you as are moſt manifeſtly prejudiced againſt me, for my faithful Teſtimony to the *Quakers* ancient Principle againſt all uſe of outward Weapons, whether ye do as you would be done by? Would ye be willing that a Company of Men wholly of our ſide, (tho' honeſt) ſhould be on a Jury to judge you?

Sam. Jenings. *We ſhall take care that ye ſhall not be our Judges.* Which was an Evaſion from the Queſtion, and ſeemed to be a Jeſt or Scoff that he pleaſed himſelf with, and which are more frequent with him than Expreſſions of Mercy and Juſtice.

G. K. I have yet ſomething further to ſay, before I plead to the Preſentment; but being unacquainted with your Formalities in Law, deſire that no advantage may be taken againſt me on that account.

Court. *No advantage ſhall be taken againſt thee on that account.*

Clerk. *What ſay you,* George Keith, *to your Preſentment? Are you Guilty or Not Guilty?*

G. K. Not Guilty in manner and form. And now that I have anſwered to the Preſentment, Not Guilty, my chief and only Plea that I think to make uſe of, unleſs ye will ſay that ſo to do is a Contempt of the Court, and of your Authority, which by no means I would be guilty of, my chief Plea is, That I am not preſentable by the Grand Jury for any thing alledged againſt me, they being no Offences againſt the King, Governour nor Country; what I have ſaid was only againſt particular Perſons, who if they think themſelves wronged by me, may Sue me in their own Names, and I am ready to anſwer them.

Court & Clerk. *It is no Contempt of Court, but the ſeaſon of your ſo pleading is over, you ſhould have ſaid ſo before you pleaded Not Guilty; now you muſt ſubmit to be tried by the Country.*

G.K. I knew not this Formality in Law; ye told me, ye would take no advantage againſt me in that reſpect. But the Clerk ſtill preſſing him to come to a Tryal, *G.K.* further ſaid, I think not to make any other Plea; for the things for which I am preſented are not againſt the King, Governour, nor any Nuſance to the Country; nor againſt particular Perſons, as Magiſtrates, and therefore not preſentable.

Clerk. *If ye refuſe to be tryed by the Jury, the Bench has Power to fine you.*

G.K. I ſhall take my hazard of that; I have able Council that the things whereof I am accuſed are not preſentable by the Grand Jury.

D. Lloyd. *If able Counci! has ſo adviſed thee, their Counſel has failed in this.*

G.K. To call a Man *Proud* and *Imperious*, is not Actionable.

D. Lloyd. *Tho' not Actionable, yet Preſentable.*

G. K. If not Actionable, not preſentable.

D. Lloyd. *That is not a good Conſequence.*

But let all Impartial Readers judge, whether it be not a good Conſequence, that if Words ſpoken concerning particular Perſons, not as Magiſtrates, be not actionable, that therefore they are not preſentable; becauſe, for what are they preſentable, ſeeing they are neither againſt the *King*, nor *Governour*; nor *Country*, nor particular Men as *Magiſtrates*?

D. Lloyd. *There is a Law of this Province, that no words of Defamation muſt be ſpoken againſt a Magiſtrate; nor ſhall any ſpeak ſlightingly or abuſively of them, which thou haſt done.*

G. K. They were not ſpoke to him as a Magiſtrate, nor when he was in the exerciſe of his Office; and to call him *High* and *Imperious*, doth not reflect on him as a Magiſtrate: If I had called him *Ignorant* in the Laws, and *Unjuſt* in the Execution of them, this would have reflected on him as a Magiſtrate, but not to call him *High* and *Imperious*; for *Piety*, whereof *Humility* is a Branch, is no eſſential Qualification of a Magiſtrate, tho' it be of a Chriſtian and Miniſter of Chriſt; the only eſſential Qualifications of a Magiſtrate, are to be *knowing the Laws*, and *juſt in the execution of them.*

[*Note*, That it is no Reflection on a Taylor, Shoe maker, or the like Trades-man, to be called Proud, for he may be a good Artificer, altho' he be proud: but to be proud reflecteth on him as he profeſſeth to be a Chriſtian or Miniſter of Chriſt. And this diſtinction *S. Jenings* muſt needs allow, unleſs he will ſay, that when he exerciſeth his Magiſterial Office he is no Chriſtian, but wholly putteth off his Qualifications of a Chriſtian, as a man putteth off one Garment and putteth on another. But if he will ſay he is ſtill a Chriſtian, as well as a Magiſtrate,

giſtrate, then he ought to be humble, meek and forbearing, eſpecially to his Fellow Church-Members, not high and imperious, and exacting the ſeverity of the Law of them; for even the Law ſaith, *Summum jus, Summa Injuria*, i. e. *The Rigour of the Law is high Injuſtice*; for if the Law of *England* be *Lex Miſercordiæ*, as it is called, then well may the Law of *Chriſtianity* be called *Lex Miſercordiæ*, i e. *The Law of Mercy*, that is, forbearing, and exacteth not the utmoſt Farthing.

Note further, That one Reaſon of theſe words being mentioned in the *Plea of the Innocent*, viz. *That* S. Jenings *had ſhown himſelf too high and imperious in worldly Courts*, was, that a little time before he had commanded to bring one of his Fellow Members, (*viz. Samuel Buckley*) *Headlong to the Court*, and fined him Ten Pound for refuſing to come at his Command, and ſent him to Priſon, to remain without Bail till paid. Now admit he did not illegally in this, or becoming a ſevere auſtere Magiſterial Officer, yet was it not unbecoming a tender *Chriſtian*, who ſhould be *meek* and *merciful*?

G.K. Having refuſed to plead otherwiſe then as above-mentioned, *Dav. Lloyd* bid the Clerk record him *Nihil dicit*, *i.e.* he ſaith nothing. To which *G. K.* replied, Why ſhould he Record me *nihil dicit*? I think I have ſaid a great deal. And after ſome further Diſcourſe *G.K.* was ſet aſide, and *Thomas Budd* ſet to the Bar. The moſt material Diſcourſe that paſſed here follows, *viz.*

The Preſentment being read, the Clerk ſaid, *Thomas Budd, What ſay you? Are you Guilty, as you ſtand here preſented, or Not Guilty?*

T. Budd. Not Guilty, as there preſented, but own my ſelf to be one of the Authors of that Book, called, *The Plea of the Innocent.*

Clerk. *By whom will you be tried?*

T. Budd. By God and the Country.

D. Lloyd, as Attorney againſt him, pleaded, *That to call a man Proud and Ignorant, was to reflect on the Governour that conſtituted him*, &c.

G. Keith in behalf of *Tho. Budd*, anſwered, That what was there ſaid of *Sam. Jenings*, as to calling him *Ignorant* and *Preſumptuous*, was not ſaid of him as he was a Magiſtrate, but as he profeſſed himſelf to be a Chriſtian and Miniſter of Chriſt; I penn'd thoſe words in the *Plea of the Innocent*, concerning *S. Jenings*, and know they were not intended againſt him as a Magiſtrate, as the foregoing words in that Book do manifeſt; but that he is ignorant in Divinity, that Book gives an Inſtance, and we now here affirm, elſe he would never have ſaid, *That to do Gods Buſineſs, we need God's Power; but to do our own Buſineſs, as men, we needed not a Supernatural Power*, nor have joyned with them that ſay, *The Light within is ſufficient to Salvation without any thing elſe*, thereby excluding the Man Chriſt Jeſus from having any part in our

Salvation. And our calling him *Preſumptuous* and *Inſolent* did relate to his ſevere preſſing me to an abſolute Submiſſion to their Judgment, in a matter of Conſcience, when as *S. J.* refuſed to ſubmit to the Judgment of Friends, both here and at *London*, in worldly matters; alſo, his calling me *Apoſtate, and worſe than Prophane*, in a Publick Meeting, as well as in private, and ſaying, *We ſhall let thee know*, George, *that we ſhall judge thee*: And his Signing that Paper of the 28. againſt me, wherein they ſo boldly aſſert, *That they have tenderly and orderly dealt with me*; when as they never dealt with me.

After ſome further pleading, the Jury were called, and *Tho. Budd* was asked, *If he had any Exceptions to make againſt any of them?*

Tho. Budd. Yes, I except againſt all of them that are called *Quakers*, becauſe I perceive they are them that are Parties againſt me.

D. Lloyd. *That is too general, and is no Exception in Law.*

Tho. Budd. I except particularly againſt *Rich. Walter*, becauſe he Signed the Paper of the 28. againſt us (which this Book was an Anſwer to) and againſt *James Fox*, becauſe he ſigned a Paper in the Quarterly againſt us; and I except againſt *Joſeph Kirle* and *John Whitpane*, becauſe they have ſpoke againſt G. K. and me, and juſtified theſe Preſentments againſt us.

But theſe Exceptions would not be allowed of, and therefore the above-named Jurors went forth, and next Morning brought in their Verdict, *That* Thomas Budd *was guilty of ſaying*, Samuel Jenings *had behaved himſelf too high and imperiouſly in Worldly Courts.*

To which *Tho. Budd* and *Geo. Keith* pleaded, That it was no Verdict, not being found to be a Breach of any Law, any more than the Verdict of the Jury at *Old Bayly*, which was, *That they found* W. Penn *guilty of ſpeaking in Grace Church-ſtreet*, which the Court took to be a clearing of him. But this was nothing regarded by our Juſtices, for they proceeded and gave Judgment againſt *Thomas Budd* and *George Keith*, viz. *That they ſhould each of them pay Five Pound a piece, as a Fine.* And tho' in this caſe *S. Jenings* was the Perſon only concerned as the Adverſary Party, yet he ſat on the Bench when they gave Judgment againſt G. K. and *T. B.* which was judged moſt unreaſonable and illegal, that *Sam. Jenings*, (who is the Governour's Receiver of all Fines and Forfeitures) ſhould be ſo actively concerned in fining theſe Men, having ſo manifeſtly before ſhewed his Prejudice againſt them. Beſide, it being expreſly contrary to a Vote of an Aſſembly of this Province, the 3d Month, 1689. (where *Arthur Cook* was Speaker) *viz.*

Reſolved, Nemine contradicente, *That it is an Agrievance that any Perſon who is commiſſionated or appointed by the Governour to receive the Governour's Fines, Forfeitures and Revenues whatſoever, ſhall ſit in Judgment*

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in any Coutt of Judicature within this Government, in any matter or cauſe whatſoever, where a fine or forfeiture ſhall or may accrue to the Governour.

But *Arthur Cook* could not wink at this Agrievance, and let *Samuel Jenings* ſit on the Bench when theſe Perſons were Fined.

But for a further proof that *Sam. Jenings* has ſhown himſelf too High and Imperious, obſerve what follows, *viz.*

1*ſt*, That when *G. K.* was pleading in Court, and ſhowing how *S. J.* had behaved himſelf too high and imperious, he ſaid, *If this be High and Imperious, I will be yet more High and Imperious.*

2*dly*, Upon the Jury's bringing in their Verdict againſt *Tho. Aſhly*, *S. J.* thus menaces him, *viz. Thou told me formerly that I had done my worſt, but now thou art fallen into my hands, thou ſhalt know that I have not done my Worſt yet.*

3*dly*, He ſaid to another Perſon, *Thou ſhalt have as little Juſtice as I can.*

4*thly*, He ſaid to *John Skeen*, who had been Governor, and was then Judge, *Thou pitiful Whip-jack, I deſpiſe thee*; and yet we find not that *John Skeen* had him preſented or proſecuted at Court for this more than ordinary abuſive and ſcurrilous Expreſſion, ſhort of common Humanity; and yet this is he who now can ſay, He will bear no affront, thereby ſhowing how unlike he is to a true Chriſtian, and even to many as well Heathen as Chriſtian Magiſtrates, who have born with Patience great Affronts and Reflections from Perſons far inferior to them.

5*thly*, Another inſtance of *S. J*'s Pride and Inſolency is, that on the 10*th* on the 10*th* Month, coming out of Court, ſaid to *Ralph Ward* and *John M*^{c} *Comb*, in the open Street, before many Witneſſes, *If I draw forth my hand againſt you,* (ſtretching forth his Arm and ſhaking it) *I will not pull it in until I have quelled you all.* This preſumptuous Expreſſion ſavoureth too much of *Lucifer*'s Pride, who ſaid *I will be like the moſt High, I will exalt my Throne above the Stars of God*, Iſa. 14. 13, 14. It is too high an Expreſſion, and too peremptory for any mortal Man to ſay, *If I draw forth my hand, I will not pull it in until I have quelled you all.* What is this in a manner, but to equal himſelf to God Almighty, *Deut.* 32. 40, 41. *For I lift up my Hand to Heaven, and ſay, I live for ever, If I whet my glittering Sword, and mine Hand take hold on Judgment, I will render vengeance to mine Enemies*, &c. Oh! is it not above the Power of mortal Man, to ſay, *If I draw out my Hand, I will not pull it in until I have quelled you all?* Is not this to talk as if he were the Almighty? But know, O vain weak Man! thy Breath is in thy Noſtrils, and that Infinite Power that made thee, (if thou draw forth thy Hand againſt the Innocent, glorying in thy Power that is but ſmall) may cauſe thy Hand to Wither or turn Leprous, and lay thy Body and Power in the Duſt, and caſt both Soul and

into Hell-fire. And therefore repent of this thy abominabl e *Pride* and *Inſolency* before it be too late.

And tho' *Sam. Jenings* is now ſo zealous for the proſecuting them that ſay any thing againſt Magiſtrates, yet it's not long ago that he ſpoke much againſt *Tho. Lloyd*, Deputy Governour, and carried about (out of one County into another) a parcel of Lampooning Rhimes, made againſt *T. L.* call'd *Taffy*'s *Fair*, which he repeated over his Pots of Beer to make ſport for the Company.

But to return, altho' the Jury brought in a ſpecial Verdict, which was only, *That* Thomas Budd *was guilty of ſaying*, Sam. Jenings *had ſhown himſelf too high and imperious in Wordly Courts*, which is no Tranſgreſſion of any particular Law, yet the Bench gave Judgment againſt them as tho' they had broke ſome Law, which was, *That* G. K. *and* T. B. *ſhould pay* 5 l. *a piece.* Whereupon they finding themſelves aggrieved by this Judgment, craved an Appeal to the Provincial Court in Law, which was denied them. Then by Advice of able Council, they requeſted an Appeal to the King and Queen, and their Council in *England*, the King having reſerved all Final Appeals to himſelf, in the Charter to *W. P.* But this alſo was denied them, (tho' *Robert Turner* declared his diſſent in this matter, as in ſeveral other their Proceedings) ſo that the ſaid Perſons are left without all help or remedy, but muſt undergo the Arbitrary Sentence of this Court.

And as a further Mark of the miſerable declenſion of theſe men, and of their cold zeal for the honour of God, take a view of two Laws which they now execute; the firſt is the *5th* Chapter of their Laws, where it is enacted, *That whoſoever ſhall ſpeak looſely and prophanely of Almighty God, Jeſus Chriſt, the holy Scriptures or Spirit of Truth, ſhall for every ſuch Offence pay* 5 s. The other place is *Chap.* 29. where it is enacted, *That whoſoever ſhall ſpeak ſlightingly, or carry himſelf abuſively againſt a Magiſtrate, ſhall for every ſuch Offence ſuffer according to the Quality of the Magiſtrate, provided it be not leſs than* 20 s. according to which Law they have Fined *Peter Boſs* Six Pound, and *G. K.* and *T. B.* each Five Pound, for ſpeaking ſlightingly of *Sam. Jenings*, as they pretend. Whereas if they had ſpoke Prophanely of *Almighty God*, *Jeſus Chriſt*, the *Spirit of Truth*, or *holy Scriptures*, the Law inflicts but 5 *s.* Were not theſe Men far more zealous for their own Honour than the Honour of God, they would never let this diſproportion of Puniſhment for Offences againſt Almighty God and poor Mortal Man, ſtand upon Record thus, to their Shame and Infamy.

The 10*th* of the 10*th* Month, 1692. *William Bradford* was called into Court, and ſet to the Bar.

The Preſentment read, the ſubſtance of which was, *That they pre-*

he 9, 10, 11, *&* 12. *Articles of the Paper, call'd,* An Appeal, *&c.*

as

as being of a tendency to weaken the hands of the Magiſtrates. And we preſent William Bradford *for printing of the ſaid Seditious Paper*, &c.

Clerk, *What ſay you*, William Bradford, *are you guilty as you ſtand preſented, or not guilty?*

W. Bradford, In the firſt place, I deſire to know, whether I am clear of the *Mittimus*, which differs from the Preſentment.

The Clerk and Attorney read and peruſed the *Mittimus* and Preſentment, and finding them to differ, ſaid, *That when* W. B. *was cleared according to Law, he was cleared of the* Mittimus.

But *W. B.* inſiſted to know, Whether on the iſſue of the Preſentment, he was clear of the *Mittimus*? And after a long debate thereon, anſwer was made, *That* W. B. *was clear of the* Mittimus *on the Iſſue of the Preſentment.*

Next *W. B.* deſired to know what Law that Preſentment was grounded on.

D. Lloyd, *It is grounded both on Statute and Common Law.*

W. B. Pray let me ſee that Statute and Common Law, elſe how ſhall I make my Plea? Juſtice *Cook* told us laſt Court, *That one reaſon why ye deferred our Trial then, was, that we might have time to prepare our ſelves to anſwer it*; but ye never let me have a Copy of my Preſentment, nor will ye now let me know what Law ye proſecute me upon.

D. Lloyd *and* J. White, *It's not uſual to inſert in Indictments againſt what Statute the Offence is, when it's againſt ſeveral Statutes and Laws made; and if thou wilt not plead Guilty or not Guilty, thou wilt loſe thy Opportunity of being Tried by thy Country.* And they order'd the Clerk to write down that *W. Bradford* refuſed to plead; which he did; but as he was writing it down, *W. B.* deſired they would not take that advantage againſt him, for he refuſed not to plead, but only requeſted that which was greatly neceſſary, in order to his making his own Defence; and ſeveral in the Court requeſting on the Priſoners behalf, that the Court would not take advantage againſt him, they admitted him to plead, and he pleaded, *Not Guilty.*

Then the Jury were called over, and atteſted, *viz. Humphry Waterman, Joſeph Kirle, James Fox, Samuel Hoult, Thomas Wharton, Tho. Marle, Nicholas Rideout, John Whitpane, Richard Sutton, Richard Walter, Thomas Morris, Abraham Hardiman.* But before they were atteſted, they asked *W. B.* if he had any Exceptions to make againſt any of them that were returned for the Jury?

W. Bradford, Yes, I have, and particularly againſt two of them, (and which Exceptions I think are rational,) and that is againſt *Joſ. Kirle* and *James Fox*; for at the time when I was committed to Priſon *Arthur Cook* told me, That *Joſeph Kirle* had ſaid, *That if the proceedings of the Magiſtrates was thus found fault with, that they muſt not defend themſelves*-

themſelves againſt Thieves and Robbers, Merchants would be diſcouraged of coming here with their Veſſels, &c. And I except alſo againſt *James Fox*, becauſe on the firſt day after *Babit* and his Company were taken, I being at *Sam. Carpenter*'s, there was Governor *Lloyd*, *James Fox*, and ſeveral others, and in diſcourſe concerning taking of the ſaid Privateers, *James Fox* greatly blamed *W. Walker*, becauſe he found fault with ſome Juſtices that were *Quakers*, for commanding men, and as it were preſſing them to go againſt the ſaid Privateers; and alſo *James Fox* joined with *Tho. Lloyd* in ſaying, *He would mark them as Enemies to the Government and well-being of the Province, who were neutral in the caſe of going againſt* Babit, *&c.* By which Inſtances I think it appears that theſe two Perſons have prejudg'd the Cauſe that is now to come before them; *Joſeph Kirle* acknowledged he had ſpoke ſuch words, and deſired to be diſcharged; but they would not allow of thoſe Exceptions, altho' it is frequent in theſe Courts to change Jurors on barely ſaying they do except againſt ſuch a one.

D. Lloyd *and* Clerk, *Theſe are no Exceptions in Law; haſt thou at any time heard them ſay that thou printed that Paper? for that is only what they are to find.*

W. B. That is not only what they are to find, they are to find alſo, whether this be a Seditious Paper, or not, and whether it does not tend to the weakening of the Hands of the Magiſtrate.

D. Lloyd, *Yea, that is matter of Law, which the Jury is not to meddle with, but find whether* W. B. *printed it or no, and the Bench is to judge whether it be a Seditious Paper, or not; for the Law has determined what is a Breach of the Peace, and the penalty, which the Bench only is to give judgment on.*

Sam. Jennings, *You are only to try whether* W. B. *printed it, or not.*

W. Bradford, This is wrong; for the Jury are Judges in Law, as well as in matter of Fact. Which *D. Lloyd* again denied. Whereupon ſome of the Jury deſired to know what they were to be atteſted to try, for they did believe in their Conſciences, they were obliged to try and find whether that Paper was Seditious, as well as whether *Will. Bradford* Printed; and ſome of them deſired to be diſcharged. —A great Noiſe and Confuſion among the People.

Some on the Bench ſhowing their willingneſs to allow of *W. B*'s Exceptions againſt the two Jurors, Juſtice *Cook* ſaid, *I will not allow of it; is there four of us of a mind?*

Then *D. Lloyd* began to read the 9, 10, 11, and 12. Articles of the ſaid *Appeal*, and commented thereupon, denying, 1*ſt*, *That any man were hired to fight, but only to fetch back the Sloop*; 2*dly*, *That there was no Commiſſion given, but only a Hue-and-Cry or Warrant, as might be in any other ordinary caſe, and what was done was in caſe of great neceſſity, when a*

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Company of Rogues had Pyratically ſtolen away a Sloop to the great terror of the People of this place; and if the Magiſtrates muſt be blamed for their proceedings herein, what do you think will be the conſequence thereof, but to encourage all manner of wickedneſs? And Will. Bradford *is preſented for printing and publiſhing this Seditious Paper, whereof you of the Jury are to find him guilty, if it appear to you that he has printed it.*

W. Bradford, I deſire you of the Jury, and all here preſent, to take notice, that what is here contained in this Paper is not Seditious, but wholly relating to a Religious Difference, and aſſerting the *Quakers* Ancient Principles, and is not laid down poſitive, that they ought not to have proceeded againſt the Privateers, but laid down by way of Query, for the People called *Quakers* to conſider and reſolve at their Yearly Meeting, *Whether it was not a Tranſgreſſion of the* Quakers *Principles to hire and commiſſionate men to fight?*

Juſtice Cook, *If it was intended for the Yearly Meeting at* Burlington, *why was it publiſhed and ſpread abroad before the Meeting?*

W. B. Becauſe it might be peruſed and conſidered of by Friends before the Meeting, even as the Bills that are prepared to be paſſed into Laws, they are promulgated a certain number of days, before the Aſſembly meets, that all may have opportunity to conſider them.

Then *D. Lloyd* read the Act againſt Printing, 14 *Car* 2. *cap.* 33. againſt Books being Printed without the Printers Name to them, and he ſaid, *That was one Act which they proſecuted* W. Bradford *upon.*

To which *G. K.* anſwer'd, and it may be obſerved, the ſingular and extraordinary Severity of theſe Juſtices, called *Quakers*, who will pick out a Statute made in *Old England*, and proſecute a man upon it here, which might Ruin him and his Family, tho' it's not certain whether that Act be in force; when as moſt of *W. Penn*'s and the *Quakers* Books were printed without the Printers Name to them, when that Act was in force; and yet we never heard that any Printer in *England* was proſecuted for that; and therefore theſe here have exceeded them in *England*; which manifeſts their Malice and revengeful Spirit, that becauſe they cannot fix the matter to be any Breach of the Peace, (tho' they pretend it is) they'll proſecute the Printer for not putting his Name to what they ſuppoſe he Printed.

Note, That all the time theſe Perſons were upon Trial, the Grand Jury ſate by them, over-awing and threatning them when they ſpoke boldly in their own defence, and one of the Jury had Pen, Ink and Paper to write down ſuch words as they diſliked, ſignifying that they would preſent them, and Juſtice *Cook* other times bid them take notice of ſuch and ſuch words, thereby over-awing the Priſoners that they had not liberty to plead freely. And when *Tho. Harris*, at the Requeſt of the Priſoner began to ſay ſomething to the matter, they

ſtopt him, and bid an Officer take him away, and *Arthur Cook* ſaid, *That he ſhould plead no more there.*

After a long time of pleading, *D. Lloyd* began to ſummons up the matter to the Jury, *How that the printed Appeal was a Seditious Paper, and tended to weaken the Hands of the Magiſtrates, and encourage all manner of Wickedneſs; and that it was evident* W. Bradford *printed it, he being the Printer in this place, and the frame on which it was printed, was found in his Houſe.*

W. B. I deſire the Jury, and all here preſent to take notice, that there ought to be two Evidences, to prove the matter of Fact, but not one Evidence has been brought in this caſe.

Sam. Jening, *The Frame on which it was printed is Evidence enough.*

W. B. But where is the Frame, there has no Frame been produced here; and if there had, it is no Evidence, unleſs ye ſaw me print on it.

Sam. Jenings, *The Jury ſhall have the Frame with them, it cannot well be brought here; and beſide the Seaſon is cold, and we are not to ſit here to endanger our Health; you are minded to put Tricks upon us.*

W. B. You of the Jury, and all here preſent, I deſire you to take notice, that here has not one Evidence been brought to prove that I printed the Sheet, call'd, *An Appeal.* And whereas they ſay, the Frame is Evidence, which the Jury ſhall have; I ſay, the Jury ought not to hear or have any Evidence whatſoever, but in the preſence of the Judge and Priſoner.

Yet this was nothing minded, but *Sam. Jenings* ſummoned up to the Jury what they were to do, *viz. To find,* 1ſt, *whether or not that Paper, call'd,* The Appeal, *had not a tendency to the weakening the hands of the Magiſtrates, and encouragement of Wickedneſs?* 2dly, *Whether it did not tend to the Diſturbance of the Peace? And,* 3dly, *Whether* William Bradford *did not print it, without putting his Name to it, as the Law requires?*

The Jury had a Room provided them, and by that time they had been a quarter of an hour together, the Sheriff cauſed the Frame to be carried in to them, for an Evidence that *W. B.* printed the Appeal.

The Jury continued about forty eight hours together, and could not agree, then they came into Court to ask a Queſtion, *viz. Whether the Law did require two Evidences to find a man guilty?* To anſwer which *D. Lloyd* read a paſſage out of a Law-Book, *That they were to find it by Evidences, or on their own knowledge, or otherwiſe: Now* (ſays *D. Lloyd*) *this otherwiſe is the Frame which you have, which is Evidence ſufficient.*

W. Bradford, The Frame which they have is no Evidence, for I have not ſeen it, and how do I or the Jury know that that which was carried in to them, is mine, ——Interrupted—— The Jury ſent forth again, and an Officer commanded to keep them without Meat, Drink, Fire or Tobacco.

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In the Afternoon the Jury came into Court again, and told, they were not like to agree. Whereupon the Court diſcharged them.

Then *W. Bradford* told the Court, That ſeeing he had been ſo long detained Priſoner, and his Utenſils with which he ſhould work having been ſo long detained, he hoped now to have his Utenſils returned, and to be diſcharged from his Impriſonment.

S. Jenings. *No, thou ſhalt not have thy things again, nor be diſcharged, but I now let thee know, thou ſtandeſt in the ſame Capacity to anſwer next Court, as before.*

Next Court being come, *Will. Bradford* attended, and deſired to know whether he ſhould have his Utenſils, and be diſcharged. *Arthur Cook* anſwered, *Thou ſhalt not have thy Goods until releaſed by Law.*

W. Bradford. The Law will not releaſe them, unleſs executed.

Arthur Cook. *If thou wilt requeſt a Tryal, thou mayſt have it.*

Whereupon I query, 1*ſt*. Whether it be practicable, or according to Law, to ſeiſe Men's Goods and impriſon their Perſons, and ſo detain them under the Terror of a Goal, one ſix Months after another, and not bring them to Trial, unleſs requeſted by the Impriſoned?

2*ly*. When a Jury is Sworn, *Well and truly to Try, and true Deliverance make between the Proprietor and Priſoner*, whether it be not very illegal to abſolve them from their Oath, diſmiſs them, and put it to another Jury to try?

Now it may be obſerved, that nine of theſe Jurors were Perſons prejudiced againſt *G. K.* and the reſt, and the other three happened to be moderate Perſons that were not called *Quakers*; and the reaſon they could not agree, was (as ſome of the ſaid Jurors, called *Quakers*, have told) that theſe three Perſons ſtood upon the Nicety (as they call'd it) of Evidence that *W. B.* printed that Paper; whereas the other Jurors, called *Quakers*, ſaid, they believed that *W. B.* printed it, and that it was a ſeditious Paper, *&c.* and they would not acquit him.

Does not this ſhow the great Declenſion of theſe People from their ancient Principle againſt the uſe of Carnal Weapons, that for only propoſing it to be enquired into, Whether it be not a Tranſgreſſion of the *Quakers* Principle, for any of that People to hire and commiſſionate men to fight, that they will caſt men into Goal, and proſecute them as Seditious Perſons for ſo doing.

Here follows a Breviate of a Paper that was preſented to the Court, to ſhow, that it was agreeable to the *Quakers* ancient Teſtimony, not to fight, which they took little or no notice of.

A Declaration from the People of God, called Quakers, *against all Plotters and Fighters,* &c. *Presented to the King,* 1660.

ALL Bloody Principles and Practices, we, as to our own particulars, do utterly deny, with all outward Wars and Strife, and Fightings with outward Weapons, for any end (*mark*) or under any pretence whatsoever. And this is our Testimony to the whole World. —— And we do certainly know, and so testifie to the World, that the Spirit of Christ, which leads us into all Truth, will never move us to fight and war against any man with outward Weapons, either for the Kingdom of Christ, nor for the Kingdoms of this World.—— We have used no Force nor Violence against any man, *&c.* when we have been wronged, we have not sought to revenge our selves.— So that if we suffer as suspected to take up Arms, or make War against any, its without any ground from us; for it neither is, nor ever was in our Hearts since we owned the Truth of God, neither shall we ever do it, because it is contrary to the Spirit of Christ, his Doctrine, and the Practice of the Apostles. Given forth by

George Fox,	*John Stubs,*	*Leonard Fell,*
Rich. Hubberthorn,	*Francis Howgill,*	*Samuel Fisher,*
John Boulton,	*Gerrard Roberts,*	*Henry Fell,*
John Furley, jun.	*Thomas Moore,*	*John Hind.*

See also *Rob. Apology,* Thes. 15. § 13. p. 399. And § 15. p. 407. he says, 'As to what relates to the present Magistrates of the Christian 'World, albeit we deny them not altogether the Name of *Christians,* 'because of the publick Profession they make of Christs Name, yet we 'may boldly affirm, that they are far from the Perfection of the *Chri-* '*stian Religion,* because of the state in which they are, they have not 'come to the pure Dispensation of the Gospel; but for such whom 'Christ hath brought hither, it is not lawful to defend themselves by 'Arms, but ought over all to trust in the Lord.

Object. *The Scriptures and old Fathers, so called, did only prohibit private Revenge, not the use of Arms for the Defence of our Country, Bodies, Wives, Children, Goods, when the Magistrate commands it.*

Answ. 'If the Magistrate be truly a *Christian,* or desires to be so, he 'ought in the first place to obey the Command of his Master, saying, '*Love your Enemies, &c.*

R B's Answer to *Brown,* § 16. p. 181. *Brown* mentions the necessity of *Defensive War,* to defend from those that unjustly assault, and Thieves, Robbers and Cut-throats, *&c.* *R. Barclay* saith, Herein he speaks more like an *Atheist* than a *Christian,* and like one who believeth nothing of a Divine Providence in restraining Evil Men.

F I N I S.

The ACCOUNT From WICKHAM

(Lately publiſhed by *John Raunce* and *Charles Harris*)
Examin'd, and found Falſe:

And

Warning thereof given to all ſuch Well-meaning Perſons among the People called *Quakers*,

As through Perſonal Affection, want of Conſideration, or Weakneſs of Judgment have been betrayed, or may be in danger to be betrayed by them, or any other in the ſame dividing Spirit with them, and led aſide from the Way of Truth, into a Separation from the People of God: For whoſe Recovery and Preſervation this is written,

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By *Thomas Ellwood*.

Printed in the Year, ~~1689~~ 1690.

The Account from *WICKHAM*,

(Lately published by *John Raunce* and *Charles Harris*) Examined, and found False:

And a warning thereof given to all such well-meaning Persons among the People, called *Quakers*, as through Personal Affection, want of Consideration, or Weakness of Judgment have been betrayed, or may be in danger to be betrayed by them, or any other in the same dividing Spirit with them, and led aside from the Way of Truth, into a Separation from the People of God: for whose Recovery and Preservation this is written.

FOr your sakes it is, O ye much pitied Ones, more than for any Weight in the Account it self, or Worth in the Authors of it, that I have thus taken notice of it. For indeed as soon as I had perused it, I felt a compassionate Concern spring in my Heart on your behalfs, and a direction in Spirit to open some passages therein, and relating thereto, to you, that ye might be preserved from being taken, or, if in any measure taken, might be rescued and delivered from the snare which the Enemy of your Souls, and of all Righteousness, hath made use of these men to set, to intangle, entrap and catch you by. And to the true Witness of the holy God, in every one of your Consciences, who retain any honest breathing after the Lord, and the way of Holiness, do I recommend this my undertaking, and the sincerity of my Intention herein.

To begin therefore with the beginning of their Account, they say, *The Differences amongst Friends in these parts, did not arise amongst our selves, but were brought in by such, who have largely endeavoured to cause Division amongst us.* Now I affirm, in the presence and fear of the holy God, and upon my own certain knowledge, that *these men themselves* were the chief Instruments of bringing the Differences in amongst Friends in these parts; and They with their Associates, have largely endeavoured, yea, and laboured hard for many Years to cause Divisions amongst us. The Lord knows this is true, and many of his faithful Servants in these parts know this is true; yea, and these men themselves also cannot but know this is true, which makes their Condemnation the greater.

They say, *It is a Comfort to us, that we can say in the presence of God, we have not been the cause thereof* (but then, being conscious of their own guilt, they add, for a *Salvo*, these words) *by bringing into the Church any new Doctrine, or any sort of unscriptural Discipline.*

Were I now to deal directly with them, I would not grant them that: But since the end of my present writing is for your Information, not to contend with them, that which I shall observe to you is, that were they indeed never so free from bringing into the Church any new Doctrine, or (as they term it) unscriptural Discipline, yet might they notwithstanding, *by other ways and means*, have been the Cause of the Divisions amongst Friends in these parts, as *indeed they were*. They travelled to and fro and traversed the Countries, *gleaning up Stories* and evil Surmises from such as were in the work of Division in other parts; and what they had so picked up, They privately whispered and insinuated into the minds of such simple ones whose Ears were open to them, filling them with fears, doubts and jealousies of an *Apostacy* entring among Friends, &c. whereby they begat in some a Dis-esteem of many antient Friends, and faithful Labourers in Truth's service, preparing and fitting them thereby to joyn with themselves, to *oppose*, in an ignorant Zeal, the Care and Counsel which, in the openings of Life, the God of Life conveyed, through his Servants, to the Meetings, for preventing that Apostacy which they said was entring. And having espoused the Cause of *J. S.* and *J. W.* who had headed a *Separate Meeting* in the North, they endeavoured to make a Party for them amongst the Friends of this Country, and for that end did bandy together, and having got *J. S.* over to *Wickham*, brought him to our Meetings *to Preach over us*, though he was known to be *out of the Unity of Friends*, and to be one of the *cheif Heads* of the Division, to the great grief and heavy burden of many an upright tender hearted Friend.

They add, that they *have only stood for their own and others Liberty in Christ, that all might walk as they had received from him, and not otherwise*. But the Truth of the matter is otherwise. Neither their own nor others Liberty in Christ was infringed, nor were any desired to walk otherwise than as they had received from Christ. *But they stood for a Liberty out of Truth*, out of Christ who is the Truth, for a fleshly liberty, a self-willed liberty, a corrupt liberty, a liberty to mix in Marriages with such as were not of us. Scandalous Persons were brought to our Meeting upon account of Marriage, and countenanced and abetted by these very men, and such others as they could get to joyn with them, against the mind and life of the Meeting! One Couple especially (whom I forbear to name, being unwilling to mark out particular persons) whereof the Man was not reputed a Quaker, and the Woman charged by her Neighbours with having lain with her own Father to the great scandal of Religion. Yet that Marriage these men promoted, and highly contended for, to the great grief and burden of Friends, whose Life stood against it, and to the great disquieting of the Meeting; *J. R.* alleadging that the Man had been an Absenter from the publick Worship for more then twenty Years, and that though he had not frequented the Quakers Meetings, yet he had not joyned to any other People. And when that gave no satisfaction to Friends, he plainly told us, *It must be passed*; and that there was a necessity for it, otherwise things would be worse: which made it more uneasy to Friends to meddle at al with them. But after long debate, and many Moneths contending about it, having got the Woman to sign a Paper under the notion of condemning her misbehaviour (which Paper was then understood to be drawn up by *C. H.* for her, and was so favourably worded, that it rather seemed to palliate and excuse her Offence, than condemn it, pretending that her Father, when

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ſhe lay with him, was ſick unto Death, though it was known he was able to walk abroad) they carried on the Marriage with ſuch an high Hand, that the moſt Friends could do to clear themſelves of it, was to declare they did not conſent to it, but only by way of condeſcention, for Peace-ſake, permit it to paſs, and that too with this caution, that they ſhould not take each other in any publick Meeting of Friends, but among their own Relations, that Friends might ſtand clear of them afterwards. To which, though *J. R.* and themſelves agreed, yet were they afterwards brought to a publick Monthly-Meeting of Worſhip, where they took each other in Marriage amongſt Friends, and as Friends, *J. R.* being there to preach on that occaſion. And when ſome Friends being grieved and offended thereat, aroſe and departed in Teſtimony againſt it, *J. R.* in reflection upon them, and to abet the Marriage, publickly ſaid, *Let him that is without Sin caſt the firſt Stone:* And this Couple ſoon after they were married there, went and were *married again by a Prieſt*: Plenty of Inſtances might be given of *corrupt Marriages* promoted and carried on by them over the Heads of Friends. But by this one it may appear what ſort of Liberty they ſtood for, and what it is they call their Liberty in Chriſt. And it is to be obſerved, that the Conteſt between Friends and them about this Couple, was before any Marriage had gone to the Womens Meetings, and was indeed it ſelf the immediate Cauſe that Friends deſired the Womens Meetings might, for the future, be alſo concerned in Inquiring into Peoples clearneſs upon Propoſals of Marriage. By which it may alſo appear how falſe and inſincere theſe Men are, who would lay the riſe and ground of the differences in theſe parts, upon Marriages going to the Womens Meeting. But after that Friends (having been fain to uſe the help of the Womens Meeting to examine that unhandſome Carriage of the fore-mentioned Woman towards her Father) found needful to deſire and adviſe ſuch as afterward came to propoſe Marriage, to lay their intentions firſt before the Womens Meeting, it was truly lamentable to ſee (and hardly credible by any but thoſe that did ſee) what *ſhameleſs* Marriages were obtruded upon the Meeting, and by theſe Men and their Party vigorouſly animated and backt againſt the Meeting, under pretence of Conſcience in not going to the Womens Meeting. The Inſtances whereof, too many to be here inſerted, lie ready for a future Service, as further Occaſion may be given for it. Ah, had theſe Men, and others whom they joyned with, and who joyned with them, ſtood only for their own, and others Liberty in Chriſt, had they walked as they had received from Chriſt, and not otherwiſe, they had not let up that *Spirit of Looſeneſs*, nor made theſe *Rents* and *Diviſions* in the Church of Chriſt, which they have, nor loſt that Savour which once, in ſome meaſure, ſome of them had, to become, as at this day, *unſavory-Salt*.

Next they ſay, *That which hath ſeemed to draw People to pleaſe Men, and to force them to practice things wherein they have not Faith, we have no Fellowſhip with, as knowing God owns it not.* See here on how *ſlight* and *uncertain* a Ground they have laid the Foundation of their *wretched work of Separation*, which they have run, and have drawn others (more ſimple than themſelves) into. That which they have taken ſuch great Offence at, and declare they have no Fellowſhip with, they durſt not ſay did *poſitively draw* people to pleaſe Men, or did *realy force* them to practice things wherein they had not Faith; but they ſay, that which hath **Seemed** to draw, and to force, *&c.* Had they indeed been any whit tender of the Honour of God, the Proſperity of Truth, the Peace of

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the Church of Chriſt, the Salvation of Souls, could they (think ye) have made ſo great a bluſter, have proclaimed ſuch *open War* as they have done, and ſet up ſuch open Enſigns of Oppoſition, and Flags of Defiance, againſt the Standard of the Lord of Hoſts, as their *Separate* Meetings are, upon no ſure Ground, no better Bottom, than an Apprehenſion that ſomething Seemed to draw People to pleaſe Men, Seemed to force them to practice things, *&c*?

So again, in their ſecond Page they ſay, *We clearly ſaw, That if their Orders were propoſed on ſuch terms, that all were to be rendered of a dark and bad Spirit that did not conform, then*, &c. Here ye ſee, they cannot ſay that thoſe things which they call Friends-Orders were propoſed on ſuch terms; but If they were. Accordingly they ſay, *they did withſtand them that in effect, did ſo propoſe them.* They know if they had ſaid they had been propoſed *directly* or *poſitively* on ſuch terms, they ſhould have been immediately convicted of a direct and poſitive Lye. Therefore they uſe theſe *ſhifting Expreſſions*, to *hide* themſelves and *deceive* you. In like manner they go on there, and ſay, *We had great cauſe to be jealous, ſeveral things propoſed were not from Heaven, but of Man.* So here ye may ſee, they don't pretend to have had a *certain* Knowledge, a grounded *Aſſurance* that the things propoſed were not from Heaven, but a Jealouſie only. And conſider, I pray, what was this *Jealouſie* of their's grounded on? a Foundation, ye will ſee, ſutable to it ſelf and to them. *We had great cauſe*, ſay they, to *be Jealous, ſeveral things propoſed were not from Heaven, but of Man*; *for in their Birth into the Church they* Seemed *not to bear the Heavenly Image, neither ſhake hands with Holy Scriptures.* Here's their Jealouſie, and the great Cauſe of it, a Seeming not to bear the heavenly Image. But ſure it had *beſeemed* them to have gone paſt *Seeming*, beyond *Jealouſie*, and to have had a *certain*, ſure, indubitable, *poſitive* Knowledge of what they *Seemed* to be Jealous of, before they had made a certain *poſitive* Rent, Breach, Diviſion, Separation from the Church of Chriſt, as they have done. Ah, how hath the Lord abandoned them to *blindneſs*, who have reſiſted his Light in the manifeſtations thereof, that they might diſcover their own *Nakedneſs*? The Lord make every one of you wiſe, to improve theſe diſcoveries of their Folly and Falſeneſs, to the advantage of your own Souls, that hereby ye may *ſee*, and ſeeing *ſhun* that *Seducing* Spirit, which hath led them into theſe *pernicious* ways, and would through their means lead you in after them. And for your further Information and Satisfaction in this matter, I (who, I think, may reaſonably pretend to know as much what has been done in the Meetings of this Country, as any other, having ſeldom been abſent from them) do *plainly* and *ſincerely* declare, in God's Preſence and Fear, that I did never hear or know any of thoſe things which they call Friends-Orders, propoſed on ſuch terms as they ſuggeſt, as that all were to be rendered of a dark and bad Spirit, that did not conform. But I do certainly know, the things they contend againſt, have been gently and *tenderly* propoſed, and in a Chriſtian Spirit *recommended to the Witneſs of God* in the Conſciences of thoſe, to whom they were propoſed; and while there has not appeared a rugged, harſh, *prejudiced mind*, reſolved before hand, in a *headywill*, to break the Order, and thwart the Proceeding of the Meeting; but Friends have found any meaſure of *tenderneſs* in the Perſons concerned, though not come to ſo clear an underſtanding as, with ſatisfaction, to comply with what was propoſed, the Meeting has *condeſcended to their weakneſs*, not deſiring any ſhould act without Sight,

or

or without (muchleſs againſt) Faith. Of which I could give many Inſtances. But thoſe who have been juſtly noted for dark Spirits, have been ſuch as have declared they did not ſee, and yet have ſet themſelves to *oppoſe*, *revile* and *viliſie* that, which themſelves confeſſed they had not a ſight whether it was of God or not.

To what *J. R.* and *C. H.* ſay concerning *Endeavours to bury them alive, and take away their good Name, and deſtroy their Labours and Services for God and his Truth*, little need, I think, be ſaid, plain it is, and too apparent, that their Labour and Service, of latter years, have not been for, but *againſt God and his Truth*. And more their Friends, than they are aware of, have ſome been, who have endeavoured to deſtroy thoſe Labours and Services of theirs, which (unleſs they repent of, and forſake) *will aſſuredly deſtroy them*. But for their being buried alive, I am (and always was) ſo far from deſiring they ſhould be ſo, that I wiſh, at leaſt, they were now capable of being ſo. Ah, what *Savour of Life* can any of you taſte? What *freſh Spring* can any of you find? What *green Leaf* can any of you ſee throughout their whole Account? The Lord give every one of you, who are in any degree Favourers of them, or inclining towards them, *a true Savour of Life in your ſelves*, that ye may forſake the *Tombs*, and and not ſeek the Living among the Dead.

They ſpeak, Page 1. *Of what ſeveral Friends have ſuffered from ſuch who have been contentious for the Form, and have made it the Meaſuring-Line*; And Page 4. they mention *Formality being made the meaſuring-Line of Fellowſhip and Unity*. That any Friends have made the Form the meaſuring-Line, I neither know nor believe, but take it for a *Slander*. But if theſe Men think the Form ought not to be contended for, they are *Ignorant*. If they cannot diſtinguiſh between *Form* and *Formality* they are *Weak*. In every Diſpenſation, Truth hath always appeared in ſome Form, and that Form which God appoints for Truth to appear in, ought to be contended for (if any riſe up to contend againſt it) ſo long as the Diſpenſation continues, to which that Form is adapted. Would theſe Men have *a Religion without Form*? Or would they have *a Form not worth contending for*? Conſider, I intreat you, ye who have been at their Separate Meetings, *Have they no Form*? Do they pretend to none? Are they ſlid back into ſuch a *Chaos* of *Confuſion*, that they are, or would be, as the Earth was, while Darkneſs was upon the face of the Deep, *without Form*? If they have *no Form*, they have *no Order*; and how then is *the God of Order* their God? If they have a Form, but ſuch an one as they think *not worth contending for*, they had as good have none. If they have a Form which they do think worth contending for; nay, if they have contended, *even unto Separation*, that they might *impoſe a Form* of their own invention upon us, how can they, *without the greateſt Injuſtice*, blame us for contending for the Form which, we believe, the *Power of Truth* has led us into? But making the Form the meaſuring-Line, is a Phraſe of their own, not of Friends, by which they endeavour to *cloud* your underſtandings, and *prejudice* your minds againſt Friends. The Spiritual meaſuring-Line is the Spirit of God, by which the Spiritual-minded meaſure Spiritual things. And by this meaſuring-Line, They, that oppoſe the Form of Truth, are certainly known and diſcovered not to be acted and guided by the Power of Truth; And yet the Form is not made the meaſuring Line. Is there not a *Form of ſound Words*, 2. *Tim.* 1. 13? And if any, who profeſs Truth, ſhould not only *depart from* the Form of ſound Words, but ſhould *reject*, *deſpiſe*, *oppoſe*, contend againſt it, would ye not blame, reprove

prove, condemn ſuch perſons? But would ye have it from hence infer'd, that ye make the Form the meaſuring-Line?

They ſay, *When the Womens Meetings were ſet up, the People were told, that was ſet up to keep things ſweet and clean, forgetting the fear of the Lord, which can only effect that work.* Thus they pretend to *exalt* the Fear of the Lord, but it is that they might *debaſe* and deſtroy thoſe means which the Lord hath made uſeful in his Church, for the *ſtirring up of the pure Mind*, and keeping in a *Watchful* ſtate of Subjection to the Lord *in his Fear*, and reclaiming or *calling back to the Fear* of the Lord thoſe, that by the Wiles of the Enemy may at any time be drawn from it, and for the denying and teſtifying againſt ſuch as *harden themſelves* againſt the Lord's Reproof, ſuch as *caſting his Fear behind their Backs*, perſiſt in Evil, and will not be reformed, who by the judgment of Truth, ariſing in the heavenly Power in the Hearts of the Faithful, are to be *ſwept out* of the Family of God, as by the Beſoom of the Lord. And is not that a proper way and means to keep things *ſweet and clean*? Did *Paul*, think ye, *forget the fear of the Lord*; or knew he not, as well as theſe men, the *vertuous Efficacy* of it to keep *ſweet and clean*, when he took ſo great Care and Pains to *watch over* the Churches for that end? When he gave particular direction for *the aged Women to inſtruct and teach the younger*, Tit. 2. 3, 4, 5. Was not the end of this to keep things ſweet and clean? And might not *Hymenæus* or *Alexander*, or ſome other Apoſtate in that day, have cavilled with as much Reaſon as theſe men now do, and have ſaid; the Apoſtle *forgot the Fear of God, which can only effect that work*? But the Children of Light, who abide in the Light, do, in and by the Light, ſee through and over all theſe *empty Cavils*. And in true and tender Pitty, and Chriſtian Compaſſion to your Souls, are theſe things briefly opened unto you; that ye may *ſee*, and ſeeing may *believe*, and believing may be *ſaved* from the ſnare the Enemy hath laid to catch you.

And whereas *J. R.* and *C. H.* complain of ſome crying, *Make no Bargain with that Spirit, and feed it with Judgment*, &c. And of *Sitting with Hats on in the time of their Prayer, as a Teſtimony before all ſorts of People againſt their Spirits*; with much more of like kind, which ye may ſee in pag. 2. of their Account. This I ſay, is *deceitfully* written by them to *beguile* the ſimple, and make the Ignorant believe that theſe Carriages towards them were the *Cauſe* and *Occaſion* of the Differences between Friends and them in theſe parts: for they immediately add, *Now theſe things are repeated, that none may be ſo ignorant as to think we begun theſe Quarrels with our Neighbours and Friends.* Now the God of Heaven knows, and they know in their own Conſciences, that in this they *deal deceitfully*. For the plain and naked Truth is, that theſe things appeared not in any of our Meetings in this Country, not a Hat kept on in the time of their Prayer, nor any *open* ſhew of diſ-union with, or diſlke to their Teſtimony (how much ſo ever ſome of us were then grieved and burdened by them) until they had *firſt joyned themſelves* to the chief *Authors* and *Fomenters* of *Diviſion* and *Separation* in other parts, abetting their Cauſe, eſpouſing their Quarrel, and having made a Party for them amongſt Friends in this Country, brake forth into an *open Oppoſition* to the way and order of Truth, and by their continual *Strife* and *Contention*, had done their endeavours to *break* our Meetings to pieces, and by their unruly and *turbulent* behaviour, had given unqueſtionable proofs, that they were *departed* from the Fellowſhip of the Goſpel of Peace, and of Friends were become Enemies to Truth. And ſurely they had

had no reaſon to expect to be owned by Friends in their Preaching and Praying, after they or their party had publiſhed Friends to the World to be *Apoſtates*, *Innovators*, *Introducers of Popery*, and the like. As for the Papers they mention, adviſing Friends to *make no Bargain with that Spirit*, *and feed it with Judgment*, &c. Thoſe Papers declare what Spirit that was that was not to be bargained with, but fed with Judgment, namely, that which was *gone out of Truth*, and had led into Diviſion and Separation; and if theſe men had not known themſelves *guilty*, and, That they were *joyned to that Spirit*, and to thoſe that by that Spirit were led into Diviſion and Separation in other parts, what need it have troubled them to hear ſuch Papers read amongſt Friends for a warning and caution to Friends to beware that they were not entangled by that Spirit? Why ſhould theſe men have taken offence at the reading of ſuch a Paper, any more than any other Friend in the Meeting where it was read, if they had not then been *in the Strife*, Contention and work of Diviſion, and ſo *felt a ſtroke reach them* in the reading of theſe Papers, that were deſigned as a Caution to all?

Their charging Friends, pag. 2. with *endeavouring to leaven the Minds of convinced People from Houſe to Houſe, to increaſe their Party, and to defame ſuch as were not of it*; is ſo exact a deſcription of *their own Courſes*, that I am perſwaded there are few Families of Friends in this Country but can convict them of it; And I dare appeal to many of you, if ye have not found it ſo your ſelves. Nay, does not *J. R.* ſtill continue to draw ſome Patients of his, to come to ſpeak with him at his ſeparate Meeting-place, that ſo he may engage them, who elſe would not come there, to help increaſe his number? But their charging Friends with *writing, approving and printing Books againſt ſeveral whom they call antient Friends by Name, wherein* (they ſay) *are ſeveral Falſhoods and Scandals*, is ſo notoriouſly known, and has been ſo openly and unanſwerably proved, to be *the guilt of their own party*, that it argues an extream degree of *hardneſs* and *impudence* in them to mention it. Let them produce, if they can, any one Book to juſtifie their Charge, before *W. R.* writ his *foul Invective* againſt Friends, under the Title of *The Chriſtian Quaker diſtinguiſhed from the Apoſtate and Innovator, in five Parts.* Which *infamous piece*, if my Memory fail me not, I have heard *J. R.* ſay remained ſome conſiderable time in his hand before it was printed; ſo that he could not be ignorant of it: Nay, he was a Promoter and Spreader of it, after it came abroad. Judge ye now, how great a piece of *Deceit* it is in them to blame Friends for that, which their own party firſt went into, and neceſſitated Friends to anſwer, in Defence and Vindication of the Truth and themſelves.

After the ſame manner they cry out of *Envious Reflections*, pag. 2. *Baſe Reflections, and Helliſh Names*, pag. 3. When as, beſides what they utter by Word of Mouth in their Preaching and Diſcourſing, what Reflection, that is envious and baſe, is not to be found in their printed Books and Pamphlets againſt Friends? How full is that Book of *W. Rogers*, and other Books writ ſince by him, of abuſive Language, bitter Words and *baſe Reflections*! What is there elſe in *Bug's* and *Bullock's* Writings! And for *envious Reflections and Helliſh Names*, what Sheet of Paper ever contained more than thoſe of *Suſan Aldridge*! in forming of which how great an hand theſe very men had, is not unknown to ſome: But if ye look no further than the Account they have now publiſhed, there ye ſhall find they ſay, *When the Womens-Meetings were firſt ſet up, many was ſo elevated with it, that they ran like* Gehazi, &c. *Gehazi* ye know, was Ser-

vant to the Prophet that cured *Naaman* the *Assyrian* of his Leproſie; and when the Prophet had refuſed to take a Reward from *Naaman* for the Cure, *Gehazi* ran after him in the Prophet's Name, with *Lyes* of his own inventing *in his Mouth*, on purpoſe, and to no other end but to *get Money and Clothes of him*, 2 *Kings* 5. Now for theſe men to ſay of any Friends, that they were ſo elevated with the Womens-Meeting, that they run like *Gehazi*, what *baſer Reflection* could they have caſt! yet here ye ſee they caſt this baſe and envious Reflection upon *many*. What more *foul* as well as *falſe* Slander could they have vented or invented! Yet theſe men, ye ſee, in that very Paper, wherein they have thus baſely reflected on others, are not aſhamed to tax others with envious and baſe Reflections; whoſe *Injuſtice* herein I repreſent to your view, and ſerious conſideration, that ye may weigh, and duly conſider what Spirit it is they were guided by in writing that Account: That ſo ye may not give your ſelves up, through an *affectionate fondneſs*, to an *implicit belief* of what they ſay or write; but may examine and try them by the true meaſuring-Line, the Spirit of Truth, which uncovers their *Deceit*.

They reject Truth's order upon pretence, pag. 2. that *Several things propoſed have not proved a Bleſſing to the Church, in ſuch things they were pretended for*, viz. *to keep things ſweet and clean*. The truly ſenſible Ones, the faithful and honeſt-hearted, know the contrary, notwithſtanding the pains theſe men have taken, by their Oppoſitions, to prevent the Bleſſing, and make things unſavoury and unclean. But, I pray conſider, what hath their *Diſorder* done? how *ſweet* and *clean* have things been kept *amongſt them*? So far has their *Diviſion* and *Separation* been from being a *Bleſſing* to the Church, that it hath proved a *grievous Curſe* to many of them that have run into it; And hath led ſome of them utterly to part from the very profeſſion of Truth, and ſit down again *under the preaching of a Pariſh-Prieſt*? of which Examples might be produced in ſeveral parts. But, not to ſeek Examples far from home, what *ſhattering work* has been among them, ſince their *Seperation* from Truth and Friends, even in their own Meeting at *Wickham*! One that was a *bold Champion* in their Quarrel, a great *Contender* for them againſt Friends and Truth's order, and *went into the Separation with them*, hath ſince turned Papiſt, and gone openly to Maſs. I forbear to name the Perſon, or publiſh (at preſent) the *miſcarriage* which drove him from them, being unwilling to expoſe perſons or things, unleſs neceſſitated thereunto. Another, that had got up to be a *pert Preacher* among them, hath of late *deſerted* both them and his Profeſſion, and is now ſaid to hanker after the Baptiſts. Divers others of their party in that Town are *gone off* from the very Profeſſion of Truth, and are gone to the *Prieſt*, or the *Top-Knot*, or both, as I have been credibly informed. The Lord make theſe Examples *warnings* to you, that ye may not *tempt God*, as ſome have done, and by him be given up to a *reprobate ſenſe*.

They ſtrike alſo at the order of Truth, under the phraſe of *unſcriptural Diſcipline*, page 1. and of *unſcriptural Orders*, page 2. as if they thought, and would have you believe the way and method of acting and managing the Affairs of the Church now, were as *expreſly* ſet down, and plainly to be read in the writings of the new Teſtament, as the Diſcipline of the Church under the Law was, in the writings of the old: not conſidering, or not ſeeming to regard, the Difference between the Diſpenſations of Law and Goſpel; whereof the one was expreſly *limitted to a litteral Preſcript*, the other

other left to the Direction of the *free* and *unlimitted* Spirit of God, which is never absent from the true Church, and by which the true Church ought to be, and is guided. They ſhould do well to diſtinguiſh between *unſcriptural* and *Anti-Scriptural*, between that which is *contrary* to the Scripture, and that which is *not contrary* to it, though not expreſly and fully ſet down in it: And ye would do well to put them to ſpeak their ſenſe plainly in the caſe. If their meaning be, that the order and Diſcipline of the Church of Chriſt, is expreſly, particularly, invariably and fully *in terms* ſet down in the Scriptures of the New Teſtament, let them aſſert it, and they or others, ſhall ſoon, by God's aſſiſtance, be made ſenſible of their *Error*. Or, if they will affirm, and undertake to prove, that the order, way, or method of managing the Affairs of the Church of Chriſt, now uſed amongſt Friends, is *contrary* to the Scriptures of Truth, it ſhall not be long before they ſhall be convicted of *Falſhood* and *Slander* therein. In the mean time it will not be a miſs to obſerve, what *Scriptural Orders* they have brought forth, either during their *jangling Contention* with Friends, or ſince their *Separation* from us. They, who ſo tartly twit Others with *unſcriptural Orders*, ſhould (one would think) be very exact in ſquaring their own Orders by the Letter of the Scriptures. How Scriptural their Practices are, in the caſe of Marriage, in their *Separate* Meetings, I refer to your own impartial Obſervations, who have been preſent at any of them. What they have laid down in their late printed Account, and which they ſay they deſired, is, *That the Men and Women might meet together, whilſt we ſate to wait upon God, and alſo whilſt all Marriages were propoſed, and that Men might take care concerning their Sex, and the Women of theirs, againſt the next Meeting; and then, if the Women had any mind to be together, about any other Matters, that they thought they could do beſt by themſelves, they might take their Liberty*, &c. I earneſtly preſs you to conſider, and wiſh ye would as earneſtly preſs them to ſhew where this Order which they propoſe is *expreſt* in the holy Scriptures. Is there any *plain Direction* of ſuch a method there? Is there any *Intimation* there that the Saints ſo practiſed? Have they any, either *Precept* or *Precedent* in the Scriptures of Truth for this Propoſal of that, more then we have for our practice which they reject? They ſay, *It is a Comfort to them that they can ſay in the preſence of God, They have not been the cauſe of Diviſion, by bringing into the Church any ſort of unſcriptural Diſcipline*, and yet in the ſame breath (as it were) they propoſe the bringing in a Diſcipline no whit more Scriptural then that which they oppoſe? O Conſider theſe things, I beſeech you, all ye well-meaning Ones, who have been and are in any meaſure *beguiled* by the fair Speeches and ſmooth Inſinuations of theſe, and ſuch like men. Bring their work to the Light of Chriſt, examin it by the Light, weigh it in the true Ballance, try it by the true *Touch-ſtone*, and take not every thing for Gold that doth a little gliſter.

They add, that they deſired *Our Meetings might conſiſt of qualified choſen Friends, from each particular Meeting, and not be filled up with Youths, and Girls, and Strangers from other Countries, to buſie themſelves, to head and make Parties among us, and then carry Tales form place to place, to increaſe difference.* Surely none, whether, Strangers from other Countries, or others, ſhould *head* and *make Parties* in Meetings, or *carry Tales* from place to place: yet this, I certainly know, was *their practice* in our Meetings, while they continued amongſt us, and by that means *the Difference was much increaſed* in

theſe

theſe Parts. But if they would have Strangers (by which I ſuppoſe they mean Friends) of other Countries *wholly excluded* from our Meetings, I ſay Diſtance of place, or remoteneſs of outward Habitations; ought not to make any ſuch *Diſtinction* among us. None are Strangers to us, to our Meetings, or to the ſervice of Truth in our Meetings, who are not Strangers to that divine Life and Power, but dwell in it, and are ſubject to it, by which we have been gathered to be a people to the Lord, and our Spirits engaged to his ſervice. The Spirit of Chriſt is an univerſal, free, unlimitted Spirit, and both teaches us how to behave our ſelves towards Friends that come from other Countries, to ſit, *in the Unity of the ſame Spirit*, with us in our Meetings, and them how to behave themſelves amongſt us. But I fear theſe men are *no more juſt* in this cavil than in the former. Don't they, think ye, when they go into other Countries, help fill up the Meetings of their own Party? Ask them if they have not ſo done, and buſied themſelves to head and make Parties, and help make Diviſion, where Meetings have not been actually divided. And whether *Strangers from other Countries*, ſuch as are *confederated* with them in their wicked work of *Separation*, come not to their *ſeparate* Meeting in this Country, I appeal to your own obſervation and knowledge, who ſometimes reſort thither. Judge you then of *their Sincerity* in making this Cavil. And as to their other Cavil about *Youths*, and *Girls*, *filling up our Meetings*, if thereby they mean that the Meetings *conſiſt* of ſuch, 'its *falſe*: If they mean not ſo, but only that ſome young ones are ſometimes there preſent, 'tis *idle*. The Meetings, it is well known, conſiſt of the moſt *antient*, *grave*, *weighty Friends*, of either Sex, in the Country. And if any *young* people, or *old* either, that have been little amongſt us at our other Meetings, and whoſe deportment and behaviour hath not anſuered their Profeſſion, have ſtept in, ſuch have been taken out, and deſired to withdraw. But if they except againſt all that are young in Years, meerly becauſe they are young, their exception is to be excepted againſt as not according to Truth; And I queſtion whether they obſerve their own methods in the *ſeparate* Meetings they have ſet up. But if they do not, it is then without queſtion that they urge theſe things, not from a conſcientious tenderneſs, and with a ſincere mind, but as a ground of *Contention* and occaſion of *Quarrel*. So alſo they ſay, they deſired *that our Meetings might conſiſt of qualified choſen Friends, from each particular Meeting*. But I pray now, do their *ſeparate* Meetings conſiſt of ſuch *qualified choſen* perſons. Ye that have been amongſt them, deal *faithfully* with your ſelves, and if ye find them *falſe* in theſe particulars, urging thoſe things in *pretence*, which they do not practice in *reality*, ſuffer not your ſelves to be *deceived* by them. As for our Meetings, they do conſiſt of *qualified* Friends, from each particular Meeting, ſuch as are *choſen* by him who beſt knows their *Qualifications*, God, who *qualifies* them for the ſervice he engages them in, and engages their Spirits in an holy Concern to undertake the work he *qualifies* them for. But is it not ſtrange that theſe men, who ſeem ready to *ſtartle* at the very Name of *Form*, and cry out ſo fearfully againſt *Impoſition*, ſhould on a ſudden ſo far forget themſelves, as thus to *contend for Form* in chooſing the Members of their Meeting, and *impoſe upon all others*, that ſhould not be choſen and qualified as they think fit, *to abſent themſelves from thoſe Meetings?* What Confuſion do theſe Men run into?

Now,

Now, having told us what they desired, they go on to tell us what they have disliked, as that *when Persons have declared, that they could not go to the Womens Meeting with their Marriage, for Conscience sake, several have declared to this effect, That the authority of Judgment concerning such Consciences belong'd to them, and that they had power to judge Spirits and Consciences, and that they had not only power to desire, but to require Marriages before the Womens Meeting, and that they could have no Unity with, neither stand Witness to any Marriage, but what went first to a distinct Womans Meeting, and that such ought not to proceed in Marriage, but wait till the Cloud was over; telling them, it was not Conscience, but Stubbornness and Wilfulness*; and would say, *They knew it by an inward Sence, without any outward Demonstration*. Thus they fill your Ears with *noise*: and endeavour to *prejudice* your minds with *Reports* of what they say others have said, whose Sayings perhaps they may have *mis-reported*, or *perverted* their *meanings* in giving their *own Sence* of others words; for, if ye observe it, they do not say several have declared *these very words* which they have there set down, but this *in Effect*, which depends upon *their Construction* of the words spoken, the true Sence of which too cannot be so clearly understood, without knowing the Occasions and Circumstances of the Discourse; Yet even as these Men have related them, they will not find, upon a due Examination, any great advantage accrue unto their Cause, nor will you, I hope, find cause of Offence, from any of these fore-going Expressions. As for the *authority of judging concerning Conscience*, which I take to be the main thing here they carp at, before it can be rightly understood, with relation to the present Case, the occasion and intention of the Words must be considered. A Couple that profess Truth, lay their Intention of Marriage before a Meeting of Friends. The intent of their doing this is, not *barely* and only that their Intention may be made known, but that the Friends of that Meeting, if no just cause of Obstruction appear, may *own them*, *joyn with* them, *act for* them, and *stand by* them in the carrying on and consummating of their Marriage. Now if this Couple shall refuse to proceed in that Method, for the accomplishing their Marriage, which the Meeting uses on the like Occasions, and shall pretend a Conscientious scruple for such *Refusal*, hath not that Meeting Authority to *inquire* into the Grounds and Reasons of such a pretence, and upon that Inquiry, power also to *judge* of the *Sincerity* or *Insincerity* of such a Pretence or Plea of Conscience, *so far as concerns their own Satisfaction*, in order, *to their owning* or not owning, *acting for* or not acting for, *joyning with* or not joyning with, *standing by* or not standing by such Persons in their present Proceedings? How else shall a Meeting be capable to act with *Judgment* and *Safety*? shall a Meeting of Friends be obliged to acquiesse, and submit to *every bare Plea of Conscience* from others, *contrary to the firm Perswasion* of their own Consciences; and not be allowed a Liberty, Ability, Capacity, Authority to Examine, Try, Judge a Plea of Conscience, whether it be sincere or no, especially *in a Case wherein themselves are to be concerned?* Worse then would the Condition of a Meeting be, than that of a single Person We have been told indeed by some of them, when we have asked, of the Parties refusing, *a reason of their refusing* to let their Proceedings be lookt into by the Womens Meeting, that *we ought not to ask them such Questions*; but that, *when they have declared it to be matter of Conscience to them, we ought to be satisfied with that Answer, without inquiring further.* But this has not answered our Consciences, nor our Understandings. We believed that, *in a Case wherein*

in they desired us to be concerned, we might reasonably desire to be *further satisfied* than so. Their excepting against any Friends, saying, (if any did say) they had *power to judge Spirits*, shews how short they are of the state of the *Spiritual Man*, who, the Apostle testifies, *Judges all things*, 1 *Cor.* 2. 15. Consider, I intreat you, wherefore was the Gift of *Discerning Spirits* given to the Church, as we read it was, 1 *Cor.* 12. 10. If it was not to be used in the Church? And wherefore were the Saints exhorted, 1 *John* 4. 1. *To try the Spirits whether they were of God or no*, if they have not received from God ability to *Try*, and power, upon Tryal, to *Judge*, whether those Spirits are of God or not; at least *so far as relates to their own satisfaction*, in receiving or not receiving, joyning or not joyning with them? If any Friend, being sensible that a Couple was clouded and muddled in their minds (as some have been in our Meeting by the Oppositions and Gain-sayings of these Men and their Party) and thereby made uncapable at present of seeing what the Lord required of them, should advise them not *hastily* to proceed in Marriage, but *wait till the Cloud was over*, what hurt was there in that to any? If it were said to some, that *their Refusal proceeded not from Conscience, but from stubbornness and willfulness*; What then! was that impossible to be true? Or impossible to be known? or, being true, and being known, was it unfit to be spoken? If any knew it by an *inward sence*, they had the better ground to speak it on. And though it is not probable any Friends expresst themselves as these Men have set it down, *viz.* by an inward sence *without any outward Demonstration*; yet I do not believe that to be *impossible*. And if these Men hold otherwise, ye would do well to put them to speak plainly, that you and all may see how far they are *degenerated*. However, this is certain, that in those controverted Cases which came before the Meeting in this Country, during the Disturbances that these Men made there, whatever *inward sence* any Friends had of the *Stubbornness*, *wilfulness*, and *insincere* Pleas of Conscience made by any whom they abbetted, the Lord never suffered us to want *Outward Demonstration* thereof also, sufficient to confirm that inward sence, and convict the Opposers.

They proceed in discovering their Dislike, saying, *Also we have not liked to send Men from the Country to the Yearly-Meeting, to sign Papers against Ministers of the Gospel for Non-Conformity.* For my part, I never knew any sent for that purpose, nor any Papers signed at the Yearly-Meeting against any Ministers of the Gospel for Non-Conformity. These are but false *Insinuations*, by which they endeavour to fill your minds with prejudice against Friends, that thereby *they may bind you* the faster to themselves. But the Lord I hope, will *break their Bands of Iniquity*, and open your Understandings to see and discern between Truth and Falshood, that ye may reject the one, and cleave to the other. Therefore take not their Stories upon trust, but examine and try them. Here, ye see, they suggest as if Friends of the Country were sent to the Yearly-Meeting to sign Papers against Ministers of the Gospel for Non-Conformity. This is false. Those Friends that go from the Countries to the Yearly-Meeting, go, as in the general Love of God, so on the general Service of Truth, to communicate the general state and condition of Friends in the several Counties they go from, and to consider and advise together, in the openings of Life and heavenly Counsel from God, how to be serviceable one to another, and to the whole body, in procuring Liberty Ease & Relief to those Members that are in Sufferings by Persecution,

or

or Labour under Neceſſities and Wants, whether in this Nation or any other; And to be Inſtrumentally helpful to open the way, as the Lord opens their Hearts and Underſtandings thereunto, that Truth may have a free and open paſſage, to be propogated and ſpread in other Nations, either by Books or Preaching, as the Lord ſhall ſtir up the Spirits of his Servants thereunto; whereby *the Body edefies it ſelf in Love.* But theſe Meetings, I know, this ſort of Oppoſers have long diſliked and reproached; nor are they, *in reality*, for any *ſettled* Meetings for Buſineſs, either Monthly, Quarterly, or Yearly, but ſuch as themſelves may direct and govern, Now as for what they ſuggeſt of ſigning Papers againſt Miniſters of the Goſpel for Non-Conformity, as I know of none ſuch ever ſigned there, ſo there having been but one Paper, that I remember, ſigned at the Yearly-Meeting againſt any that pretended to be Miniſters, I ſuppoſe in this Cavil they aim at that. That was a Teſtimony ſigned in the year 1677. againſt *I.S.* and *I.W.* who were *gone from the Unity of Friends*, into a *Separate* Spirit, and had countenanced an open *Separation* in the North, long before. And having been charged by Friends in the North with many things *contrary to the Teſtimony of Truth*, after many Meetings had between Friends and them thereupon, a Meeting was at length by joynt conſent of both Parties, appointed to be held at *Draw-Well* in *York-ſhire*, in the 2*d.* Month 1676. which Meeting laſted four days, and thereupon a full hearing of the Charge againſt them, and their Defence, they were found faulty in the moſt material things laid to their Charge (as by the Narrative of the Proceedings of that Meeting, ſigned by above twenty Friends that were preſent, doth appear) And after a deep Travel of Spirit for them, that they might be brought to a ſence of their Guilt, they ſeemed at length in ſome degree bowed, and produced a Paper, in order to give Satisfaction to Friends, containing a *Condemnaiion of themſelves*, and of that Spirit by which they had been miſ-led. But quickly after (being blaimed, as was ſaid, by ſome of their own Party, and encouraged to perſiſt in their former Oppoſition) *they denyed their own Paper of Condemnation*, uſing Falſhoods and *Equivocations* to avoid the force of it (as with relation to *I.S.* I my ſelf from a perſonal Conferrence which I had with him at *I. R's* Houſe, do certainly know) and their great Agent *W.R.* who not only was one of that Meeting at *Draw-Well*, but was ſaid to have aſſiſted them in drawing up that Paper of Condemnation for them, did afterwards expreſly ſay, *It was but a* Rattle *to pleaſe Children*; which evidenced the *Naughtineſs* of their hearts, and the inſincerity of their dealings, who afterwards concerning their work of Oppoſition, Diviſion and Separation, they were tenderly admoniſhed thereof in an Epiſtle from ſeveral Friends at *London* in the 3*d.* Month 1676. But they rejecting the tender Love of Friends towards them, and hardening themſelves againſt the good advice in that Epiſtle given them, went on in their *dividing Work*, *I.S.* Travelling the Countries, and ſpreading the Diviſion and Separation further. Whereupon Friends felt a neceſſity upon their Spirits at the Yearly-Meeting 1677. (above a year after) to give forth a publick Teſtimony againſt them, and againſt that *dividing Spirit* they were then led by. That all Friends might be warned of them, that no more might be deceived by them, and that the Meeting might be clear in the ſight of God, who had laid that concern weightily upon it. For your ſakes it is, O ye beguiled ones, whom my Soul both pitties and ſeeks, that I have given this ſhort, but plain account of this matter, that ye may have a right underſtanding of things, and not be miſ-led by *miſ-reports* and *miſ-repreſentation* of matters, to the hardening of you againſt the Work of the Lord, and the hurting of your own Souls.

They

They expreſs their Diſlike alſo of *Contentious Books ſent*, as they ſay, *on the Countries Charge; And all thoſe contentious Papers that have been ſent abroad to be read in Meetings, teaching People helliſh Names againſt their Brethren, and to ſtir them up to deny the Teſtimony and Prayers of ſuch whom* (ſay they) *we believe the Lord hath gifted for that Service.* But they ſhould be remembred, that it was their own Party began their Contention in Print, and have carried it on as vigorouſly as they could, till the work grew heavy to them; and now theſe two, as two freſh Heads, ſtarting up in the room of the old, begin to *renew the War in Print.* If they diſlike contentious Books and Papers, that teach People *Helliſh* Names, why do they not openly ſhew their diſlike of *W. Rogers* his *contentious Books* and *Papers*? Of *Francis Bugg's contentious Books*? *of Jeffery Bullck's contentious Books*? Of *Suſan Aldridge* her *contentious Papers*, which are ſtuft with ſuch *baſe Reflections* and *helliſh Names*, as ſufficiently manifeſt from whence that Spirit came that gave them forth; Yet theſe (ſo great is their *Partiality* and *Injuſtice*) they can diſpenſe with well enough. Theſe, or ſo many of them as they think ſuitable to their Service, they can *ſecretly* ſcatter and ſpread abroad, and yet (which ſhews the *falſeneſs* of their Spirit) cry out againſt contentious Books and Papers that teach People helliſh Names.

As for being *ſtirred up to deny the Teſtimony and Prayers of ſuch whom theſe men ſay they believe the Lord hath gifted for that Service*; they need not lay that upon any Papers. Certain it is that the holy God, who hates *Hypocriſie*, and loathes *Diſſimulation*, hath by his immediate Power ſtirred up the Spirits of many faithful Friends, in theſe as well as in other parts, to deny the Teſtimony and Prayers of this *Hypocritical Generation*, who to the World have publiſhed Friends to be *Apoſtates*, *Innovators*, *Introducers of Popery*, *Idolaters*, *ſetters up of Images Idol-Prophets*, *a treacherous Company poſſeſt with the Spirit of* Belial, *mercenary Judges*, *ſelf-ſeeking ſlaviſh Drudges led by Satan*, with much more ſuch filthy ſtuff; and yet (for ſome *evil ends* or other) will thruſt into our Meetings, and attempt to offer their *unacceptable* Gifts amongſt us, and be very angry too, if they are not received and owned by us. Hear, O Heavens, and give Ear O Earth! Was the like ever known in any Age or Nation! Can a Parallel be found in the Records of Time, ſince man had a being upon the face of the Earth, that ever any men that had *branded* a People with ſuch *infamous* and *unchriſtianizing* Marks and Names, and had *actually ſeparated* from them, did *mix themſelves* among the ſame People, *to joyn in worſhip* with them, did *bow the Knee* at the Prayers of thoſe whom they had ſo ſtigmatized with the moſt odious Brands, and *force* upon ſuch their own Preaching and Praying, with *envious Reflections* on them, if they did not comply with, and bow thereto! yet thus hath this party dealt with Friends. They have openly *branded* them with the moſt *infamous* Marks, Characters and Names. They have perſiſted in the defence thereof, and rather than acknowledge any Evil they had done therein, they have choſen to rend off and *ſeparate* from us, thereby making themſelves a diſtinct People from us, as one of their own party (a *ſmall*, but *buſie Agent* in the work of *Diviſion and ſeparation* in theſe parts) ſaid openly at a Conference between Friends and them in *Wickham* ſome Years ago (in my hearing, *J. R.* and *C. H.* being preſent) that *They and We are really two diſtinct People, as* London *and* York *are two diſtinct Cities.* All which notwithſtanding, theſe men would fain be Preaching and Praying among us, would fain have us receive their Peaching, and *ſtoop to their Prayers*; And they themſelves *bow* to, and

and ſeem in outward appearance to *own* and *joyn with* the Prayers of thoſe, whom they have thus expoſed, *reviled* and vilified, and *ſeparated* from. O horrible Hypocriſie!

They add yet one diſlike more, which is of *ſuch Preachers that inſtead of Preaching the Goſpel, ſpend* (they ſay) *moſt of their time in baſe Reflections*, &c. This is ſo notoriouſly known in theſe parts to be their own practice, that I am perſwaded there are few, if any, that have frequently heard them, but know this to be *their own Guilt*.

Theſe are the Reaſons they have thought fit to publiſh, for which (with many more not publiſhed, (for they love Reſerves) and would willingly be thought to have more behind) they ſay, *Many Friends* (meaning themſelves and ſeperate Party) *have rather choſen to meet apart, whereby they might peaceably enjoy the true end of their Meetings*, &c. So that their *meeting apart*, as they term it, is here declared by themſelves to be *their own* Choice. They do not ſay, God hath drawn them to it, nor that Friends have driven them to it: but that *they* themſelves *have* Choſen *it*; which is an Obſervation fit to be conſidered by all thoſe, who, though favourably Opinioned concerning them, are not baptized into the ſame Spirit of *prejudice* and *hardneſs* with them. They have choſen to *meet apart*; which is a quaint Phraſe they have alſo choſen to cover their Separation. O that they could come to *mourn apart* alſo, over him whom they have pierced by that and other *ungodly* Practices! But though they have thus *choſen to meet apart*, that they *might* (as they pretend) *peacebly enjoy the end of their Meetings*; and, as in their 8th page is expreſt, *have withdrawn to ſuch places, where they might be at quiet, to enjoy the liberty of their Conſciences*; yet, ſo reſtleſs is their Envy, that they will not let theſe whom they have thus parted and *withdrawn from*, be *at quiet* to enjoy the liberty of their Conſciences, and enjoy peacebly the end of their Meetings: but ever and anon they reſort to their Meetings, whom they ſay they have *withdrawn* and *parted* from, to make Diſturbances, and ſtir up Contention and Strife there. They pretend they *withdrew* from our Meetings, and *choſe to meet apart*, becauſe they could not have their liberty to Preach and Pray among us, without being denyed and teſtified againſt. And yet now that they are *withdrawn*, and have ſet up Meetings *apart*, as they ſay, according to *their own Choice*, they will not yet *be quiet*, nor *let others be quiet* neither; but ſo natural is Strife and Contention to them, for all their feigned pretences to Peace, that not ſatisfied with *their own Choice*, they ſtill thruſt into our Meetings, which they have *withdrawn* and *parted* from, and will force and *impoſe* upon us their Preaching and Praying, which by experience they know we cannot receive; as if they did it on purpoſe to *provoke*, and draw forth a Teſtimony againſt them, which might cauſe ſome diſturbance in our Meetings, which they might improve to the advantage of their Party. Judge now, O every impartial Soul, whether their thus doing can proceed from a *Chriſtian* and *peaceable Spirit*, which they ſo much pretend to? or whether this Practice of theirs doth not plainly ſpeak, that they are *not really*, and indeed *Lovers of Peace*, but ſeekers of occaſions of Strife and Contention; not willing to let others enjoy that quiet, which themſelves pretend they ſeperated for.

Having opened, I think, the moſt, or moſt material Paſſages, which in their Account they aſſign for the Grounds of their Offence, and *Reaſons of their Separation*, and thereby anſwered the End of my preſent Undertaking, which was to undeceive you, by expoſing their *Falſneſs* and *Folly* to your views, that none of you may be further *betrayed by them*, for want of ſufficent Information and warning; I

 ſhall

shall not at present take much notice of the remaining Fragments of their Pamphl as perhaps, but for your sakes, I had not now concern'd my self with it at a What they talk of their desire, *that all that is amiss might be forgiven, removed buried* while they omit the inseparable *Condition* of Forgiveness, viz. **Confessin** and **Forsaking**, shews rather their *want* of Forgiveness, than their *desert* of it or *fitness* for it. And when they say, they are *as ready to forgive as to be forgiven*, is a sign they are conscious that themselves are *guilty of those Ungodly Reproachin* they mention just before, and would fain perswade the *Innocent* to make them selves *guilty* too, that, without further reckoning, they might *discount* one wit another. But the work is weightier then they are aware of. And they are gone far inded from a right sense, if they do not understand, that **Who go out by Transgression, must come in by Judgment.** If they are sensible th *need Forgiveness* from others, they ought to seek it in the right way and prop course, whether those others, who they think need forgiveness from them, are sen ble of any such need on their parts, and desire it, or not. For if they appre hend others fall short of doing their duty, that will not justifie, nor excuse thes men from falling short of doing theirs. Now as the right way of *seeking For giveness* is a *true Repentance* of the *Evils* desired to be *forgiven*: so the proper *Evi dences* of the Truth of such a *Repentance*, are a *free and sincere Acknowledgement* of those Evils, an *hearty* and *godly Sorrow* for them, and an *utter forsaking* of them. And now that these men have thus intimated their desire of *being forgiven*, if the shall not *pursue* these right and proper means thereto; it will thence the more pla ly appear to all, that in this, as well as in the rest of their work, *they are voi of Sincerity, Truth and Honesty.* But till they, and their Party, have given *Evidence of their Repentance*, they have no reason to expect any other Answer to their *feigned offers of Peace*, than that which, they say, hath been frequently given them, *viz.* That *they are joyned to a wrong Spirit, and no peace is to be made with them, while they remain joyned to that wrong Spirit.* From which as I heartily desire they might be disjoyn ed; so I certainly know, that whosoever makes Peace with them in that wrong Spirit, and while they continue joyned to it, will certainly *break his peace with God.*

T. E.

Fin

In the 5th Page of their Account they have printed a Letter, ſent to the ſecond ſuppos'd Meeting in London, *on the 13th of the 5th Month* 1687. *ſigned by* Joſhua Kinch, *&c. requiring an Anſwer by the 26th of that Month. To which an Anſwer was returned from the ſame Meeting on the 25th of the ſame Month. But ſince they had not* Ingenuity *or* Plainneſs *enough, to publiſh the Anſwer together with the Letter, pretending they had no* ſatisfying *Anſwer; the Anſwer it ſelf is herewith now publiſhed, for the ſatisfaction of ſuch as from their* dark Inſinuation, *might think there had been no Anſwer at all given thereto.*

Friends, *John Barnard, Iſaac Hemings, Joſhua Kinch,*

WE have read a Paper ſigned by you, which you directed to this Meeting for an Accommodation & reconciling Differences, preventing ſeparate Meetings, and Re-uniting thoſe to us that are ſeparated from us in the Country, *&c.* And we having well weighed the Contents, and conſidered from whom it comes, viz. from and on behalf of ſuch as have rendered us to the World to be Apoſtatized from the Truth, Innovaters and Setters up of a Lordly Dominion in our own wills over the People of God, Introducers of *Popery*, and but one Step from it, &c. It gives cauſe of Marvel that after making & ſpreading ſuch Charges againſt us, and before you have taken them off again, you ſhould make Propoſitions of a more ſtrict Unity and Correſpondency with us then is at preſent. If you had come forth with an Acknowledgment that we were not ſuch, and had come to unfeigned Repentance, for your falſely charging us to be ſuch, it had appeared Rational. But to deſire reconcilliation with us before this be done by you, ſeems very unreaſonable and unſafe for you and for us. For if we are *de facto* ſuch as you have rendered us, it's not fit for you to declare an Unity with us while ſuch. If we are not ſuch as you have rendred us, its fit you ſhould take off the approby caſt upon us, and acknowledge your juſt Condemnation before we can with ſafety declare Unity with you; and for your ſaying, if the Separation proceeds to be Publick it will lye at our Doors, what do you mean, the Evil of it will lye at our Doors? if ſo it ſeems there is an Evil init, and therefore you ought to avoid it, for provocation to an evil is no excuſe for an evil in the ſight of God, if you think the work be good (as our ſeparation from the World's Worſhips becauſe of Apoſtacy and Innovations was) why then do you ſeem to make terms to evade and prevent it.

As

As to your complaint of Reflections & Exclusions in our publick Meetings, we say when you have condemned all those *Slanderous & abusive Reports* which you have publickly cast upon us in the face of the World, and manifested the Love of God dwelling in your Hearts towards us as Brethren, you shall find us as ready in the same Love to receive you as Brethren without any reflecting upon you for what is past, and be very glad to appear as Sheep of one Sheepfold under our own Shepherd Christ Jesus, for which end we were called.

But while yon do retain those Sentiments of us which you have helped to spread and publish against us, it is not possible for you to have a Christian Unity with us: or that Love and Life can freely flow forth, from the one to the other, in the fellowship of the Gospel.

Nor have we reason to Judge that you are sincere in your inclination to such an Unity as in the Truth can be received: For that you seek to impose upon us a subjecting our selves to the Ministry of some Men, who are known to us by good evidence to be men of evil and vitious Practices, whom we could not for that reason receive as Preachers among us.

And there are among us, have had experience how some of you have been so far from Concurring to detect some of those Men, when sufficient evidence hath been produced against them, That you have rather seemed to cover them.

And as we never could admit the pretended Ministry of such among us who lie under those Scandals, so since you seem to have owned this Separation to be an ill thing (which we do readily agree to) and therefore neither can we admit the Authors and Abettors of such Separation from our Friends and Brethren elsewhere, so as to Receive their Testimony here, else we should become partakers of that evil which we justly condemn, and you your selves would appear to avoid.

And we are well satisfied that you cannot justly charge Friends with excluding or preventing any, who have been owned Ministers among us, who are not of the one or other sort above-mentioned; which are the true Reasons why they could not be admitted of, and not because of any meer Nonconformity to any outward orders or Impositions, as is unjustly and untruely affirmed by you.

Signed on behalf of the Second-Dayes Morning Meeting, by

25th of the 5th Month 1687. } Richard Richardson.

THE END.

The Quaki[illegible]erted: 8 55. 5

Or

The Experimental Knowledg[illegible]us Chriſt Crucified,
In oppoſition to the Principles of [illegible] *Quakers*, declared;

In a Narrative of the Converſion of one in *Hartfordſhire*, who was for ſome Years of their Faith and Principle, and inclined unto them.

The manner how he was wrought off from them by the Lord. And ſeveral dealings of Chriſt with his Spirit afterwards.

With ſome things annexed for detection of their Errors and Deluſions, and prevention of the growth thereof.

Written by Himſelf in his own Words and Phraſes.

Likewiſe an Epiſtle Dedicatory by *W. HAWORTH*, Miniſter of the Goſpel at *Hartford*.

John 5. 39. *Search the Scriptures.—They are they which teſtify of me.*

Mat. 24. 24. *For there ſhall ariſe falſe Chriſts, and falſe Prophets, and ſhew great Signs and Wonders; inſomuch (that if it were poſſible) they ſhall deceive the very Elect.*

John 4. 22. *Ye worſhip ye know not what: we know what we worſhip; for Salvation is of the Jews.*

Acts 2. 30. *Therefore* [David] *being a Prophet, and knowing that God had ſworn with an Oath to him, that of the Fruit of his Loins, according to the Fleſh, he would raiſe up Chriſt to ſit on his Throne:* 31. *—Spake of the Reſurrection of Chriſt.—* 36. *Therefore let all the Houſe of* Iſrael *know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.* Ch. 5. 31. *Him hath God exalted with his right Hand, to be a* Prince *and a Saviour, for to give Repentance to* Iſrael, *and forgiveneſs of Sins.*

John 15. 26. *—When the Comforter is come—he ſhall teſtify of* me. Ch. 16. 14. *He ſhall glorify* me, *for he ſhall receive of* mine, *and ſhall ſhew it unto you.* 1 Joh. 4. 2. *Hereby know ye the Spirit of God; every Spirit that confeſſeth that Jeſus Chriſt is come in the Fleſh, is of God.*

Heb. 9. 28. *—Chriſt was once offered to bear the Sins of many.* Ch. 10. 12. *This MAN, after he had offered one Sacrifice for Sins for ever, ſat down on the right Hand of God.*

Acts 13. 39. *And by him all that believe, are juſtified from all things, from which ye could not be juſtified by the Law of* Moſes.

Rom. 3. 28. *Therefore we conclude that a Man is juſtified by Faith, without the Deeds of the Law.* Read likewiſe *Rom.* 10. 4. Ch. 4. 25. 2 *Cor.* 5. 21. 1 *Cor.* 1. 30. & *Act.* 13. 48.

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The Epiſtle Dedicatory.

To the Church of Chriſt at *Hartford.*

Well-beloved in the Lord.

IN *this Relation which follows, you may ſee ſome of the* Quakers *rotten Opinions. You may remember how joyful we were when the Lord caſt this Young-man unexpectedly amongſt us; how our hearts were refreſhed in the ſpeaking forth of theſe enſuing things: And whereas we had mourned that ſome had gone out from our* Meetings *to them, in this one inſtance the Lord hath abundantly made it up to us, let Chriſt have the glory. None of thoſe that went out from us were properly of us, had received the Goſpel that we believe; No, it's not poſſible for any to receive it truly, and forſake it: But this young Man was fully of their Way, Spirit, Faith, and Principle, (as any may ſee by reading this little Book.) Though he made not ſuch an open Profeſſion as others of them, yet went farther than moſt of them towards that which they call Perfection: yea, he was, as* Luther *ſaid of himſelf before his Converſion, an honeſt* Monk, *ſo an honeſt* Quaker, *true to his perſwaſion. I have thought it meet, by the advice of my worthy Brethren in the Miniſtry, to expoſe this* Narrative *to the open view, although the meanneſs of the Perſon's Education, and the little time he hath had for proficiency in the knowledg of the Goſpel, might diſcourage in this matter on the one hand; yet on the other hand, the profit that we hope may be reaped (through the Lord's Bleſſing) by many, eſpecially at* Hartford, *in the reading of it, both as to the reducing ſome from them, and preventing ſome ſtaggering ones, confirming alſo others in the Faith of the* Goſpel, *hath prevailed with me to print it. And indeed, Inſtances of this nature are ſo famous and rare,* viz. *For any to be recovered from this Betwitching; and this In-*

ſtance none of the leaſt, that I could in Conſcience do no other. This withal being an experience that the Lord in rich Mercy gave him, I hope will take the deeper impreſſion upon the Minds of People: For my own part I ſee ſuch clear, diſtinct, ſound Goſpel-knowledg in it, that I dare ſay confidently it is no other than the Finger, the eminent Finger of God upon his dear elect Child: And the more remarkable is it, in that he was a ſtranger to us all, converſed with none of us, moſt of theſe things were taught him alone in the reading of the Scriptures. Fleſh and Blood hath not revealed this to thee, *may we truly ſay,* but our Father which is in Heaven; *the Spirit of Wiſdom and Revelation in the Myſtery of the Father and the Son hath been upon him. O that every one of you (my dear Brethren) and every one in* Hartford *had the knowledg of Chriſt thus diſtinctly formed in you! till which thing be, the Soul of him, to whom Chriſt hath committed you as his charge, ſhall travail in birth, and be in pain: Bleſſing the Lord that his poor Labours have not altogether been in vain as to this matter. O that it might pleaſe Chriſt to direct my faithful Brethren in the Miniſtry, in their reſpective places where they are caſt in the Countreys, to open and inſiſt more on the great* New-Teſtament *fundamental Truths in the Blood of* Chriſt! *My daily Prayer to Chriſt is, that we all may be made able Miniſters of the* New-Teſtament: *We have but* Law *and* Goſpel *to preach, let us keep them diſtinctly in their places; the* Law *for the knowledg and conviction of Sin, yea of firſt evil Motions to be ſin. The Law is ſpiritual,* Rom. 7. *and requires perfect and perpetual Obedience of every one that will be juſtified by it, and admits of no Repentance at all in caſe of any failure. Now the Law is weak through the fleſh,* Rom. 8. *Man is breaking it every moment by his crooked thoughts: this would let a Man ſee his Sins to be mountanous and innumerable, and ſo bring down every high thought, and lay him low, giving him to ſee the need of the Righteouſneſs of another, not being able to anſwer the requirements of the* Law; *thus the* Law is our Schoolmaſter to Chriſt. *Then the* Goſpel, *the Balm of the Doctrine of the free Juſtification of a Sinner in the Blood of Chriſt; for the Wound, this Oile to be poured into the Gaſhes of Conſcience, how would it Heal, Settle, Confirm, Comfort; and the Soul thus finding a Saviour and Sweetneſs in Chriſt, this would be as new Wine, and he would ſoon diſcern all poiſonous drinks. Whoever hath taſted that the Lord is Gracious, never takes up with the* Quakers *Chriſt. O that the Goſpel were ſtudied by us, and preached by us more!*

Theſe

Theſe things that follow have eſtabliſhed me in the Preaching of it.

1. *That the Purity and Holineſs of God's Majeſty is ſuch, that nothing is accepted of him but what is every Way perfect and compleat. We are very prone to meaſure God by the rule of our own Imagination; and to think that what appears to be Righteouſneſs with us, is ſo with Him: Whereas we are to conceive of God according as the* Scriptures *ſet Him forth to us, and to bring our Righteouſneſs to the Bar of his Tribunal, and ſee whether it will bear the Tryal, ſee whether it will hold out to juſtify in his ſight; when as Job* 5.15. The Heavens are not clean in his ſight. *Job* 4. 18. He chargeth his Angels with Folly; *which is too little to ſpeak of the bad Angels.*

2. *None of the Sons of Men ſince* Adam's *Fall (that was no more than Man) hath ever brought, neither can any of them bring this perfect and compleat Righteouſneſs to God: Look to the beſt Men that ever were ſanctified, and that eminently by the Holy Ghoſt, yea ſome of the Prophets, Patriarchs, and Penmen of the Holy* Scriptures, *ſee what they ſay of themſelves, and what is ſaid of them.* Abraham *had Righteouſneſs, he had Works; yet* Rom. 4. 2. *theſe were not to be gloried in before God, only in the ſight of Men:* David, *Pſal.* 143. 2. *prayeth to God in this manner,* Enter not into Judgment with thy Servant, for in thy ſight, *&c. Therefore* Pſal. 32. 1. *he placeth the Bleſſedneſs of Man in the Forgiveneſs of Sins;* Bleſſed is he whoſe Sin is covered, *&c. which is mentioned in* Rom. 4. Iſaiah c. 6. 5. I am a Man of unclean lips, *Chap.* 64. 6. We are all as an unclean thing, and all our Righteouſneſs, *&c. Hear* Job, *called* a perfect Man *c.* 9. 30. If I waſh my ſelf with Snow-water, and make my Hands never ſo clean, *v.* 31. Yet ſhalt thou plunge me in the Ditch, and mine own Cloaths ſhall abhor me. *Let us look at* Daniel, *ſo much beloved of God, how he confeſſeth Sin, as well for himſelf as the People,* Dan. 9. 7. Ezra *likewiſe* c. 9. 15. Paul *in* Rom. 3. 9, 10. *tells us,* That all, both Jews and Gentiles, *of whom the World conſiſted,* were under Sin, and not one righteous. *Ver.* 23. All fallen ſhort of the Glory of God. 1 *Joh.* 1. 8. If we ſay we have no ſin, we lye, *&c. He writes to thoſe that were called, and ſanctified, and takes in himſelf with them, and all Saints that ever were, or ever ſhould be. And its but a lie to reſt ſo in any Righteouſneſs, as to take us off from Confeſſion of Sin. This is ſpoken to make them prize the more, Forgiveneſs of Sin by* Chriſt's *Blood.*

3. *Jeſus*

3. *Jeſus Chriſt of* Nazareth *that was born at* Bethelem, *that was of the Seed of* David *according to the Fleſh, brought this Righteouſneſs. He was called the* Holy One, *and the* Juſt; *in* Daniel *he is called* the moſt Holy; *in* Jeremiah, the Righteous Branch: *in* Peter, A lamb without Spot and Blemiſh: in 2 *Cor.* 5. *ult.* Knew no Sin.

Now this came to paſs,

1. *In that He was born of a* Virgin *in an extraordinary Way. Luke* 1. 34. The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee; therefore that Holy Thing that ſhall be born of thee, *&c. Thus there was no* Original Sin *in him, or upon him.*

2. *He who brought this Righteouſneſs, was the Holy One, in that being the Anointed, having the Spirit without meaſure, by his* Active *Obedience in his Life abſolutely and compleatly fulfilled the Law of God in all things, and at all times; Rom.* 8. 4. That the Righteouſneſs of the Law might be fulfilled in us. *How can that be, but only as Chriſt in our nature fulfilled it for us by his Holy Life?* Mat. 5. He came to fulfil the Law: I come to do thy Will, O God, *in Hebr.* 10. 7. *Now this was required in the* Sanction *of the* Law, *viz.* Do this and live, *either we muſt, or another for us, otherwiſe no Life: We could not, through Weakneſs in the Fall, therefore Chriſt came and did all in our place and ſtead.*

3. *By laying down a* Full *Price for the Sin of his People by the Sacrifice of himſelf, ſuffering Death on the* Croſs *without the Gates at* Jeruſalem. *Therefore this his giving himſelf to Death, is called* ἀντίλυτρον, *a Satisfactory Price of Redemption in the room, and place, and ſtead of another. That God hath Juſtice in him, the very Light of Nature ſheweth,* Rom. 1. ult. *it's ſaid of the Heathens, who knowing the Judgment of God,* i. e. *his vindictive Juſtice; The* barbarous *People,* Acts 28. 4. *could ſay,* Vengeance would not ſuffer *Paul* to live, *when they ſaw the Viper upon his Hand, apprehending him to be a Murderer. They ſaw this in the* Deity, viz. *A Vengeance ready to puniſh Sin. Now this is as dear to Him as his* Mercy, *it being himſelf, it muſt therefore be ſatisfied, being wronged by the Sin of Man; and He cannot deny himſelf. And if it ſhould reſt upon thoſe that had ſinned, it would have burned to the loweſt Hell, and, and ſo the Lord would have been deprived of all Worſhip and Service from his People: But now this way it is ſatisfied,* viz. *the*

Father

Father poured out all his Wrath upon his Son Jeſus Chriſt, *upon whom the Guilt of his People was charged*; *Iſa.* 53. All our Iniquities met upon him; *and therefore it's ſaid in that* 53*d* Chapter, He was bruiſed, ſtriken of God. *In* Gal. 3. 13. Made a Curſe. *Zech.* 13. Awake, O Sword, againſt thy Shepherd, againſt the Man my Fellow, ſmite the Shepherd: *And now He being God as well as Man, his Fellow, Co-equal, bare up under this Wrath.*

4. *This Righteouſneſs of* Jeſus Chriſt, *becomes ours by* Imputation; *it is reckoned ours, and accounted ours by the* Father's *Act: As if we had thus done and ſuffered, theſe Scriptures ſpeak thus much,* viz. *Rom.* 5. 19. By the Obedience of One, many are [made] righteous. 2 *Cor.* 5. ult. That we might be made the Righteouſneſs of God in Him. *Now we are made Righteouſneſs in the ſame way as He was made Sin, for theſe* two *are ſet in contradiction to one another*; *but he was not made Sin by* Inheſion, *for He knew no Sin*; *therefore this way,* viz. *by* Imputation. *Jer.* 23. 6. He ſhall be called *(i. e. He ſhall really be)* Jehovah Tſidkenu, *The Lord our Righteouſneſs*; *he had ſpoke of him as the Righteous Branch, ſpringing up from* David, *as being made Fleſh in the* 5*th* Verſe, *and here, as* Jehovah. *Here is both his* Manhood *and* Godhead, *and as thus He is our Righteouſneſs. This cannot be ſpoken of the Light that every Man hath: For, is that the* Branch *from* David? *Or, is that* Jehovah, *God that gives being to all things? Nor of the* Spirit, *that cannot be called the* Branch. *Nor of* Faith, *nor of* Works, *of what ſort ſoever*; *but only of* Jeſus Chriſt, *that He is our* Righteouſneſs: *not only giveth* Righteouſneſs, *but He is our* Righteouſneſs *by* Imputation.

The Doctrine *of* Imputation *of* Chriſt's *Righteouſneſs, (though* W. Pen, *in his* Serious Apology, *pag.* 148. *blaſphemouſly calls it,* A Doctrine of Devils) *is very rational to them that are taught of God.*

1. *If the Guilt of* Adam's *firſt Tranſgreſſion was ours by* Imputation, *which cannot be denied, from* Rom. 5. 12. In whom all have ſinned: *If that* firſt *Sin, ſo many* thouſand *Years ſince*; *why not the Righteouſneſs of* Chriſt ſixteen hundred *Years ſince? If that to all his Seed and Children, why not this to* Chriſt's *Seed and Children?*

2. *If* Chriſt Jeſus *had the Guilt of Sin really charged upon him, and imputed, when as He had no Sin inherent*; *what elſe is to be underſtood*

ſtood by that, 2 Cor. 5. *ult.* He was made Sin? *If, as ſome would have it, only the puniſhment of Sin, in being offered and ſacrificed.* Puniſhment *hath always reſpect to Sin, otherwiſe it is not* pœna, *but muſt change its Name, then the Guilt of the Sin of his People muſt be imputed to him. And this was plainly figured in the* Sacrifices *under the* Law, *when all the Sins of* Iſrael *were confeſſed over the Heads of the Beaſts, and ſo offered and ſlain: If this be true, why not then* Chriſt's *Righteouſneſs to become ours the ſame way,* viz. *by* Imputation.

3. *Was not* Chriſt *the* Second Adam, *and ſo a* common Head *and* Repreſentative? *Now what ſuch an one doth, is as much as if they did it that are repreſented.* Chriſt was a Surety, *Heb.* 7.22. *Why then, his Paiment is ours; what he had, did and ſuffered, was not ſo much for Himſelf, as for his Members.*

Fifthly, *There is much difference betwixt this Righteouſneſs of* Chriſt, *and that which the Apoſtle* Paul *calls his* own, *in* Phil. 3. 9. *in which he ſaith, he would not be found in the Day of Judgment to be juſtified by in the ſight of God: There he makes a plain difference betwixt thoſe* two *Righteouſneſſes,* viz. *his own, which he calls the Righteouſneſs of the* Law, *and that which is through the* Faith *of* Chriſt, *which he calls the* Righteouſneſs of God.

1. *Our own* Righteouſneſs *is within us, inhering in our Souls. It conſiſts in thoſe Gifts and Vertues that the Spirit of God works in our Minds, and we expreſs theſe outwardly in the obſervation of the* Moral Law *in our walkings amongſt Men: Now that this is properly our own Righteouſneſs, though it is effected by the Spirit in us.* 1. *See how the* Scripture *ſpeaks of it;* Faith *is called your Faith, and* Love *is called your Love,* Col. 1. 4. *In* Deut. 6. 25. It ſhall be our Righteouſneſs if we keep his Commandments. *Job* 27. 6. My Righteouſneſs I hold faſt, and will not let it go. *Matth.* 5. 20. Except your Righteouſneſs exceed, *&c.* 2. *Our Souls are the Subjects of this Righteouſneſs; it is really in our Minds, therefore ours.* 3. *We put forth the Actions wherein this Righteouſneſs conſiſts, both Internal and External: Is it not we that believe, and we that repent, though the Spirit works Faith in us? God is ſaid to work in us to will,* Phil. 2. *yet we will, to do, yet we act, and we perform: Are not we ſaid to pray, though the Spirit works Prayer in our hearts?* 4. *Was not* Adam's *grace which was concreated with him, properly his own? Yes ſurely, Then this is our own Righteouſneſs, though*

wrought

wrought in us by the Spirit. But that Righteouſneſs of Faith, by which we are juſtified, is wholly without us in the Perſon of Chriſt: It was wrought out Six Hundred Years *ſince: And not one* Act, *either of our Bodies or Minds, contributes any thing to it, our Faith is no part of it; only by Faith we receive, and view, and apprehend that which juſtifies us. And whereas it is ſaid, Abraham* believed, and it was accounted to him for Righteouſneſs: *Not the Action of bebelieving, but that which he reſted upon by Faith juſtified, and was his Righteouſneſs: One then is Chriſt's perſonal Obedience, the other is our perſonal Obedience; one that which* Chriſt *wrought, the other that which we work; one is given of God from Heaven, and reſts upon Faith, the other is here upon Earth, by Works: Our Righteouſneſs is but the Righteouſneſs of meer Man; the other, the Righteouſneſs of Him that was God as well as Man; otherwiſe we ought not to truſt unto it; for,* Curſed is every one that truſteth in the Arm of Fleſh: *One is perfect and compleat, the other is faulty, imperfect, incompleat as to degree.*

6. *This* Righteouſneſs *thus opened, is marvellouſly well-pleaſing to the Father; Mat.* 3. This is my Beloved Son, in whom I am well-pleaſed; *This is ſpoke of Chriſt as* Mediator, *repreſenting all his People; the* Father *looks through Him at all his Members, and is well-pleaſed with them: The* Father's *Love from* Chriſt *the Son is diffuſed to all the* Elect; *this Voice came for our ſakes. Epheſ.* 5. 2. An Offering and a Sacrifice to God for a ſweet-ſmelling Savour; *The* Father's *Heart is at reſt in this, it perfumes all the* Church *with its Odour:* 2 Cor. 5. ult. *it is called the* Righteouſneſs of God, (i. e.) *the Righteouſneſs which he approves highly of; becauſe the Righteouſneſs which he in his infinite Wiſdom contrived, and the Righteouſneſs of his own Son, that is of the ſame Nature with the Father, in this our Perſons are accepted; Epheſ.* 1. 6. We are accepted in the Beloved, and our Prayers and Works. 1 *Pet.* 2. 5. Spiritual Sacrifices acceptable to God through Jeſus Chriſt. *Heb.* 11. 4. By Faith *Abel* offered a more acceptable Sacrifice; *and without this it's not poſſible to pleaſe God.*

This Righteouſneſs *we have to offer to Sinners in the preaching of the Goſpel; and by preaching it thus, we do not make void, but*

eſtabliſh the Law : *We ſee by this, how we are ſaved by the* Law, viz. *Chriſt keeping it for us, by a Covenant of Works; Chriſt being made under the Law, He fulfilled it : Here is a ſweet* Harmony *between* Law *and* Goſpel, *now they kiſs each other in* Chriſt, *ſo far from being one againſt the other. The poor, heavy, laden Soul, will thankfully receive this* Righteouſneſs, *and rejoice and glory in it; the* Sick, *this* Cordial; *the ſtarved* Prodigal, *this which is Bread indeed: But the proud* Phariſee, *the Self-righteous One, the rich* Juſticiary, *he that is whole. The* Quaker *goes about to make his own Righteouſneſs to ſtand, and will not ſubmit to this, but deſpiſeth it; and what will be the iſſue, but to wonder and periſh?*

Give me leave to ſay, That want of inculcating theſe things in our Miniſtry, hath been the cauſe that ſo many have been led away with the Error *of the* Quakers; *and that Profeſſors are not out of danger, till they be made more skilful in the Word of* Righteouſneſs. *Who ſees not (by reading theſe following Lines) but this young Lad may now engage (without any peril) any* Quaker *in* England *in Diſcourſe.*

I likewiſe humbly entreat, that our Brethren would uſe more diligence and pains in going up and down the dark Countries, taking Examples from theſe Foxes, *who with unwearied travel compaſs Sea and Land, ſpoiling the Vines that have tender Grapes, many a young Lamb is torn by them.*

My Brethren, *Let us be greatly encouraged in this Inſtance, waiting upon the ſame Spirit, in reduving others to the* Faith *in the ſame manner: And let me engage you, Night and Day, to pray to Chriſt for the poor Town of* Hartford, *which now for a long time hath a been a Neſt of* Error, *where* Satan *hath had his Seat; that now having begun to fall, he might fall as* Lightning *from Heaven. It's matter of Grief to us, (as you know) that many in the Town, that made a fair ſhew once, have turned their Backs upon us, and ſunk into* Formality, *diſcouraging of us all they can; The Lord give them Repentance unto Life. Others the ſame in Faith with us, through Childiſhneſs, make a* Schiſm *in ſmaller matters* Controverſial : *but moſt of all, that theſe* Seducers *have caught ſo many ſimple Hearts in their Nets, and keep them*

them in perfect Popiſh *Slavery and Bondage. O let your Cry go up to Heaven for them! ſome of his* Elect *peradventure may be among them; My Bowels, my Bowels for that dark divided Town of* Hartford. *O cry and pray, That as He hath now in Mercy built us a Tabernacle there, the reſidue of the People might ſeek after the Lord, and the* Quakers *be undeceived.*

As for you, my Brethren, *let me exhort you to ſtedfaſtneſs in the Faith you have received, and yet more Zeal and Boldneſs for the Truth. We have to do with a very impudent Enemy, yet remember and believe it;* Stronger is he that is with us, than thoſe that are againſt us. *O let not thoſe poor deluded Ones, that have trod under-foot the Blood of Chriſt, and ſo left themſelves no more Sacrifice for Sin to truſt unto; let them not out-ſtrip you in their Zeal they have, but not according to knowledg: And be you not afraid of them, tho you be but a very little Flock, and they ſwarm as Locuſts about you: As High as Heaven is above the Earth, ſo far is that Spirit of the Faith of Jeſus in you, above the Spirit of* Antichriſt *that is in them: And* yet a little while, and *Chriſt* ſhall bruiſe *Satan* under your Feet. *Amen.*

Hold on your way, grow ſtronger and ſtronger, quit your ſelves like Men, walk in Wiſdom, and in Love; keep the Unity of the Spirit; abound yet more and more in all Judgment and Experience. Jeſus Chriſt is amongſt us (as we all can witneſs) in his Inſtitutions, that are ſo much deſpiſed by this dark People; He walketh among the Golden Candleſticks. *We ſee a Glory in a crucified* Jeſus, *though they ſee no Beauty or Comelineſs in Him, for which they ſhould deſire Him. We eat his Fleſh, and drink his Blood; He dwelleth in us, and we in Him: We have both* Chriſt *within and without, we have both Word and Spirit, and ſo we have the better of them that divide theſe. Let us with one Shoulder carry on* Chriſt's *Intereſt in that place, and* Chriſt *will add to us ſuch as ſhall be ſaved, and he will build us up, and finiſh that good Work that He hath begun among us; and he will throw all* Babels *down to the Ground, and not leave one Stone upon another. There begins to be a Confuſion amongſt them already: wait a while, Dagon will fall before the Ark. I teſtify from the Lord, having*

tried this People many a time, and in the Light of the Spirit of Chriſt, *to my utmoſt (being willing to receive any Truth from any hand) that the* Quakers *Spirit is,* A Spirit of Deluſion, *and their* Doctrine *is* Antichriſtian, *in* diametrical *oppoſition to the Doctrine delivered by the* Apoſtles *of* Jeſus Chriſt. *I teſtify in the Lord, and I have with me herein the concurrence of many* ten thouſand *faithful Ones in the Land, That if ever* Satan *tranſform'd himſelf into an Angel of Light, it is in this People, coming forth with ſuch a fair pretence of ſtrict Mortification and Self-denial, ſpeaking of Light, Spirit, and Power; therefore let all take heed and beware of them. O how dreadful to deny the* Manhood *of* Chriſt, *the* Holy Scriptures *(ſave only what they think ſerves their turns) to be Saviours to themſelves, to ſay,* Chriſt *came and died in vain, and to no purpoſe,* &c. *which neceſſarily follows upon their Doctrine. My Soul weeps in ſecret to remember what a dumpiſh, dark, ſowr,* Phariſaical, *confuſed, ſlaviſh Spirit we have found ſome in, whom they have lately caught, and yet withal infinitely proud and ſelf-conceited; the Lord have Mercy upon them.*

I now recommend theſe following Lines to you, keep them by you as a Treaſure; they are rich Spoils obtained in a Spiritual Warfare, and dedicated to you, a Temple of the Lord. In this you have the Doctrines which I (who am the leaſt) have been preaching to you, taught me by the Holy Ghoſt, through manifold Toſſings, Trials, Temptations, Deſertions, Sadneſſes, Buffettings, wherewithal I have been exerciſed theſe Fifteen *Years, the Lord is my Witneſs. And I am willing and ready (through the Grace of Chriſt) to ſeal them with my Blood againſt all Adverſaries whatſoever. It comforts me that I can ſay, I have preached none other things than what is written by the Prophets and Apoſtles, and how pleaſant (as here you ſee) when the Spirit of Truth in one,* echoes *to the Spirit it ſelf in another: It is the ſelf-ſame Spirit that worketh theſe things in us, and for us all,* 1 Cor. 12.

In this you have, 1. *the Spirituality of the Law of God ſpoken of.*

2. *Our Weakneſs to keep the Law.*

3. *God's infinite Wiſdom and Goodneſs to provide a Surety in our room.*

4. Chriſt's

4. Chriſt's *great Love in undertaking.*

5. *Man's great blindneſs by Nature, cannot ſee this of himſelf.*

6. *His backwardneſs to receive this Righteouſneſs, till he be brought to utter diſtreſs, as the* Prodigal *was.*

7. *His proneneſs to be his own Saviour.*

8. *God's diſtinguiſhing Love and Grace, in enlightning his, and revealing Truth to them by his Spirit drawing of them.*

9. *The bleſſed Fruits of Faith;* viz. *Peace, and Joy, and Love to Chriſt.*

10. *The ineffectualneſs of any other thing, but Faith on Chriſt to bring the Soul to reſt.*

11. *How the* Light within *every One, and* Obedience *thereunto, will not do it.*

12. *You may ſee herein the benefit of reading the Holy Scriptures.*

13. *You may ſee that the Doctrine of* Free Grace, *is not a Doctrine tending to* Licentiouſneſs, *but* Holineſs.

14. *Yet it excludes all manner of* Works *in the point of* Juſtification.

15. *The Compleatneſs of* Juſtification, viz. *from all Sin. Theſe, with more that might be enumerated.*

And now I will boldly ſay, The Gates of Hell, Power and Policy thereof, ſhall never prevail againſt theſe Truths. Notwithſtanding the rage and ſubtilty of Adverſaries, we will ſay, Tho an Hoſt encamp againſt the Church, *Iſa.* 37. 22. The Virgin Daughter of *Zion* hath deſpiſed thee, and laughed thee to ſcorn; the Daughter of *Jeruſalem* hath ſhaken her Head at thee.

I conclude with this, Remember how you have heard and received, and hold faſt, *Rev.* 3. 3. 1 John 2. *Read the* 18, 19, 20, 21, 22, 23, *and this is the* 24*th*, Let that therefore abide in you which you have heard from the beginning: If that which ye have heard from the beginning remain in you, ye ſhall alſo continue in the Son, and in the Father. *Amen.*

I ſubſcribe my ſelf your Servant, for Jeſus ſake,

Will. Haworth.

The Bookſeller to the Reader.

There is a Reply to an Anſwer of the *Quakers* to this Tract: Writ likewiſe by the ſame Perſon.

And if thou wouldſt ſee farther into the Errors of the *Quakers*, read Mr. *Faldo*'s two Books, entituled, *Quakeriſm no Chriſtianity*, &c.

Sold at the Golden-Lion in *Paul*'s Church-yard.

The Quaker Converted.

God which appointeth unto Man the Bounds of his Habitation, and dealeth with Man as it pleaseth Him, in bringing him to himself, deal with me in manner and Form following.

FIrst, I was brought up to the Publick Worship that was in *England* at that time; And as my Parents were able I was put to School: And the Lord did restrain me, that I did not break out into open Sins, as many did. And being of Age fitting, I went to be an Apprentice in Ignorance that my Master was of that Opinion, namely a *Quaker*: My Parents, after they had knowledg thereof, laboured that I might have the Priviledg to go to the Publick to worship, which Priviledg I had for a time. But after the Prayer-Book was made use of there, I was permitted to go no more, which was a great trouble to me. After a considerable time I grew desirous to go to the *Quakers* Meeting, having heard much talk of them, and of the Gifts their Ministers had; and whilst it was thus with me I was commanded to go: and I went several times, as other Boys did, only this; I was taken off from having delight in Sports and Pastims quickly after my going, and did refuse going to such Delights when I might go.

But being about *Sixteen* Years of Age, as I remember, having some workings upon my Spirit, it was set home upon

upon me, That there was a God that would take Vengeance on them that did not obey him, nor keep his Commandments; And that there was no escaping of this God; and withal it would be my Portion to fall under his Wrath, if I continued as I was, for I had broken his Commands, this presently followed, Have I Sinned? I will do so no more; and from that time I went on by Degrees to keep my Conscience void of offence, according to that Light which I had: And at that time I was of that Frame of Spirit, that I was ready to assent to every thing the *Quakers* did, whether I had ground for it or not. For when I had not a real Perswasion that that thing which I did was Sin, I had these reasonings in me, There are such and such Men, that are mighty Men in Gifts, and of great Fame, and very just Men, and they do not do these things, therefore it is Sin: And I was ready to go upon this Ground. My Parents also (at such times as I was with them) desired me to go to Church with them, as I had done before, and I refused and would not go. Soon after this there arose great Suffering-times, after which it was ordered, that I went not frequently to the Meetings, but to some few in which they spake; not yielding to any thing I did believe was Sin before God: And after a time being at a Meeting with *Alexander Parker*, as I remember, he made use of these Words, which I found upon my Search in the 1 *Thessal.* 5. 21. *Prove all things, hold fast that which is good.* Knowing by the Words he spake, that it was written in the *Scripture*. And he did explain it in this manner, *Prove all Religions, all Sects, all Opinions*, and Words to this purpose: But as for the way of proof I do not well remember. But there was this thing that was cast into my Heart, That they that are of the same Spirit with the Servants of the Lord which were in former Times, must of Necessity in all things agree with the *Scriptures*; whereupon I searched the *Scripture*, comparing my Condition with it: And as I grew up to understanding, by Degrees I considered with my Self that there was a *Jesus Christ*, which came to save Sinners, and He was this Light within, and by hearing their Discourses, and by one means or other, and knowing that there was such a thing in me as did convince me of Sin, and if I was Obedient to it, I was

delivered.

delivered from Sin, I did believe this was the *Chriſt*.

Now the ends of his Coming I did believe were to change me from Darkneſs to Light, and from the Power of Satan unto God, to bring me into his own Image, to be free from Sin: and by Degrees as I was convinced of Sin, I was Obedient unto the Light within, which did reprove me, and had Power over Sin, and I rejoiced in it, and counted my condition Happy, and thought it would not be long before I was delivered from all my Sin, and be brought into the Image of Chriſt.

Now to underſtand the frame of my Spirit, I will inſert one remarkable Paſſage which I did when I was about *Nineteen* or *Twenty* Years of Age, which is this: I being ſent to the Shop for Herrings, and had them delivered unto me; I did diſlike ſome of them, and being ſent to the Barrel alone to change ſome of them, I being a great lover of them, it aroſe in me what a Brave opportunity I had to ſlip one into my Pocket for my ſelf, this was the Temptation: On the other Hand came the Light reproving of me in this manner; *I muſt not do this thing; why if it ſhould be known, it would be a diſhonour to my Name, and I ſhould be aſhamed to look any Body in the Face; and if it were not known to Man, yet God would know it, and he would Puniſh me if I ſinn'd againſt Him.* Through which means I did Obey that which did reprove, and touched none but what was my due, and I went Home rejoicing with my Self in this manner, How happy was my Condition now beyond what it had been if I had diſobeyed the reproof! and how good was the Lord to me in calling to me, when I was tempted to do that evil! Oh, who would but love ſuch a Lord as this! But little did I think at that time that I had ſinned againſt God: So was I convinced of one evil one Day, and was delivered from it, and another Day another Evil, and had Power over it, and I had Joy and Peace in it.

Now there were ſome things which the *Quakers* did, that I was not convinced of, and I was aſhamed to be found in them, having no Ground for them in my ſelf, which things bred ſome trouble in me: yet all theſe things were retained in mine own Breaſt; For I made known my Condition to no one, becauſe I would not be perſwaded to do any thing,

but what I was fully perſwaded of in my own Heart.

Now about the time of my being free from my Maſter, Mr. *Haworth*'s coming to *Hartford*, was ordered to be——, and having heard of his boldneſs in what he did profeſs, which the *Quakers* did commend him for, I was deſirous to hear him; and through a Fellow-Servant of mine, which had been there and told me the Paſſages, the next day I went with him to hear; but when I came away, I concluded I had heard a ſtrange Doctrine, and in a ſtrange manner it was preached; I cannot call to mind what it was, notwithſtanding I went again, having this in my thoughts all along, that I would prove this way according as I had liberty, from that Paſſage before-mentioned, and to return to them, which I did believe were the People of the Lord: But I had ſome affection for his Preaching, becauſe he did open the *Scriptures*, which I had a deſire to know; and he did preach often-times to convince of Sin, and deliverance by Faith in Chriſt: But I did apprehend that he did mean, that Light within me which did reprove me for Sin, only he did not ſpeak in ſo plain a manner as the *Quakers* did; but I thought he did it through Ignorance, and was willing to bear with that, for I had better thoughts of him, than to preach a Doctrine that leadeth to looſeneſs; having that apprehenſion of the Doctrine of Chriſt, making Satisfaction for all my Sins by his Death at *Jeruſalem*: But as I went on I had many *ups* and *downs* concerning him, and my Heart was many times in one place, and my Body in another; and had many ſuch reaſonings as theſe in me, ſaying, *What, ſhall I ſtay any longer here?* When he ſpake that which my Spirit could not reliſh; and here are but few in this Aſſembly that live as they ought to do. And if there cometh a time of Perſecution, moſt of them will be diſperſed: But the *Quakers*, they ſtand through all, as the *Apoſtles* did, therefore they are the People of the Lord. But on the other hand, I had ſuch reaſonings as theſe; Notwithſtanding moſt of theſe are a looſe and wanton People, and a proud People, which adorn their Bodies more than their Souls, and may be Righteous if they will, if they would but obey the Voice of the Lord, which calleth to them in their inward Parts. Though this is not a Rule for me to do as they, yet I will follow

low that which reproveth me for Sin; and I will ſee the bottom of their Ways, that I may ſtand the more boldly againſt them in the time to come, having liberty from the place forementionened to prove all things: And he did preach many things which did agree with my Spirit; Amongſt the reſt he fell upon theſe words, *Luke* 3. 16. *He ſhall baptize you with the Holy Ghoſt, and with Fire:* Which word *Fire* was a ſtrange word to me; but as he opened it, it was plain to me, that the Spirit did operate after the manner of Fire, which is by Light and Heat, which I ſhall ſpeak a little of.

Firſt; As to Light: The Spirit maketh known Sin when it cometh, which was not ſeen before: As the ſhining of the Sun through a Crack into a dark Room, we may behold every ſmall Duſt within that compaſs; ſo in this caſe it openeth dark Myſteries unto us. And as to Heat, as the Fire ſoftneth the hard Iron, ſo doth the Spirit ſoften our hard Hearts; and as it bringeth or changeth Iron into its own Image, ſo doth the Spirit change us into its Image; and as the Wood is conſumed, ſo doth it waſte and conſume our going on in Sin; and in like manner to Purification, with ſeveral others; which things I much liked, concluding, I had experienced theſe things upon my own Spirit, and concluded he did ſpeak in a more plain way than he had done before. From whence aroſe this reaſoning in me, when he ſpake things which I could not apprehend; it may be it is through my Ignorance, becauſe I do not ſee that which he ſeeth, though ſometimes I was ready to ſet them down for falſe Doctrines. And when I thought of going to the *Quakers*, theſe things which I did not like among them kept me back, having not ground in my ſelf for to do them; of which *Silent-Meetings* was the Chief, putting off my *Hat* was another; for when I met with one Friend or other, if I ſaluted him with my *Hat*, I knew not that I did offend God, any more than if I did it not, but yet I concluded, That though I could not agree with them in all things, yet I ought to be with them that would be faithful to the Lord, and walk in his Commandments; theſe, with many more, after trial of this way. And as I went on, I met with a Paſſage, *Epheſ.* 5. 4. *Fooliſh talking and jeſting.* And, Mat. 12. 36. *Ye ſhall give an account for every idle Word*; and

the Light in me aſſented to it, that I ought not to do ſo. And when I was reproved for it, I was obedient, and by Obedience was delivered from ſuch Sins, from whence I became of few words. And being lifted up in my Spirit to ſee round me, how I ſhould diſpoſe of my ſelf for the time to come, that I might be delivered from the Snare of Sin, then I beheld the Actions between Husband and Wife in Families, which are Envy, Strife, Malice; that if a Father corrected his Child, the Mother was ready to be offended: And there was ſcarce one in an hundred which lived as he ought, therefore it was not good for me to be in that State. I beheld the Actions between Man and Man in Trading, and behold Cozening, Cheating, Defrauding one another, and at the loweſt many fooliſh idle Words; and it was not good for me to be in their Condition. Shall I continue as I am a Servant? but what is here? Diſcontent, Maſters will think Servants may do more than they do, and blame them for that they cannot help, and Anger will ariſe, therefore it is not good for me to be here. Then I brake out in my Spirit, Would God it was my portion to live in a Cave of the Earth, and to have ſociety with no Man; my Food to be the Fruit of the Hedges, and the Fowls of the Air, the wild Creatures of the Earth, ſuch as I could get; my Drink the Water of the Brooks, then ſhould I be free from all theſe things, not that I was entangled with any at that time; and I think, as I was at that time, I could be contented with that State I was in. Not long after I had this Thought or Suggeſtion in me, If it pleaſed God to take me out of the World at this very moment, I have not one Sin to anſwer for: And I *queried* with my ſelf how this came to paſs? And it was thus anſwered, That I being obedient to the Light which worked in me, had fulfilled the whole Will of God, having regard to that in *Jeremiah* 31, and 33. *I will put my Law in their inward Parts, and write them in their Minds*: And having fulfilled this Law, I judged my Condition happy, having Joy, and Peace, and Comfort in my Spirit as to God, judging my Condition to agree with the *Scripture*. About this time the Perſon before-named grounded his Diſcourſe on *Iſa.* 55. and did run over the greateſt part of that *Chapter*; but in the *7th Verſe*, theſe words, *Let the Wicked forſake his Way,*

and

and the unrighteous Man his Thoughts. Which thing did reach my Condition, having had ſome ſtruglings in my Spirit concerning this thing; for I thought that the Motions in me to Evil, were only the Temptations of the Devil. But having now found many places in *Scripture* to this purpoſe, that they were Sin: The places forenamed for one, *Mat.* 5. 27, 28. & 13. 44. & 7. 12. & 22. 37, 38. *Rom.* 7. 14. *For we know that the Law is Spiritual*; which did convince me that the Motions, the Deſires that aroſe in me to Evil, were Sin againſt God, though not conſented to, becauſe they did ſpring from my Fleſh. Being convinced of this as a Sin, I expected to be delivered from it, as I had been from other Sins before; but I found it otherwiſe, for it was with me then according to that Paſſage in *Rom.* 7. 9. *When the Commandment came, Sin revived, and I died:* for the more I looked upon it, the more I ſaw; and the more I ſtrove againſt it, the more did it work in me; and I began to be in ſore trouble, being taken in it many a time. But I conſidered with my ſelf, Hath not the Lord promiſed to make us free from Sin? and is He not faithful? will He not not perform? Yea, ſurely before I die, if I am obedient to Him. But it was ordered by the Providence of God, that I did bear in mind the words of the ſaid Mr. *Haworth*, from *John* 5. 40.—*And ye will not come unto me, that ye might have Life.* In the carrying on which Diſcourſe, he put forth ſeveral Queſtions of this Nature, *Thou that haſt the Riches of this World, couldſt thou not relieve thy poor Neighbours more than thou haſt done? And thou that haſt ſworn, mighteſt not thou have ſworn fewer times than thou haſt done? And thou that haſt kept evil Company, mighteſt not thou have refrained from them more than thou haſt done?* Theſe, with ſeveral more. And I applied this to my ſelf; When I ſaid the Lord will make me free, if I am obedient to Him, could I not be more obedient than I have been? could I not think of other things to prevent thoſe Thoughts and Deſires ariſing in me? And I was ſpeechleſs as to that, but to heal up my ſelf in this thing, I would be wiſer, I would take better heed for the time to come; but e're *two* or *three* days to an end, I was taken in the ſame Deſires again: yet did I comfort my ſelf in this alſo, hoping that I ſhould overcome it before I died, before my departure out of this

Life;

Life. But then it aroſe in me, When ſhould the departure out of this Life be? and I had no ground for any thing, but that it might be the very next hour after I had broken the Commandment of the Lord. Then did my Burden become exceeding heavy, finding no deliverance; then I down on my Knees before the Lord many a time in Prayer to Him, with Sighs, and Groans, and Tears, beſeeching Him for Power to withſtand this Evil that I was taken in ſo many times, but I found no deliverance nor power that was given me, though I prayed earneſtly, and in ſeveral ways; as in Prayer learn'd by the Letter, *viz.* the Lord's Prayer, *Mat.* 6. and I prayed in or by the Spirit, as I thought, and to Chriſt in me, and to Chriſt in the Heavens, according to that God who filleth Heaven and Earth. Thus for ſeveral Weeks was I in this trouble, making my Condition known to no one, becauſe I would not be perſwaded to any thing, but did wholly rely upon the inward Inſtructions of the Lord. Thus did my Hope periſh, my Burden increaſed, Deſtruction was ſet before me; ſeeing no deliverance any manner of way, ſo that I might ſay in ſome meaſure, *The Snares of Death did compaſs me about, and the Pains of Hell took hold on my Soul*; having nothing to ſay for my ſelf, but the Lord might juſtly puniſh me, becauſe I could not ſay but I might have been more obedient than I had been. When I reflected upon my ſelf, I might have thought of things to prevent thoſe Deſires more than I had done; and this dwelt with me, Who knows but the Lord had delivered me, if I had always thought to the utmoſt of my Power on Thoughts which were good, to prevent thoſe evil Deſires in me? After all this, when I was *One* and *Twenty* Years of Age, and ſomewhat more, being alone bemoaning my Condition, what would become of me? the Lord caſt theſe words into my Heart, *Chriſt died for me*: And in the meditation of them, the Lord gave me light into them, opening mine Underſtanding to ſee that it was *in my place, in my room, in my very ſtead*, and ſet it before me by this thing; Suppoſe I was a Murderer in this Kingdom of *England*, and by the Law condemned to Death, and was carried to the place of Execution, and was at the point of Death; and a Friend unknown to me, of his own free Will offered

offered himſelf, being no way guilty of the Fact, to die for me, to bear the Penalty of the Law in my room, his Life went for my Life, and I went free? Then was I as one afrighted, or in a maze, to behold the wonderful Love of God; and the change which was with my Soul in a moment, in the turning of an hand, from Sorrow to Joy, from a burdened State to a free, from Death to Life, from Hell to Heaven, even in a moment; ſaying in my Spirit, *Who would but love ſuch a Lord as this!* But e're a quarter of an hour to an end, it was clouded again; for the Devil had *two* Cards yet to play, which were Objections againſt the Doctrine of Chriſt making Satisfaction for all my Sins, both paſt, preſent, and to come; and now he came with Power to drive me into them; they are theſe, *Looſneſs* and *Deſpair*.

But firſt, upon the Subject of *Looſneſs*, Rom. 6. 1. *Shall we continue in Sin, that Grace may abound?* For if I am juſtified by looking unto the Sufferings of Chriſt for all my Sins, and to be ſaved thereby, then may I take my ſwing in Sin, and go on in my Courſe. To be ſatisfied in this, I betook my ſelf to ſearch the *Scriptures*: if the Servants of the Lord in Days paſt did ſo, and found that they did no ſuch thing, but did always reprove for it, having much Satisfaction from *Rom.* 6. moſt eminent for this thing; By which thing I was pretty eaſily turned from this thing, but in my Search met with that Paſſage, Rom. 3. 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins that are paſt.* From whence I did apprehend that Chriſt died for the Remiſſion of my Sins which I had committed before He did manifeſt his Love to me; but afterwards I was to work for Life and for Salvation, and to keep all his Commandments, or elſe Hell would be my Portion: And being taken in the ſame Snare of Sin as I was before, Convictions grew Strong upon me, my Burthen grew heavy upon me. inſomuch that I did ſay at length, *Chriſt was of no Advantage, of no profit to me*; if he had never died, it had been as well with me. Under which troubles I was a great while, until the Lord gave me light into *two Scriptures*, which did in ſome meaſure relieve me, which are theſe, Rom. 10. 9. That, *If thou ſhalt confeſs with thy mouth*

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the Lord Jeſus, and ſhalt believe in thy Heart that God hath raiſed Him from the Dead, thou ſhalt be ſaved. Heb. 10. 14. *For by one Offering He hath perfected for ever them that are ſanctified*; And being able to ſee a Sanctification by being juſtified by the Death of Chriſt, and viewing the Word [*ever*] I had much relief, yet was I not at quiet, having not ſettlement of Spirit, but had Reaſonings lay in the Bottom of my Heart in this manner, *If I might not go on in Sin, and when I did not go on in Sin, my Works did not make any thing for my Juſtification, for I was Juſtified without them, then what uſe were they for, or for what end?* And the Lord gave me light into *Four* Things which did greatly ſettle me, which are theſe;

Firſt, It was for the Glory of God in my Generation, and for the Honour and Praiſe of his Name, which hath begotten a lively Hope in me, through *Jeſus Chriſt*.

Secondly, To manifeſt my Love to *Jeſus Chriſt*, which gave his Life a Ranſom for me; For how ſhould I make it appear that I love Him, but by keeping his Commandments?

Thirdly, To convince the World of Sin, by my refraining from that which is evil.

Fourthly, It is my Duty, as I am a Son to God in *Jeſus Chriſt*, to keep his Commandments, and to obey and do his Will: from whence I had ſettlement in my Spirit, having Joy and Peace with God through *Jeſus Chriſt*; ſeeing a Beauty in Death now more than in Life often-times, becauſe then I ſhould be freed from the Corruption of my Fleſh, and be at reſt with the Lord. It being near *Eighteen* Months ſince I had the view of the Love of God in *Jeſus Chriſt*: After which time I was deſirous to have ſome Diſcourſe with ſome that I judged honeſt Men, that I might ſee whether there was a Difference between them and me, and accordingly had, retaining to my ſelf moſt part of my Experiences: After which I returned for the moſt part to my former Life, keeping little Company, yet aiming to grow in the knowledg of the Myſteries of God in *Jeſus Chriſt*.

Having after this manner been carried on by the Will of God, having known *two* Faiths, *two* Joys, *two* Peaces, and *two* ſorts of Hope, perhaps it may be thought requiſite to ſpeak ſomething as touching the difference between them;

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For ſatisfaction therefore I will inſert ſome few things by way of Queſtion and Anſwer.

Queſt. *Was that Light by which I was convinced of Sin, and by Obedience thereunto thought I ſhould be brought into the Image of Chriſt, and in that Righteouſneſs be accepted with God, and delivered from the Wrath to come, Was it the Light of the Spirit of Chriſt, Yea or Nay?*

Anſw. Nay; if I may judg of the Tree by the Fruit.

Queſt. *What Light is it then?*

Anſw. The ſame with that which the Heathens had by Nature *Sixteen Hundred* Years ſince, mentioned *Rom.* 2. 14.

Queſt. *How know I that, ſince they lived ſo many Years before my time?*

Anſw. Becauſe it chiefly pointed unto the ſame things which are recorded that they did, namely the things contained in the Law.

Queſt. *What things did I ſee, or what things did I apprehend by that Light, which now I ſee are falſe things?*

Anſw. Three things I ſhall Name at the preſent; *Firſt*, I did apprehend by the Light within, that the Motions, the Deſires which aroſe in me to Evil were no Sin, if I did not conſent to Act according to them. *Secondly*, That the Doctrine of Chriſt making Satisfaction for all my Sins, was a Doctrine tending to Looſneſs. *Thirdly*, I thought by the Righteouſneſs in which I lived, wrought in me by the Light which I thought was Chriſt himſelf, I then judged I ſhould be ſaved at the Day of Judgment.

Queſt. *What do I now apprehend by the Light of the Spirit, which is now in me, as concerning the* Firſt *of theſe* Three?

Anſw. I apprehend that every Motion and Deſire ariſing in me to Evil, tho not conſented to, nor put into Action, is a Sin againſt God; becauſe it doth ſpring from the Corruption of Mine own Fleſh, and from the Root of Bitterneſs dwelling

ling in this Body; wherefore if this Body be mine, then is that which dwelleth in it mine.

Queſt. *What do I apprehend concerning the* Second?

Anſw. To this I ſay, Far be it from me that I ſhould ſay, That Chriſt being offered once for all, ſhould be a thing tending to Looſeneſs, having found by Experience, Faith in this Doctrine is the only Spring from whence true Chriſtian-Works do flow. For ſo ſoon as ever the Lord gave me light into that Doctrine, and ſeeing a Glorious view of Chriſt, that very moment was my Soul drawn out in Love to ſerve the Lord, and to keep his Commandments: From whence my Faith is, That whoever counteth it a Doctrine tending to that purpoſe, they never truly knew the Want of a Saviour: For how irrational a thing would it be, if I was a Slave in *Turkey*, or in ſome other barbarous Nation, out of which Servile Work I could by no means nor art deliver my Self; and in the midſt of my Bondage a Nobleman of mine own Countrey, of his own Free and Voluntary will ranſom'd me home, would it not engage my Soul to love the Man that redeemed me out of Bondage? much more being delivered by Faith out of Bondage and Slavery from the Devil. And how ſhould we manifeſt our love to Chriſt, but by keeping his Commandments?

Queſt. *What do I apprehend as to the* Third *thing?*

Anſw. If I had never known another Righteouſneſs than that which I attained unto, or could attain unto by that Light and Power which worked in me before Converſion, I muſt have expected my Portion in the Lake of Fire and Brimſtone, to be tormented Day and Night for ever: For in the greateſt of my Purity, and the higheſt Degree of Perfection, there were lingering Deſires to Evil that dwelt in me, which would have led me to Evil; which Deſires I could not be delivered from any manner of Way, which was the Cauſe of my Grief and Sorrow ſome conſiderable time, until the Lord opened mine Eyes, and ſhewed me Salvation by a Perſon wholly without me, which Perſon is *Jeſus Chriſt*, whoſe Righteouſneſs

Righteouſneſs being imputed unto me, and accounted as mine own, that Righteouſneſs being every way compleat, he having fulfilled the Law of God in every reſpect, by ſubmitting unto this, and accepting of this as my own, I had Peace of Conſcience, which no otherways I could attain to. Now by the light which every Man hath, ſaw I no Beauty in this; But by a Light which every Man hath not, did I ſee a Beauty in this: From whence I may conclude what that Light which every Man hath is, for every Man in Reaſon ſeeth not a Beauty in this Righteouſneſs.

Queſt. *Had I not Joy, and Peace, and Quietneſs in my Spirit when I was obedient to that Light in me, which reproved me for Sin? And doth not the* Scripture *ſay, The Kingdom of God is Righteouſneſs, and Peace, and Joy in the Holy Ghoſt? Wherein do they differ then?*

Anſw. I had a Joy, and a Peace, and a Comfort in both ſtates; But the Joy of the *firſt* was not ſo great as the Joy of the *Second:* For as *Iſrael* was in *Egypt* under hard tasks, *Exod.* 5. And ſo long as they fulfilled their Tasks, doubtleſs they had Joy, and Peace, and Quiet; which when they did not fulfil, they were beaten: But doubtleſs they had more Joy and Peace when they were brought into *Canaan*, where the Tasks were not laid upon them. So was it with me; So long as I did obey that which did reprove me for Sin, I had peace and quiet, judging my Condition happy; But I found a greater Joy and Peace, when I ſaw Salvation by the Righteouſneſs of *Chriſt* without me, being a more compleat and ſurer Righteouſneſs than that wrought in me; being hereby delivered from Fear of Miſcarriages, to the loſs of my Salvation.

Queſt. *Was there not a Power when I obeyed the Light, reproving me for Sin, which did deliver me from ſinning, and gave me Strength to do that which was good, and right, and juſt before God and Man; and would carry me through Sufferings for it, with Peace and Comfort, if I ſubmitted unto it, according to that*

passage, To as many as received him, to them gave he Power to become the Sons of God?

Answ. Yes, There was a Power which did deliver me from sinning outwardly, or doing any thing to wrong my Neighbour, or telling Lies, but choosed rather to suffer anger than to do it: whereas if I had lied, I might have been free from it, it bore me up when I was hissed at for what I did to my Face, saying, These are the things which I must look for, it was the portion of Christ when He walked upon the Earth, and I must not wonder at it, the *Scriptuee* saith it, *For it is enough for a Servant to be equal with his Lord:* But notwithstanding I met with a time when I could not have Peace of Conscience by that Power within me, but by the powerful Work of God without me, in preparing a Body which was perfectly holy to die for me, to bear my Sins in my place, in my room, to free me from the Curse of the Law, imputing his Righteousness unto me; To as many as receive this, gave he Power to become the Sons of God, being manifest to me in the Spirit at that time I mentioned before, working Faith in me; which Faith engageth to serve the Lord: By this Faith I had Peace of Conscience; this was the Power of God unto Salvation to my Soul according as it is written, *The Preaching of the Cross is to them that perish, Foolishness; but to them which are saved, it is the Power of God.* 1 Cor. 1. 18.

Quest. *Do I despise that Light, Knowledg, or Conscience which reproveth Man for Sin in him, and judg it not to be obeyed?*

Answ, No; I believe it is the Duty of every one to walk in the Commandments of the Law of God, and to keep a Conscience void of Offence, according as it is written, *Holding Faith in a pure Conscience*; hoping to be found in the same my self.

Quest. *For what Ends do I desire to be found in Obedience to this Light?*

Answ. Because it is my Duty to God; Not for Life, but from a Principle of Life; not for Salvation, but because I have

have Salvation through Faith in Chriſt; not that my Peace might be made, but becauſe my Peace is made already; not that I might get into the Love of God, but becauſe I am in the Love of God through Faith in Chriſt, who gave himſelf a Ranſom to redeem me from the Curſe of the Law, He being made a Curſe for me.

Friends, To whom theſe few Lines may be preſented, written by the Hand of him who is Weak in Knowledg, and of low Degree, having done this at the requeſt of my worthy Friends, who thought it might be of uſe to thoſe which might be in the like Trouble as I have been. After the viewing of this, many Cenſures do I expect: perhaps it may be ſaid by moſt, I was no ſuch Perſon as I have here expreſt my ſelf to be; which if it be, I matter not: God knoweth the things I have been led through, my Conſcience alſo bearing me Witneſs to the things I have written, and therefore leave it to the Souls in Chriſt to judg. Perhaps it may be further ſaid of me, That I have written ſome things herein out of Envy and Malice. To which I anſwer, I have not written any thing herein out of Envy or Malice; but for the relief of thoſe that are in trouble, if the Lord pleaſe to make it inſtrumental by his Spirit for that end.

Perhaps it may be ſaid, *I could not attain to Joy, and Peace, and Comfort by Obedience to the Light reproving me for Sin; ſeeing I walked not in all things as the* Quakers *did.* To which I anſwer, I have ſeen one of them do that which another of them had not Freedom to do; yet I believe he that did it had Peace in what he did, becauſe he ſaw no Evil in it; why might not I have Peace and Joy in my Spirit, though I did not walk in every Point as they did, ſeeing I did that which I believed was good in the ſight of God, when I durſt not do that which ſome of them did? Perhaps it may be ſaid, *This is nothing but an invented Story of mine own, having picked up here and there a word by Head-knowledg, ſeeing I was not in open Profeſſion with them which expect Salvation by Obedience to the Light in them.* To which I ſay, Though I was not in open Profeſſion with them, yet was I of the ſame Faith, and

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ſought my Salvation the ſame way. And as to taking hold of Words, or inventing Stories, I leave it to thoſe indued with the Spirit of God to judg, Whether it be in the Power of Man to place aright ſuch things as I have ſpoken, without experience of theſe things; Though I might ſpeak other things as concerning my Judgment both then and preſent, which was not by the perſwaſion of any one, as may appear by what I have ſaid before: Who once wondered why the Law written by *Moſes* was retained, ſeeing there was another Law given ſince him by *Jeſus Chriſt*, whoſe Law I was to obey. But I thought it was retained for a Memorial of what was in Days paſt, as though that Law given by *Moſes* did differ from the Law of *Jeſus*: But if there be another Law by *Chriſt*, it is the Law of Faith, and not of Works, which is the *Moral* Law. For if Chriſt made a difference, it was in the *Ceremonial* Law, which was then in *Type* and *Figure*, but now in *Subſtance*: For our High-Prieſt is not entered into the Holy Place made with Hands, but into Heaven it ſelf; not with the blood of Bulls or Goats, but with his own Blood, becauſe he gave himſelf an Offering and a Sacrifice to God, and He bare our Sins upon his Body on the Tree, by the which we have Peace with God: But as to the *Moral* Law, or the Law of *Works*, I do not know any change in that, though I once thought there was from that of *Matth.* 5. where he ſaith, *Ye have heard that it hath been ſaid by them of Old time: but I ſay unto you*, as concerning the Oath and other things there mentioned, where He interprets the Law: For he ſaith, *He came not to deſtroy the Law, but to fulfil the Law.* Neither do I find in thoſe places, where He ſpeaketh of putting his Law in their inward parts, that He doth mention another Law, or a part of that which then was: But the Law is of the ſame length and breadth that it was, and doth require as great a Righteouſneſs to be ſaved thereby, as ever it did to them which expect to be ſaved and accepted with God by Works: Then how much doth it concern them which look for Salvation by a Righteouſneſs in which they Live; ſeeing the *Scripture* ſaith, *He that is in Chriſt, ought himſelf to walk even as he walked?* 1 Joh. 2. 6. Now

Now how did Christ walk? Christ so walked, that He fulfilled the Law of God, *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Strength, and thy Neighbour as thy Self.* He was the Just One which was offered for the unjust, in whose Mouth was found not Guile, which in Himself knew no Sin; For he did that which was pleasing in the sight of God always, at all Times, *Joh.* 8. 29. 2 *Cor.* 5. 21.

But it may fall out, these few Lines may be presented to the Hands of some one or other, which in their Hearts may say, as I once said, I have done the Will of the Lord, and I have kept all his Commandments; and if the Lord should take me out of this World, I have no Sin to answer for, but my Condition is good, I need not to fear.

For the trial of which, I shall repeat the things by which the Lord wounded me, with some Additions: But first remember these *two* things; *First*, The Lord seeth not as Man seeth; for Man looketh upon the outward appearance, but the Lord looketh on the Heart; for the Lord doth require the Heart, in what He hath commanded Man to be found in, 1 *Sam.* 16. 7. *Prov.* 23. 26. *Secondly*, All things are open to Him, and He knoweth the Heart, and every Thought and Desire thereof, and there is nothing hid from his Eyes, 1 *Joh.* 3. 20. *Luke* 16. 15. *Psal.* 94. 11. *Heb.* 4. 13. Now to the things by which I was wounded, thou may'st remember the Law is, *Thou shalt love the Lord thy God, and thy Neighbour as thy self*; under which is comprehended these words, *Do unto all Men as thou wouldst be done unto.* Now ask thy self, Wouldst thou have thy Neighbour speak an evil word of thee? which I believe thou wouldst not; then thou must not speak an evil word of thy Neighbour. Wouldst thou not that an evil Thought should arise in him concerning thee? then thou and I ought to do the same to him. If thou hast done a thing that proveth an Injury, or a Wrong to any Man unawares, Wouldst thou in thine Heart he should say, nay, have such a thought in him, that thou didst it on purpose, out of Envy, or Malice, or some Spite towards thee, to do thee a Mischief?

chief? See that thou do the ſame to him; or this will follow, *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.* Again, it is ſaid, *Love your Enemies, do good to them that hate you,* &c. Which muſt be out of a pure Heart, for the Lord looketh thereupon. Now ask thy ſelf, O Man, Art thou of the ſame frame of Spirit to him that is thine Enemy, as thou art to him that is thy Boſom Friend? Art thou of the ſame Temper, Affections, Coldneſs in thy Spirit at all times, to him as thou art to thy Friend? If he wrongeth thee, is there not ſomething in thee, in thy Heart, that would avenge thy ſelf of this Man? Doth it not ſay in this Language, He had as good have held his Tongue, or he had as good not have done this thing, or that other thing, for I will do him as good a kindneſs another time.? If he had done wrong to thee, or ſome evil thing, doſt not thou declare it abroad, to make him odious or hateful, and to be a wicked Perſon in the Eyes of all? or is it not in thy Heart at ſometimes thus to do by him? *Tit.* 3. 1, 2, 3. If he be one that hath ſtood as an open Enemy againſt thee, or one that thou haſt received ſome Damage or wrong by, though thou durſt not Avenge thy ſelf of him, yet haſt not thou rejoiced in thy Heart, and did it not make thy Heart glad, and didſt not thou clap thy Hands as it were, when ſome Evil hath befaln him, or ſome other hath taken vengeance? If thou haſt, is not this to take pleaſure in them that commit wickedneſs, *Rom.* 1. 32? And is this to do unto Man as thou wouldſt be done unto? and the Lord will not let ſuch Sins go unpuniſhed, *Ezek.* 25. 6. Then this will follow, *Curſed is every one that continueth not in all things written in the Book of the Law to do them.* It is further written, Matth. 5. *Thou ſhalt not commit Adultery; but he that looketh upon a Woman to luſt after her, hath committed Adultery with her in his Heart,* and ſo of all other Evils: And doſt thou never look upon a Woman, having this ariſing in thee, ſaying, Would I might have my Pleaſure, my Hearts delight with this comely perſon? Alſo it is farther ſaid, *Thou ſhalt not covet any thing that is thy Neighbours.* Now doſt thou at no time ſay in thine Heart, or have ſuch things ariſe in thee, ſaying, *Would ſuch*

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a Man's Houſe or Lands were mine? Or, is he in a fair Trade? Doſt not thou deſire or wiſh in thy Heart, *That thou couldſt get into his Trade?* or, Doth he live bravely in the World? Doſt not thou deſire his Trade, that thou mighteſt live as he? Or, art not thou ready to envy him, becauſe thou canſt not do as he doth? If there be any ſuch things as theſe, it is not right in the ſight of God, *Hebr.* 13. 5. 1 *Tim.* 6. 8. Art thou a Servant, art thou at all times content in thy Heart with thy Wages? Doth not ſomething ariſe in thee to the contrary, *Luke* 3. 14? If there be any ſuch things, though they are not known to Man, yet God knoweth them all, and they are enough to bring Man under the Curſe. Now all theſe things ought to be done at all times, *Deut.* 18. 19. For Chriſt did that which pleaſed God always. After all theſe, and hundreds more that might be reckoned up, if thou canſt ſay thou doſt them, it will be required, whether thou doſt them all purely out of Love; for whatever is done, if it be not in Love to God it availeth not. Now if thou keep the Commandments of the Lord, and walk in his holy Statutes, that thou mighteſt get into his Love and Favour, and that thy Peace might be made thereby, and that thou mighteſt be free from Condemnation, Hell, Death, and eternal Torment; I cannot judg it to be purely of Love, as though thou waſt Free from fear of the Wrath of God to all Eternity: For ſuppoſe *two* Men in this Nation ſhould commit Treaſon, ye know the Law is Death; but the King thereof being merciful, pardoneth the firſt for ever, and ſolemnly engageth never to puniſh him according to the Law, in token of which he maketh him his Chamberlain, or other Officer, promoting him to Honour? Unto the *ſecond* he ſaith, I will forgive thee alſo: If thou for the time to come hearken to me, and keep all my Statutes, thou ſhalt be advanced to the like Honour; but if thou walk in Diſobedience to my Will, I will aſſuredly cut thee off. Whether of theſe *two*, judg ye, ſerveth the King purely in love? So is it in this Caſe: if thou doſt walk in the Commands of God, that you mighteſt be delivered from the Wrath to come, it is a ſlaviſh thing; out of this number did the Lord find Arrows to wound me with. I had ſeveral *Objections*, which perhaps may be in the

Spirits of ſome. I will name ſome, and anſwer them as I am able.

Object. 1. *If I do walk in all things which the Lord hath made known unto me, is it not enough? Will the Lord puniſh me for that which I do in Ignorance?*

Anſw. Art thou ignorant? May not I bring thee into the number of thoſe that are willfully ignorant, or willingly ignorant, ſeeing the *Scripture* ſaith, *The knowledg of Sin is by the Law?* Rom. 3. 20. & 7. 7. Wherefore, had thou ſearched the Law, and enquired into the Mind and Will of God to the utmoſt of thy Power, mightſt not thou have attained to more Knowledg than thou haſt done in the Law of God? But if thou art ignorant, thy Ignorance will not excuſe thee. For the Lord did inſtitute an Offering for Sin committed in Ignorance, which declares He required Satisfaction to be made for all Sin, if committed in Ignorance. Alſo he that knew not the Will of his Lord, and did things worthy of Stripes, is not to be freed, *Lev.* 4. 2, 3. *Luk.* 12. 48. Sometimes I have had this *Objection*, but am ſatisfied as followeth.

Object. 2. *There are Temptations ariſing in me to Evil; but Chriſt was tempted, and was it not ſo with him? had not he theſe ariſing in him?*

Anſw. No. If thoſe Temptations do proceed from the Luſt of the Fleſh, which the *Scripture* mentions, *Jam.* 1. 14. *Rom.* 1. 27. then had he none; *For he was in the Form of God, thought it not Robbery to be equal with God:* ſeeing he was the Son of God, he was his righteous Servant, the Man, his Fellow; He was Holy, Undefiled, knowing no Sin; therefore he had no ſinful Nature; then was there no Temptations, no inclinations, no deſire to Evil in him proceeding from from his Fleſh. *Col.* 2. 6. *Iſa.* 53. 11. *Zech.* 13. 7. 2 *Cor.* 5. 21. *Luke* 1. 35. But if you ſay, theſe Temptations and Inclinations proceed from the Devil; then had he none, for he ſaith, Joh. 14. 30. *The Prince of this World cometh, and hath nothing in me.* If then he had nothing in him, then he had not ſo much as a place to ſtir up evil Motions, or evil Deſires in Him: for when he was tempted, the Devil ſpake to him with a Voice, as I conceive, from thoſe Paſſages which ſay, he ſaid

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unto him, *Mat.* 4. *Luk.* 4. which I do not remember is mentioned on that accompt, but in *Gen.* 3. to them in *Paradiſe.*

Object. 3. But this is a *Third*, which lodged long with me, *The Lord hath commanded Man to walk in his Law[illegible]ove the Lord his God with all his Heart, Soul, and Stre[illegible]and his Neighbour as himſelf; and if it be not attainable, wherefore did the Lord command it.*

Anſw. In theſe things have I found the Law to be of uſe.

1. By it I was convinced of Sin Spiritual.

2. And ſaw the height and ſtrictneſs of the Righteouſneſs which the Lord did require for Salvation.

3. My failings and inability to keep this Righteouſneſs.

4. To humble me, and lay me at the Feet of God for Mercy.

5. That my proud Spirit might ſubmit unto the Righteouſneſs of a Perſon acted without me, which before would not.

6. The Commands of God to Holineſs were of uſe to me, when I was ſtirred up to *Ranting*, to turn the Grace of God into Wantonneſs; and ſin, that Grace might abound.

7. Alſo when I was falling into Deſpair of the Grace of God (ſaying) Chriſt died for the remiſſion of Sins committed before he manifeſted his Love to me; but afterwards I muſt work for Life and Salvation, keep all the Commandments of the Lord, or elſe Damnation will be my portion.

Then it was of uſe to me to turn me, or drive me to the Grace of God; becauſe I ſaw I could not come up to the height of thoſe Commands.

8. And is of uſe to me to this day, when I conſider the Height and the Depth, the length and the Breadth of the Law of our God, to cauſe me to prize the glorious Goſpel of *Jeſus Chriſt*, in which is Juſtification, Sanctification, Redemption: to include all, ſure Salvation, being lifted up through Faith in Chriſt, above the Law and the Power of Works, Death and Hell; that from henceforth we ſhould ſerve him without fear, to the Praiſe of his Holy Name for ever. *Amen.*

Having thus run over the *Heads* of theſe things, it pleaſed the Lord I ſhould be hamper'd in, and according to the knowledg He hath given me, I have laid them down, if happily

pily they might be of uſe to others; not as though I were able to contend and Anſwer all Objections that my Adverſaries may raiſe againſt me, having had but a little time in theſe [redacted] And though I am compaſſed about with troubles, [redacted] I call upon the Lord for Strength to ſtand up under them: For in my Infancy in Chriſt, great was my trouble, yet did the Lord bear me up, and deliver me; which giveth me ground to believe, He will yet ſtand by me, and ſtrengthen me, and preſerve me unto his Heavenly Kingdom.

Many more things might I reckon up, but in thoſe may be ſeen theſe *two* things. *Firſt*, The Backwardneſs of Man; the Unwillingneſs of his Spirit to come unto Chriſt, and ſubmit to his Righteouſneſs. *Secondly*, Being come to ſee this Life and Salvation by the Death of *Chriſt* alone, how ready is Man to forſake it and join ſomething with it, ſome Works, ſome Duties, ſome-thing which pleaſeth Man, and *eclipſes* the Glory of Chriſt, then all is well enough: Unto this I might reckon up many things; but this I ſay, The Light of the *Goſpel* to me, for many Months, was as the light of a *Gloworm* by the way-ſide, a ſmall thing ready to be paſſed by; or as a By-way, in compariſon of the chief Road to the great City, the heavenly *Jeruſalem*: It was ſo much againſt Reaſon, being without the Works of the Law; The way of the *Goſpel* is as an unbeaten Path, the Lord knows People walk not by Troops in it: For the *Goſpel* is too glorious for Man's Reaſon to comprehend: Therefore the Law is embraced, and Errours do flow as Water from a Spring; but forget not this, That by the Will of God ye are ſanctified, through the Offering of the Body of *Jeſus* once for all; He is our Righteouſneſs, our Peace, our All, we are compleat in Him, perfected for ever through Faith without the Deeds of the Law, this will ſtand when all the rotten righteouſneſs of Man ſhall fall: Therefore unto the King Everlaſting, and only Wiſe God, be Glory, Honour, and Praiſe for ever and ever.

W. D.

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A FURTHER DISCOVERY

Of the *SPIRIT* of

Falſhood & Perſecution

IN

Sam. Jennings,

And his Party that joyned with him in *Penſilvania*; and ſome Abettors that cloak and defend him here in *England*: In Anſwer to his ſcandalous Book, called, *The State of the Caſe*.

IN Order to this further Diſcovery, I think fit to follow this Method; *Firſt*, to ſet down in order, the groſſeſt Falſhoods and Untruths I find in his Book; and for which he giveth no other Proof, but his and their bare Affirmation who are his Confederates, which ought to be of no Authority, or Credit with them, who know him and them to be our prejudiced Adverſaries in the Caſe, and whom I can, and doubt not to prove both him and them guilty of affirming diverſe groſs falſhoods in this following Treatiſe; and for brevity ſake, to give little other Anſwer to many of the whole Summ, Number, or Tale of them, but this, That they are groſs downright Falſhoods, Fictions, and Forgeries of his and their devi-

pily they might be of use to others; not as though I were able to contend and Answer all Objections that my Adversaries may raise against me, having had but a little time in these [redacted] And though I am compassed about with troubles, yet I call upon the Lord for Strength to stand up under them: For in my Infancy in Christ, great was my trouble, yet did the Lord bear me up, and deliver me; which giveth me ground to believe, He will yet stand by me, and strengthen me, and preserve me unto his Heavenly Kingdom.

Many more things might I reckon up, but in those may be seen these two things. *First*, The Backwardness of Man; the Unwillingness of his Spirit to come unto Christ, and submit to his Righteousness. *Secondly*, Being come to see this Life and Salvation by the Death of Christ alone, how ready is Man to turn back and join together with it some Works, some Duties, some-thing which pleaseth Man, and eclipseth the Glory of Christ, then all is well enough: Hence this I might set up many things; but this I say, The Light of the Gospel to me, for many Months was as the light of a *Glowworm* by the way, a small thing easily to be passed by; or as a By-way in comparison of the Road to the Great City, the [redacted] *Jerusalem*: It was so much against Reason, because of the [redacted] of the [redacted] and so contrary to Man's Reason to comprehend: Therefore the Law is embraced, and Error followed as Water from a Spring; but forget not this, the Will of God ye are called [redacted] the Body of Jesus once for all [redacted] Peace, once All, we are [redacted] through Faith with the [redacted] when all the power [redacted] King unto the King. Even [redacted] Glory, Honour, and Pr[redacted]

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A FURTHER

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 ſing

ſing, hatch'd and invented by him and them, whereby, as with ſo many Fig-leaves, to cover his and their Nakedneſs: And, as I go along, to anſwer particularly, to his ſeeming Reaſons, ſo far as they may ſeem to weak and unwary Readers, to be ſome ſort of covering to him, and his Party; and his particular Charges againſt me, ſo far as they ſeem to contain any thing of Truth in them in matter of Fact, briefly to reply unto.

For the firſt, ſome of the groſſeſt downright Falſhoods and Untruths, Fictions and Forgeries aſſerted by him, are theſe in order following.

I. That he ſaith in his Title page, *The ſtate of the Caſe impartially given*, &c. [he had ſaid more truly, *The ſtate of the Caſe partially, falſly and perverſly given*, &c.]

II. *That ſome few have been ſeduced by me, into a ſeparation*, &c. [but on the contrary, I have not ſeduced any, but have been made an Inſtrument of God, (for which I deſire to praiſe him) to preſerve many, and to recover ſome from being deceived.]

III. *That we are backſliders, and have reproached, and abuſed him.* [This is his own Character, and not ours.]

IV. *That he might have made his Innocency his Sanctuary.* [But inſtead of that, he maketh Falſhoods and Fictions his Sanctuary.]

V. That I ſaid to him, *That it was not for any love I had to him, that I had ſought his Friendſhip*, &c. [This I ſolemnly declare is utterly falſe; and I acknowledge, I did love him, and ſtill love him, as I ought to love my Enemies, but the bond of brotherly love he himſelf broke it, and not I.]

VI. *That I flatter to gain him to my Party.* This is falſe.

VII. That I conſult the old Proverb, *Throw Dirt enough, and ſome will ſtick.* [This moſt truly belongs to himſelf.]

VIII. *That it's matter of Malice, and not Conſcience, that hath occaſioned me to appear againſt him.* [But my appearing againſt him, was only in my juſt defence; and what I have ſaid or Printed againſt him, reſpecting ſome former Paſſages of his Life, before he appeared an unjuſt Adverſary againſt me, were ſuch as I had not the full knowledge, and certainty of them before; and beſide, they were of that nature or quality, that had it not been for his intolerable Pride, and Arrogancy, as well as Injuſtice, in charging me, when Innocent, of what he was moſt guilty himſelf, they might have been buried, even with them that knew him to be guilty, more than I did; and it might have been hoped, that he had repented of ſuch things; but he proceeding to ſhew himſelf worſe then formerly, not amending, but more degenerating, might give juſt occaſion, in our juſt defence, to let him know what ſort of Captain theſe twenty ſeven falſe Judges had choſen to follow, in that unjuſt War they had undertaken. His *Argumentum ad hominem*, ſheweth him as ignorant in fair Reaſoning, as he knoweth himſelf to be in the Latin Tongue, which yet he would make ſome ſhew of, as if he skilled it; for his transferring my Complaint againſt *Arthur Cook*, (citing Reaſons and Cauſes of the Separation, *page* 18.) to his Complaint againſt me, is not parallel, nor equal. But ſo heedleſs he is, in what he writes, (as in what he ſaith) that he miſcites the Book; for that Complaint of mine againſt *Arthur*

thur Cook, is not in Reaſons and Cauſes, *&c.* but in the Plea of the Innocent, that was in Anſwer to his, and his Brethrens Paper of falſe Judgment againſt me; for my Complaint againſt *A. C.* was, *That he tranſgreſt Goſpel Order in concealing a matter ſo many years, and then bringing it forth againſt me, while I was in the ſame Profeſſion of Church Memberſhip with them, when he ſo accuſed me; and the matter it ſelf was alſo falſe.* But what I blamed *Sam. Jennings* for, with reſpect to ſome years paſt, was only in way of my juſt defence, and was moſt properly, *Argumentum ad hominem*, it being moſt unreaſonable in him, to require an abſolute Submiſſion from me, in the greateſt matters of Faith and Conſcience, when he refuſed to ſubmit in ſome worldly matters; and I made not this Complaint againſt him, in my juſt defence, until by his, and his Parties falſe Judgment given out againſt me, *We were no more of one Society*; and it ſtands well conſiſtent with Scripture, *That if a Man depart from his Righteouſneſs, not only his former Righteouſneſs is to be forgotten, but his former Unrighteouſneſs may be juſtly remembred againſt him.*

IX. *That the noiſe we make of Perſecution, he doubts not but the Reader will find, by what follows, is a ſham, and abuſe put upon the World.* [And I refer it to the Impartial Reader, whether this, his Book, be not a ſham put upon the World? and whether, the Sufferings, we did undergo, for matters purely of Conſcience, were not really Perſecution, as much as what many Friends have ſuffered here in *England*, in former times. That he ſaith, *page* 3. of his Preface, *How can any thing deſerve to be called a Suffering or Perſecution, that is ſo much deſired and ſought for*, ſheweth him extreamly ignorant, what true Suffering is; and that he is better acquainted with the Spirit of Perſecution, than with the Spirit of Suffering; and alſo, that he is little converſant, either in Scripture or Church Hiſtory; for *Chriſt*, the *Prophets*, *Apoſtles*, and *Martyrs*, not only deſired to ſuffer for *Righteouſneſs ſake*, (knowing the Bleſſedneſs that belonged to that State) but rejoyced at their Suffering, not ſimply for the Suffering, but that God might be honoured, and the Truth advanced; nor did they deſire Suffering in any evil will towards Perſecutors, but prayed for them; as ſo I have done, and have them for my *Example*.

X. That my, and our greateſt Suffering from the Government, was, *That we could not provoke them to do more againſt us.* [This is utterly falſe; we neither gave them juſt Provocation, nor deſired to provoke them.]

XI. *That our Crimes were ſo groſs and enormous, as no other Government would have been guilty of ſuch Impunity*, (I ſuppoſe he means Iniquity) *to ſuffer to paſs with ſo ſlight a Correction.* [This Aſſertion is ſo extravagantly falſe, that it may be juſtly queſtioned, whether ever any Government in the *Engliſh* Dominions, was ſo extreamly ſevere, ridgid, and cruel, to puniſh Men for aſſerting the ſame Principles, in common profeſſed, both by the Puniſhers, and puniſhed, as was our Caſe. For it is well known, it is a profeſt Principle among the People called *Quakers*, *That it is lawful to reprove Pride, or any other Sin, in a Magiſtrate, as Injuſtice, arbitrary and unlawful Proceedings of Magiſtrates*; alſo, it is their known Principle, *neither*

to fight, nor to hire Men to fight; and yet for our practising the former, *viz. Reproving Pride in* Sam. Jennings, and asserting the latter, as the *Quakers* Principle, we were persecuted by him, and his Party. And I know not, if many Instances or Examples can be found in *England*, or in the Kings Dominions in *America*, that they did punish any called a *Quaker*, for his simply reproving Pride, or other the like Sins in Magistrates. But there is not wanting plenty of Examples out of the Printed Books of the People called *Quakers*, that they have largely and much more aggravatingly reproved Pride, Oppression, Injustice, and arbitrary Proceedings in Magistrates, than what we have done in *Pensilvania.*] See for proof, *G. F.* his Letter to Justice *Savrey*, in his Journal, *page* 94. *Will. Pen*, and *Will. Meeds* Tryal, and *G. W.* his Tryal at *Norwich.*

XII. *He chargeth it to be Deceit, in the Pen-man of the Book of the Tryal*; to assert it, that *Will. Bradford*, and *John Micomb*, were under any hard usage, or close confinement, after they were put in Prison; and for this he bringeth only the Credit of *John White*, then Sheriff and Jailor both, as well as a prejudiced Adversary; and who had appeared Attorney against us, a Man of as bad Credit as *Sam. Jennings* himself. [But it is well known to many in *Philadelphia*, who came to see them in Prison, *That they were kept for some time so close in Prison, that by no Entreaty, they could have their Freedom, to go home to visit their Families, though* John Micombs *Family greatly needed him, his Wife being newly brought to Bed, and dangerously ill.*

XIII. *That* John White *offered them, upon their first coming in, if they would promise to come to him, upon notice given them, they might go about their business till then.* [This is notoriously false, and is easily proved to be so by the expres words of the *Mittimus* signed by *Sam. Jennings*, and *Robert Ewer*, both Preachers, that saith, the said Persons being required to give security to answer it at the next Court, but they refusing so to do, *&c.* Now can it be supposed, that the Justices refusing them liberty to go home without giving Security, that the Jailor would dare to contradict their strict Order, the very first Night they were committed to Prison. But that they refused to give Security, by entring into Bonds for their Appearance, is that which Friends generally have refused to do, when they have been committed to Prison, both here in *England*, and elsewhere; and as these two honest Men, *viz. Will. Bradford*, and *John Micomb*, acted like faithful Friends, in refusing to enter into Bonds, having done nothing worthy of Imprisonment; So their Persecutors, whereof *Sam. Jennings* was the chief, acted like the worst of our Persecutors here in *England*, formerly in requiring such Security of them. But it seems after some time their proud Hearts fell, and without requiring any Bonds of them, they had more liberty allowed them afterwards, more regarding the cry of the generality of the People, both in Town and Country, against such notorious Injustice and Oppression, than any real Mercy and Compassion towards the Prisoners they had in Custody. But what cloak hath he, to cover the other parts of their Cruelty acted on these two honest Persons, having from the one, *viz. John Micomb*, taken his License, which he paid dear for, before the time was expired for which he

he paid; the ſaid Licenſe being to keep an Ordinary, the outward means of his Livelyhood; and having taken from the other, *viz. Will. Bradford*, ſo much of his Printing Letter as was in value worth about Ten Pounds, to his great detriment; and was not reſtored to him, ſo long as theſe unjuſt and violent Men poſſeſſed the Government. But after they went out, by Order of the new Governor, his Printing Letter was reſtored to him, to their great ſhame that had ſo long unjuſtly and cruelly detained it. And alſo, by another Order of the ſaid New Governor, *Peter Boſſe*, after a Months unjuſt and undue Impriſonment, upon the change of the Government, was ſet at Liberty; and divers other abuſes were then rectified. And what ſaith he to that act of both Injuſtice and Cruelty, that he, *viz. Sam. Jennings*, and his Party, did take away from *Will. Bradford*, the Printer, his yearly Salary of Forty Pounds *per Annum*, they had bound themſelves by Indenture to pay him, for ſome years to come, without the leaſt juſt occaſion given them; or the laſt breach of the Indenture on his part, the only pretence they made, being his Printing the Sheet, called, *The Chriſtian Faith of the People of God called in ſcorn, Quakers in* Rhode Iſland, *&c.* A Paper which hath been well received by many Friends here in *England*, and elſewhere: And his Printing it without their Licenſe or Knowledge, they made ſo highly criminal in him, as to take from him Forty Pounds *per Annum*, for ſome years to come, being ſuch an unparallel'd Inſtance of Oppreſſion, that I think few parts in *Europe*, in a thing of that Nature, can produce the like, he being left at liberty by the expreſs Terms of the written Indenture betwixt him and them, to Print what he pleaſed, or might be for his Profit, that was not againſt the Government, as nothing of this could, or was pretended to be, (nor indeed was ever any thing that he afterwards Printed, in the leaſt againſt it) he never refuſing to print for them, whatever they required, which none of them can ſay he did; but ſhewed himſelf always moſt willing to ſerve them, in his Art of Printing. And it is but Deceit in *Sam. Jennings*, to charge theſe two honeſt Friends with Deceit, for their Signing a Paper from the Priſon, when they ſigned it in the Entry, common to the Priſon, and the next Houſe; for the Entry belonging to the Priſon, it was no Deceit nor Lye, to ſign it from the Priſon, it happening at that time, they had a little Liberty to go home, and they being Priſoners ſtill by order of the Juſtices, it was moſt proper for them to ſign their Paper from the Priſon, being, if I well remember, a Paper to the Juſtices, requeſting farther Liberty; and the Priſon-houſe Room hapning to be ſhut at that time, who can blame them with Deceit, for ſigning it in any place or part belonging to the Priſon, except ſuch as *Sam. Jennings*; who, to hide his own Deceit, laboureth to repreſent an innocent Act, as if it were deceit. And ſo much in anſwer to his Falſhoods and Miſrepreſentations contained in his Preface.

XIV. *page* 1. In the beginning of his Book, he telleth a great Falſhood, *viz. That the publiſhing the Breach made in* Penſilvania, *ſeems deſigned to gratifie the Adverſaries of Truth.* [For the deſign of its publiſhing was only to bear our faithful Teſtimony againſt the vile Anti-chriſtian Errors boldly maintained.

maintained by ſome there, and cloaked by others; and in Vindication of our Innocency, which they of the other ſide had laboured to defame.

XV. *page* 2. He moſt falſly and injurioufly chargeth me *with a ſlight of the Spirits Teachings*, [For I greatly honour and value the *Spirits Teachings*; but the falſe and vain Pretenſions of ignorant Perſons, to the *Spirits Teachings*, I diſown and witneſs againſt, as the true Prophets did witneſs againſt the falſe Pretences of the falſe Prophets, who ſaid, *thus ſaith the Lord*, when the Lord had not ſpoke unto them.]

XVI. *page* 2. He falſly chargeth me, *That my charge againſt ſome Preachers in* Penſilvania, *is couched in bare generals.* [But in Contradiction to himſelf, within a few Lines, he acknowledgeth the Particulars, wherewith I did charge them, *viz.* That *T. Fitſwater* had accuſed me, *For denying the Sufficiency of the Light*, becauſe I ſaid, as was alledged by the four Evidences, *That the Light within was not ſufficient without ſomething elſe.* Now if this be matter of juſt Accuſation againſt me, it muſt to them be a falſe Aſſertion; and the contradictory Aſſertion muſt be true, *viz. That the Light within is ſufficient to Salvation, without any thing elſe*; which moſt evidently excludes the Perſon of *Chriſt*, viz. *His Manhood*, *Death*, and *Sufferings*, and *ſhedding of his precious Blood*, and *Interceſſion for us in Heaven*, all which are ſomething elſe than the *Light within.* But whereas he ſaith, may it not ſeem ſtrange, that I who had been among them Twenty Eight Years, and moſt of the Time a Preacher, and a Vindicator of them, ſhould not diſcover this, (viz. *That ſome among them were guilty of vile Errors.*) But to this it is eaſily anſwered, I had but a very few Years, or rather Months been among them in *Penſilvania*, when I had diſcovered ſome among them guilty of *vile Errors*; and laboured much among them in love to recover them, which was not without Succeſs to ſome, though others were hardened. And for the Time I was among the People called *Quakers*, before I came into *America*, moſtly in *Scotland*, my Native Country, and ſometimes in *England*, and elſewhere, it is well known to ſome now alive in this City, that many years ago, I had diſcovered ſome here in *England*, guilty of ſome groſs Errors, ſuch as of late I had diſcovered in *Penſilvania*) and had alſo complained of them; and diverſe Meetings were had, where my Complaint was heard, and theſe Meetings giving due and impartial Judgment in the Caſe, and ſtanding up for the Truth, and putting to ſilence theſe Men for that time, this made things quiet, and prevented a breach; and had theſe to whom I complained in *Penſilvania*, done the like Juſtice there, they might have prevented the breach that happened, therefore the guilt of it lyeth at their door; and eſpecially upon *S. F.* who has been a principal Defender and Upholder of the Perſons guilty of thoſe vile Errors. But what if I did not diſcover the Errors that I find too many guilty of now, both in *America*, and here alſo in *Europe*, not having had the opportunity of intimate Communication with them, by verbal Conference, perhaps not one of a hundred; nor having read very many of Friends Books in thoſe former days. But ſince our Differences began in *America*, this hath given me great occaſion, both of verbal Conference with many, and alſo of more frequent

quent reading in Friends Books than formerly, and upon the whole I can ſay, I find the whole Doctrine aſſerted by me, in all particulars, well confirmed out of Friends Books, even in thoſe things, wherein I have been contradicted by ſome, both in *America*, and here in *England*; and am able to prove all the parts of Doctrine aſſerted by me, out of the *Holy Scripture*, and Friends Books; though I muſt needs alſo acknowledge, that by ſome others it is contradicted in ſome other Books, for which cauſe I did judge, and I ſtill ſo do, that diverſe Books among us need Correction in diverſe Places, becauſe they both contradict the *Holy Scriptures* in ſome Places, and alſo they contradict the Books and printed Teſtimonies of other Friends; and theſe palpable Contradictions have done, and will do great hurt, (until corrected) both to weak Friends, and other friendly People, tending to darken ſome, and ſtumble others.

XVII. *page* 2. His falſe Propheſie or Preſumption concerning me, which he ſaith, he believes a very little time will try or diſcover; as alſo his falſe Inſinuation againſt me, *That I am not real in my profeſſing, my being in dear Unity with all faithful Friends*; or that any thing of my Deportment hath diſcovered the contrary. [For I have differed with none here, or elſewhere, but ſo far as they have differed from Truth; and if I remain in Unity with the Truth, (as I do, and he, nor any elſe cannot prove the contrary) I remain in Unity with all the faithful Friends of it. Nor do I judge that every ſmall difference in Judgment doth break the Unity of faithful Friends, when Sincerity, and the Love of the Truth is kept to in the main.

XVIII. *page* 3. His falſely aſſerting the ſufficiency of *W. Stockdales* Evidence againſt me, who was notoriouſly known to be a prejudiced Perſon, by his falſly accuſing me, *Of being guilty of Preaching two Chriſts*, which *Sam. Jennings* hath been forced to confeſs was proved againſt him, and accordingly gave at laſt a Judgment againſt him, though it was as an Abortive out of due Seaſon.

XIX. His perverting my words, ſaying, *Divers preſent cleared him*, viz. *G. K. that they heard him, both then, and at all occaſions that he delivered his Mind on that Subject, always bear his Teſtimony to the ſufficiency of the Light to Salvation.* [But this he makes ſo great a difficulty or impoſſibility, *viz.* to prove a Negative; moſt perverſely arguing, or rather, quibling, *How could they hear him at all times, when he delivered his Mind on that Subject.* [But my words do plainly enough bare this ſenſe, *That they heard me at all ſuch times, when* W. Stockdale *heard me; to wit, either in publick Meetings, where ſome of them were always preſent at* Philadelphia; *or at that Meeting at the Houſe of* S. Carp. *where and when he did falſely ſo accuſe me.* And if a Negative Evidence be to *S. F.* ſuch a difficulty or impoſſibility, How is it, that he is put to bring a negative Evidence to prove he was not drunk in Eaſt *Jerſey*; See *page* 69. May it not be replyed to him, Was that Perſon always with him? and had ſuch a perfect knowledge of him, that he was not drunk, or at leaſt elevated with Drink, ſeeing ſome have aſſerted that he was; and one, being ruled by Affection, may judge a Man not to

be

be drunk, when another Man may judge, and perhaps more duely, that he is. But whether he was, or was not drunk, as I did not accuſe him, ſo it is not my preſent buſineſs, to prove or diſprove it, only I thought fit to take notice how partial *S. J.* is, to reject theſe divers Evidences on my ſide, that proved a Negative, and yet defend himſelf, by one Perſon that proved a Negative on his ſide.

XX. *page.* 3. His Perverſion, and perverſly quibling againſt the Monthly Meeting that gave Judgment againſt *T. Fiſh*; As, firſt, *That ſome had been there, that were not in the Profeſſion of Truth*, a thing he ſaith, not uſual in ſolemn Monthly Meetings. [But this quibble is eaſily anſwered, The Report ſpread abroad concerning our Differences, occaſioned divers to come, even to other Monthly Meetings as well as that; yea, and to their Yearly Meeting too, that were not in the Profeſſion of Truth : And it can be proved, that ſome have ſigned to ſome falſe Judgments given out againſt me, that were not in the Profeſſion of Truth. But however *S. J.* doth take notice, that theſe that were not in the Profeſſion of Truth, were ſaid to have gone away, before any Judgment was given. Another ſilly quibble of his is, *That moſt of them that gave that Judgment at the adjourned Monthly Meeting, were ſuch as afterwards went into the Separation with* G. K. *page* 4. But here he only begs the queſtion, without all ſhadow of Proof, that they or I either, went into the Separation ; for on the contrary I have ſufficiently proved it, both in my former Books, and alſo in my laſt Book in Anſwer to *T. E.* his ſcandalous Defamation, *That they of the other ſide began the Separation, and are guilty of continuing it.*

XXI. *page* 4. He moſt palpably perverteth the matter, when he ſaith, *I make a miſchievous uſe of the Evidence given by them called the four credible Witneſſes, and ſtrain conſequences from it* ; he alledging, *It was not the thing in queſtion, Whether the Light was ſufficient, without ſomething elſe; but whether* G. K. *had ſaid ſo or not, which was proved he had.* [But take notice Reader, of this Mans groſs Forgery and Prevarication, (enough to diſcredit his whole Book, and all his other audacious falſe Affirmations) the thing in queſtion was, Whether *G. K.* was guilty of denying the *Sufficiency of the Light within to Salvation, Th. Fiſhwater* having accuſed him, of ſuch a Crime or Error, as is confeſſed by the Judgment of that Monthly Meeting, that took the Evidences of that four Perſons (which they took moſt diſorderly, *G. K.* being abſent, and having no call nor notice given him to be preſent;) and to prove his charge againſt *G. K.* he brings four Witneſſes to prove that they heard me ſay, *The Light was not ſufficient to Salvation, without ſomething elſe* ; this the ſaid Meeting takes for a ſufficient Evidence to clear *T. F.* and therefore without the leaſt ſtrain, according to them, *G. K.* is guilty of a great Error, for ſaying, *The Light* [*within*] *is not ſufficient to Salvation, without ſomething elſe.* But ſeeing by their Judgment this is an Error, the contradictory Aſſertion to it muſt needs be true, *viz. That the Light within is ſufficient to Salvation, without any thing elſe* ; which excludes the *Manhood of Chriſt, his Death and Sufferings, Blood, and Interceſſion for us in Heaven* ; all which are ſomething elſe than the *Light within*, as

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all Men of common ſenſe muſt needs confeſs, *That the outward Body or Perſon of the Man Chriſt, and his Death, Blood, and Interceſſion without us, are not the Light in us*; and therefore ſomething elſe, though Chriſt is but one, *both without us and within us*, even as the *Godhead* and *Manhood* of *Chriſt is but one Chriſt*, and yet his *Manhood* is not his *Godhead*, but ſomething elſe; for his *Godhead* did not ſuffer Death, but his *Manhood*.

XXII. *page* 4, 5. His palpable Perverſion, and bewraying his groſs Ignonorance, or Deceit, in charging me with Inconſiſtency, for ſaying, *The Light is ſufficient to Salvation*, and yet to affirm it is not ſufficient without ſomething elſe; as if theſe two Aſſertions were inconſiſtent, or contradictory. Whereas the leaſt ordinary Chriſtian, of the ſmalleſt Capacity, cannot but ſee, both the Conſiſtency and Truth of theſe two ſound Aſſertions, as much as when I ſay, my Hand is ſufficient to write, or hold a Book, but not without my Body, which is ſomething elſe; and my Eye is ſufficient to ſee, but not without my Head; and a thouſand ſuch Examples may be given. And the Grace of Chriſt is ſufficient to ſave me, but not without the Man Chriſt; nor is Chriſt ſufficient, without the Father, for he ſaid himſelf, *I can do nothing of my ſelf*; but together with the Father, he is our All-ſufficient Saviour. And who will dare to ſay, but the Man *Chriſt without us*, that was born of the Virgin, is ſufficient to ſave us, yet not without his *inward appearance in our Hearts*; it pitties me to deal with ſuch an ignorant Adverſary. Oh! for ſhame, that ever ſuch an ignorant Perſon ſhould paſs with any, for a Miniſter of Chriſt, that ſeeth not, or is ſo deceitful, that he will not acknowledge, that he ſeeth ſuch a thing, as the good Conſiſtency betwixt theſe two Aſſertions aforeſaid.

XXIII. His groſs Perverſion, in charging my Words, I ſpoke at the Yearly Meeting, and which were too mincingly, and unduly repeated in that Paper, called, *A true Account of the Proceedings of the Yearly Meeting at* London, *&c.* As if they did infer the ſame Conſequence againſt my ſelf, the ſubſtance of my words being, *viz. That the Light within, being God, the Word, the Spirit, in every Man, is ſufficient to reveal to every Man, all that is needful to his* Eternal Salvation. [But let the Reader of the leaſt true Capacity, judge whether theſe words can admit of any ſuch Conſequence, *That the Light within us is ſufficient to Salvation without any thing elſe*, ſeeing as is above ſhewed, theſe two Aſſertions are well conſiſting; and *Sam. Jennings* knoweth in his Conſcience, that I ſpoke the words more fully, than he hath related them, *viz.* by adding, yet not excluding the *Man Chriſt Jeſus, his Death, Sufferings*, &c. *and Interceſſion*, &c. from being joyntly concern'd in our Salvation; as alſo my ſaying, *That the Faith of Chriſt, as he died for us*, &c. *is neceſſary to our Chriſtianity and Salvation.* But further, to manifeſt the great Ignorance, or rather Deceit of *S. J.* in this particular, he intimating it was not the thing in queſtion, *Whether the Light is not ſufficient to Salvation*, without ſomething elſe; *G. K.* meaning by that ſomething elſe, *The Manhood of Chriſt, his Death and Sufferings, and Interceſſion.* He knoweth in his Conſcience, that ſome time after *John Delawal* accuſed me in a publick Meeting, of being guilty of Hereſie,

for ſaying, *The Light within was not ſufficient to Salvation, without ſomething elſe*; at which time *S. Jennings* moſt ſhamefully, as is known to many, ſet the *Chriſtian* and the *Quaker* at odds in the publick Meeting, ſaying, the queſtion betwixt us and *G. K.* is not, *Who is the beſt Chriſtian, but who is the beſt Quaker*? And alſo *S. J.* knoweth in his Conſcience, that I produced two Manuſcripts of *John Delawal*, that was read in the yearly Meeting at *London*, wherein he accuſeth me of Hereſie, and of denying the fundamental Principle of the *Quakers*, for ſaying, *The Light within is not ſufficito Salvation, without ſomething elſe*; and concerning the Debate betwixt *John Delawal* and me, upon that head, I refer to the Printed Treatiſe, called, *Hereſie* and *Hatred*, *&c.* the which if any have a mind to ſee, or buy, let them come to me, and I ſhall acquaint them where they may have them.

XXIV. *page* 6. 'His groſs Perverſion and Inſinuation againſt me, ſaying, *It's well if he have not ſinned againſt Knowledge in this matter, they of the other ſide having ſo often and ſolemnly told me, that they did believe all that's Recorded in Sacred Writ, concerning our Bleſſed Saviour, &c.* [But how could I believe them to be ſincere in their Affirmation, any more than I can believe a Papiſt or Mugletonian; who will ſay the ſame in general, *That they believe all that's Recorded in Sacred Writ concerning our Bleſſed Saviour*, and yet many of their Doctrines contradict *Sacred Writ*. For to be ſure, it contradicts *Sacred Writ*, to ſay, it's a fundamental Error and Hereſie, *That the Light within is not ſufficient to Salvation, without ſomething elſe*; which was publickly aſſerted by one of their chief Preachers, and Rulers of their ſide, viz. *John Delawall*, and which his Manuſcripts under his own Hand, read at the yearly Meeting, fully prove; and for which they did never paſs any due cenſure againſt him, nor againſt *John Humphreys*, for ſaying in his Letter, read at the yearly Meeting at *London*, *He was grieved to hear ſome ſay, they expect to be juſtified by that Blood that was ſhed at* Jeruſalem. And though *Sam. Jennings* mentioneth the precious Blood of Chriſt, with which Chriſt hath purchaſed that Inheritance for us, *&c.* Yet he doth not tell what that Precious Blood is, or what he means by it, ſeeing not only *John Humphrey* in *Penſilvania*, but ſome here in *England*, by the Blood which with God expiates for Sin, and cleanſeth from Sin, do not mean the Blood of Chriſt's Manhood, or Humanity, but the Life, which is the Light, as one *Frances Etheridge*, a bold ignorant Soul, lately, in my hearing, and in the hearing of many, at a publick Meeting, on a *Firſt day*, at *Devonſhire*, in the Forenoon, affirmed, *That the Blood* (John 1. 1. 7.) *that cleanſeth from all Sin, was the Life, and the Life is the Light*; and this perverſe Expoſition goeth currant among too many here in *England*, as well as in *America*. But in Oppoſition to his unchriſtian and uncharitable Inſinuation, I ſay, I have charged them with nothing againſt my Knowledge, but what is moſt perfectly conſiſtent with my Knowledge.

XXV. *page* 7. His groſs Perverſion, in labouring to make void the Credit of the two Perſons, viz. *W. Bradford*, and *John Macomb*, in giving Evidence againſt *W. St.* that he accuſed me of being guilty of *Preaching two Chriſts*,

Chriſts, alledging they were much at my Devotion, and my Creatures, to uſe them as I pleaſed; which is a falſe and baſe Inſinuation. But if their Evidence is not to be credited, becauſe they did afterwards joyn with me in their Chriſtian Teſtimony, to oppoſe the vile Errors held by ſome of their ſide, by the ſame Reaſon, theſe he calleth the four credible Witneſſes of their ſide, ought to be rejected; and with as much colour of Reaſon, or rather much more, they might be ſaid to be at the Devotion of *Sam. Jennings*, and *Th. Lloyd*, and uſed by them, as they pleaſed. But the Judgment of the monthly adjourned Meeting that was given out againſt *Will. Stockdale*, did not depend upon the bare Credit of theſe two Perſons, though Men ſufficiently credible. But the Meeting it ſelf, conſiſting of above Sixty Perſons, declareth, that at that monthly Meeting he did ſay, *That what he had formerly ſaid in his Charge againſt* G. K. *he did yet ſtand by and juſtifie*; upon which, that Meeting gave judgment againſt him, *That the ſaid* W. Stockdale *ſhould condemn his unrighteous Charge publickly*, &c.

XXVI. His groſs Perverſion, in labouring to defame theſe two honeſt Friends, moſt falſly accuſing *W. Bradford with Baſeneſs and Treachery to his Benefactors in* Penſilvania; who at no inconſiderable Coſt encouraged the Preſs there, *&c.* But let the Impartial Reader judge whether *Sam. Jennings* doth not baſely accuſe him, for an innocent Act, he not being under the leaſt tye or limitation, by them he calleth his Benefactors, not to print to *G. K.* as well as to them, *G. K.* being engaged in the ſame Teſtimony for *Conſcience-ſake* with him. But *S. Jennings* may be aſhamed, to call them his Benefactors, who were his Perſecutors and Oppreſſors, and dealt treacherouſly with him, by breaking their Indenture with him, and taking away his Forty Pounds *per Annum*, from him, that they had covenanted to give him, for about ſeven years to come, which he had little above one year paid him; ſo expoſing his Family to Want and Ruin, had not Providence opened another way to him. And as is above ſaid, they took his Salary from him, for printing that ſheet from *Rhode* Iſland, which was before any thing of our Differences in *Penſilvania* were expoſed in Print; ſo that could it be ſuppoſed, that his printing the Differences among us in *Penſilvania*, had given ſome juſt occaſion of Offence to them, (which it did not) yet they taking away his Salary from him, before that ſuppoſed Offence, was moſt unjuſt, ſeeing, according to all Juſtice, the Puniſhment never goeth before the Offence, but followeth it. His other Story of *John Macomb*, is falſe in divers things, as his (viz. *J. M.*) being under ſtrong Obligations to *W. S* for his Care of him, in that time when he wanted it. But I have heard *J. M.* deny it ſolemnly, that ever he was ſo much obliged to *W. S.* as *W. S.* was to him: And it's well known, that *W. S.* was not under ſuch Circumſtances, either in *Penſilvania*, or elſewhere, as very liberally to ſupply the wants of others, but rather needed, and had ſupply from others; and as for *J. M.* he was no Servant to *W. S.* but to *R. T.* who is known to be both able enough, and ſufficiently enough diſpoſed to do well by his Servants, and to help them to live comfortably, after the time of their Service is expired; ſo that this Suggeſtion of *John Macombs* want, being ſupplyed by *W. S.* as *S. T.*

would have it believed, is more probable to be a Fiction than any truth, and we have no other Authority for it, but that *S. J.* or *W. S.* ſaid ſo; and J.M. his denying it, with the circumſtances related, is ſufficient to counter-ballance: But ſuppoſing it to be true, what is alledged of *W. S.* being ſo kind to J. M. it is falſe, what *S. J.* relates, that J. M. uſed any ſly, unmanly, or ungrateful way, in a Viſit to *W. S.* to pump him by queſtions, concerning *G. K.* For the ſaid J. M. came to me next morning after the diſcourſe that paſt betwixt them, and told it to me, no ways, as one that ſought any occaſion againſt W. S. but ſimply, as one much grieved in Spirit, to find ſo great a difference in Judgment betwixt W. S. and me, in a thing of ſo great moment, and he told me alſo, the Viſit and Diſcourſe were both occaſional; and it came altogether from W. S. of his own accord, without any ſuch thing as pumping him by queſtions, as S. J. falſly alledgeth.

XXVII. p.8. He groſly prevaricates, in falſly accuſing me, *That I liberally beſtow my* Anathema Maranatha *upon* W.S. *without more a-do, telling him, he was an ignorant Heathen, not worthy of any place in the Aſſembly of Friends.* [For I never pronounced an *Anathema* upon W.S. or any other of them, tho ſome of them have pronounced many woes upon me, in the Hearing of many, together with *their falſe Prophecies*, which God hath fruſtrated, and (my *faith is in him*) he will ſtill fruſtrate. But *S. Jennings* is very ignorant, that he knoweth not an *Anathema Maranatha* is one thing, being a *very ſevere Curſe*; and to tell a man, *If he believe not in Chriſt without him, as well as in Chriſt within him*, which were my words to *W. S.* he is but an *ignorant Heathen, and not worthy of any place among Friends*; which I ſtill affirm to be true, and is *the true character* of one ſo groſly ignorant.

XXVIII. It is a *groſs perverſion*, and *falſe accuſation* in him, to ſay, *Becauſe Judgment was not given againſt* W.S. *in my way and time (altho* (as he falſly alledgeth) *my own turbulency was the great obſtructian) he therefore ſticks not to unchriſtian many*, &c. [For I have ſufficiently ſhewed in my printed books, and now lately in my *Anſwer* to *T. E. That they gave no due judgment or cenſure at all againſt him to this day*; *and the ſhadow, or bare formality of judgment they publiſhed at laſt againſt him, was like Muſtard after Meat, and as an Abortive, or one born out of due time, being 9 months after my complaint made to the Yearly meeting, and about 13 months after my firſt complaint, made to a meeting of Miniſtring Friends, at the houſe of* Robert Ewer, *and ſeveral months after the breach began at* Philadelphia. And it is a moſt deceitful Excuſe, to ſay, *my own turbulency was the great obſtruction*; which is meerly ſaid, but not proved, after long and much earneſt Reaſoning and expoſtulating *the matter with them*, at *the Yearly meeting* at *Philadelphia*: At *their deſire* I went out of the meeting, that they might agree upon a Judgment *among themſelves*; (tho *T. E.* groſly *printeth a falſhood*, in the face of the world, citing my book, *Some Reaſons and Cauſes of the Separation, That I refuſed to go out*; and my book, p. 18. ſaith expreſly, *I did go out at the meetings deſire*) and yet they would not ſuffer any Judgment to be intimated to me, neither at that time, nor for many months thereafter: Yea, the Judgment that was duly given by the *monthly meeting* adjourned, they denied it to be a due Judgment,

ment, and *diſowned the meeting that gave it*, as is ſhewed in my former printed books, and particularly in my late *Anſwer* to *T.E.* However, he acknowledgeth, *That judgment was not given againſt* W.S. and giveth the Reaſon, why, *becauſe they would not give it in my way and time.* But I ſay, *they gave it not in Truth's way and time, but delayed it moſt unreaſonably and unchriſtianly, till the time was expired; and at laſt what they gave, was but a ſhadow.*

XXIX. p. 9. He boldly, but moſt falſly chargeth me, *That I have falſly accuſed the innocent, and that knowingly too, becauſe*, as he alledgeth, *I have heard very many of them often declare their Faith in the aforeſaid particulars, and what elſe is neceſſary to be believed and owned by true Chriſtians.* [But I deny, that ever I heard *any of them give a ſatisfactory account of their Faith in the particular things of Controverſie, but generally from time to time, increaſed our juſt diſſatisfaction, both by their moſt unchriſtian and unſound expreſſions, and doubtful and equivocous terms:* Yea, both *I, and many others*, do well remember that we have heard *Sam. Jennings, himſelf*, declare in a publick meeting at *Philadelphia, That Friends were not gathered by the faith of Chriſt, as he came outwardly to die for us, but by faith in the power of God, inwardly revealed:* Thus ſetting things aſunder that go together: And divers others of them have declared to the ſame effect; and *John Willford*, to the offence of many, declared, in the Hearing of Hundreds, at *Philadelphia, That he had the true faith of Chriſt's Death and Sufferings, before he came among Friends; but it did not gather him to God, but left him in his ſins.*

XXX. p. 10. His boldly, and moſt perverſly challenging me, *to name the perſon among us, that any orderly complaint hath been made againſt, and the matter proved, that hath been cloaked; yea, that hath not been teſtified againſt.* [What greater impudence can be ſuppoſed in a man, than for Him thus to challenge me, when he not only knows in his conſcience, but doth confeſs in this his *ſcandalous Pamphlet, the complaints I made againſt both* William Stockdale, *and* Thomas Fitſwaters, *from meeting to meeting, and yet they never did any thing effectually to paſs due Judgment againſt them:* And as for *Thomas Fitſwaters*, their *monthly meeting* at *Philadelphia*, inſtead of paſſing a due Cenſure on him, for his falſly accuſing me, *That I denied the ſufficiency of the Light to ſalvation*, did clear him, from the Evidence given by four perſons of their own Party, that ſaid, *They heard me affirm, the Light was not ſufficient to ſalvation, without ſomething elſe:* But this was no proof to confirm his acculation: for the thing they ſhould have proved againſt me, was, *That I denied the ſufficiency of the Light to ſalvation:* But inſtead of proving that, they gave Evidence to prove another thing, quite different; even as far different as to ſay, *Sam. Jennings is not an honeſt man, without honeſt dealing*; and to ſay ſimply, *he is not an honeſt man*; For the firſt is certainly true, tho the ſecond were queſtioned. Beſides, he knoweth in his conſcience, that I complained to *their Quarterly meeting*, upon the unſound and vile expreſſions in *John Humphreys* Letters, (the Original Copy of which was read at the meeting at *London*, laſt 1694.) and yet I received no Anſwer, but a meer abuſe, *S. Jennings* being preſent, who told me, *I was none of them*; *and what had I to do to hinder the Affairs of the Meeting?* I told them, *if I were* Turk *or* Jew, *they ought to hear my juſt Complaint againſt one of their Church-Members.*

XXXI.

XXXI. And he but deceitfully tells, in his *page* 10. *That at the laſt Yearly Meeting at* Philadelphia, *a Minute was made, That great care ſhould be taken, that if any amongſt us had given any juſt cauſe of Offence, they ſhould be orderly dealt withal, that Truth might be cleared, and the Offence removed*; whence he deceitfully infers, ſaying, *So that I think all his pretences of Friends cloaking*, &c. *in* America, *are taken away, and will be no more a Cloak for him to cover his falſe accuſations againſt them.* [But he ſhould have given ſome Example, or inſtance, when, or where they did execute that Minute, or Order of their Laſt Yearly meeting, ſo that theſe who had given juſt cauſe of Offence, had been dealt withal; but nothing of this being produced, nor that can be produced, ſheweth his and their great deceit, being like to ſome bad Rulers, who make ſome good Laws, but fail to put them into execution. And ſuppoſe they made ſuch a Minute at the laſt Yearly meeting at *Philadelphia*, about 18 months at leaſt, after the ſeparation and breach was begun, occaſioned by their cloaking perſons guilty of ſuch vile Errors; this proveth not, *That they were not guilty of cloaking thoſe perſons before that time*; but in reality, *they are as guilty ſince as before*; and their making ſuch a Minute, as he alledgeth, if any ſuch thing was made, is but a meer blind or Cloak, whereby to deceive ſuch ſimple ſouls, as are willing to be deceived by them.

XXXII. p. 11. He falſly accuſeth me, bitterly to envy againſt *Thomas Lloid*, and *that I abuſe and miſrepreſent him, in charging him, how at the* School-Houſe-Meeting, *as well as at thoſe other Meetings aforeſaid*, Thomas Lloid *argued, That Faith in Chriſt without us, as he died for our ſins*, &c. *and roſe again, was not neceſſary to our ſalvation.* He confeſſeth, He was not at *the School-houſe Meeting*, but *at other times*, (*he ſaith*) *and once eſpecially, he was preſent at a diſcourſe relating to that matter*; *but the Queſtion was not, Whether Faith in Chriſt without us, as he died for our ſins, and roſe again, was not neceſſary to our ſalvation? But, Whether that Faith were indiſpenſibly neceſſary to all Mankind? and that none could be ſaved without it, tho they had not the Means, Opportunity or Capacity to know or receive it, which* (he ſaith) *will include a great part of Mankind*; *as namely, all thoſe that have not the uſe of the Holy Scriptures, nor the advantage of hearing it preached to them, which will affect many great Nations, as alſo all Infants, deaf and dumb perſons*, &c. [But tho *S. F.* here takes on him the defence of *Thomas Lloid*, and falſly accuſeth me of *bitterly envying againſt him*; His Vindication of Him in this particular matter, is utterly deceitful, and grounded on a groſs falſhood; as if *Thomas Lloid* were not guilty of any ſuch charge as above-related. He confeſſeth, *he was not preſent at that School-houſe Meeting*; *ſo can be no witneſs in the caſe*, if he were ſuppoſed to be free of all prejudice and partiality, as he is not.

But I have many Witneſſes, ſome whereof are here in *England*, and at *London*, that are ready to declare ſolemnly, *They heard him*, viz. Thomas Lloid, *not only then, but at other times, boldly aſſert, That faith in Chriſt without us, as he died for our ſins, and roſe again, was not neceſſary to our ſalvation.* And the circumſtances, and manner of his arguing, together with the Proofs that he brought to prove his abſurd aſſertion, are ſo freſh in the minds of many that heard him, as well as in my mind, that ſufficiently make it evident, that he is

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guilty of the charge: for he argued, to prove his aſſertion, from two places of Scripture; *viz. Micah* 6.8. *He hath ſhewed thee, O Man! what is good, and what doth the Lord require of thee, but to do Juſtice, and to love Mercy, and to walk humbly with thy God:* and *Eccleſ.*12.13. *Fear God and keep his Commandments; for this is the whole duty of man:* on which he thus argued; *That nothing here is required to believe that Chriſt died for us, and roſe again:* To which I anſwered; *That tho that faith is not expreſſed in theſe places of Scripture, nor in many other, yet it is implied, and implicitly underſtood; for how can we walk humbly with God, if we be lifted up ſo in pride, as to think, that we need not to have our ſins pardoned for Chriſt's ſake; who died for our ſins, that they might be forgiven us freely for his ſake through faith in him who died for us:* And at the very ſame time his Son in Law, *John Delawall*, openly oppoſed him, tho afterwards he joyned with him againſt my Chriſtian Teſtimony; citing for a Proof againſt *his Antichriſtian aſſertion*, that place of Scripture in *Rom.*10.9. (and reading it out of a ſmall Pocket-bible) *If thou ſhalt confeſs with thy mouth the Lord Jeſus; and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved.* And it is evident as the Sun at Noon-day, That his Eſſay to prove his Antichriſtian aſſertion from theſe places of Scripture, makes it good againſt him, that he did hold, *That faith in Chriſt, as he died for us, and roſe again, was not neceſſary to our ſalvation*; ſeeing none will ſay, but that theſe places of Scripture have an univerſal reference to all mankind; and include us as well as theſe not called *Chriſtians.*

Another Proof brought by him at that very time, at *the School-houſe Meeting*, which is yet a further Evidence of my charge, was the late *Act of Parliament for Toleration*, made under the preſent Reign; where a ſhort Teſt is required of Juſtices of the Peace and others, concerning their faith in God and in Chriſt, and in the Holy Ghoſt; and becauſe nothing in that ſhort Teſt is mentioned of faith in Chriſt, as he died for us, therefore *Tho. Lloid* did argue, *that faith was not neceſſary to our ſalvation.* Now it is to be conſidered, That this ſhort Teſt is only deſigned, and was only made for ſuch as profeſs Chriſtianity; and not for profeſſed *Heathens*; which makes it ſufficiently evident, that *Tho. Lloid*'s aſſertion, and the matter of diſpute betwixt him and me, was not concerning *Heathens* at that time, but profeſſed *Chriſtians:* for it cannot be ſuppoſed that the Parliament's Act did extend to profeſſed *Heathens, Turks* or *Jews.* And here I earneſtly intreat the Readers to excuſe my expoſing things ſo particularly, in relation to *Thomas Lloid*, ſeeing I am brought upon the Neceſſity of doing it, in the juſt defence of my Innocency and Chriſtian Reputation, which this prejudiced Adverſary, *Sam. Jennings*, ſeeks, and moſt unchriſtianly endeavoureth, by his falſe Accuſations, to take from me. But for a further proof of *Sam. Jennings* his inſincerity in this particular, he knoweth in his conſcience how *Tho. Lloid* hath defended and juſtified *John Humphrey* from time to time, in his *Antichriſtian* aſſertion, *that he was grieved to hear ſome ſay, they expected to be juſtified by that blood that was ſhed at Jeruſalem*; which moſt evidently proveth, that neither *J. H.* nor *Tho. Lloid* did believe it was neceſſary for them to *have that faith, that we are juſtified by that blood:* Yea, *S. Jennings* his charging me with an *inconſiſtency in my two Aſſertions*; the one being, *that*

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the light within is ſufficient to ſalvation; the other being, *that the light within is not ſufficient to ſalvation without ſomething elſe*; I having always declared, *that by that ſomething elſe* I mean *the Man Chriſt Jeſus, and his Death and Sufferings, Blood, Reſurrection and Interceſſion*, &c. doth ſufficiently prove him guilty, *that he doth not believe it neceſſary to his ſalvation that Chriſt died for him*; for if *the light within* be ſufficient to ſalvation, *without the Death of Chriſt* (which is a part of *that ſomething elſe* underſtood by me) then it is not neceſſary to our ſalvation, to believe *that Chriſt died for us*; and *the Death of Chriſt hath no part or ſhare in our ſalvation*, by this his *Antichriſtian* aſſertion. But now in reference to the queſtion, as ſtated by him, he alledging, that I have affirmed, *that this faith is indiſpenſibly neceſſary to all*, viz. *in order to eternal ſalvation, to believe in Chriſt, as he died for us, and roſe again.* I freely own it, *that I have ſo Affirmed, and do ſtill ſo affirm*; but however, that was neither the only, nor the principal queſtion or matter of Debate betwixt *Th. Lloid* and me; but a ſecond branch of the queſtion occaſionally happening, that at ſometimes was alſo diſcourſed betwixt us: But as concerning *the indiſpenſible neceſſity of Faith in Chriſt, as he died for us, and roſe again, as univerſally neceſſary to ſalvation*, how and in what ſenſe I have affirmed, I have fully explained in divers of my late printed books relating to our late differences; where I have diſtinguiſhed betwixt the *expreſs, or explicite knowledg and faith of Chriſt's Death, in order to eternal ſalvation*, and *the implicite knowledge and faith of it*; aſſerting this laſt, but not the firſt, as *univerſally and indiſpenſibly neceſſary:* And in this my *Chriſtian* Teſtimony, as I agree *with the Holy Scriptures*, and all my former books (notwithſtanding of the Inſinuations of ſome ignorant prejudiced perſons againſt me; ſo with the Printed Books and Teſtimonies of divers *friends* of good Repute among the people called *Quakers*; and with *the General Doctrine* of all moderate *Chriſtian Writers* throughout *Chriſtendom*: See my aforeſaid *Explication of my Aſſertion*, particularly in my Two late Printed Treatiſes; the one called, *Truth and Innocency defended*, from *page* 10. to *page* 20. where I largely open the ſaid *diſtinction* of *faith in Chriſt explicit and implieit*; and alſo my other, called, *Hereſie and Hatred*, page 13. As for what he objecteth concerning *the ſtrange Notion* of *the Revolution of humane ſouls*, and *his inſinuation*, of *my countenancing it*; having ſo fully anſwered to it in the Two aforementioned Treatiſes *in Print*, to which I refer, I need ſay nothing here, further than to tell him, and alſo to inform the Reader, *that his thinking, or inſinuation, that my holding the faith of Chriſt's Death indiſpenſibly neceſſary to all that ſhall be ſaved*, doth oblige me to hold, *that all to whom that faith is not outwardly preached, or who have not the outward means, or outward opportunity of receiving it, muſt needs live again, by Revolution, in order to have it preached unto them, otherwiſe they cannot be ſaved*; doth ſufficiently prove him extreamly ignorant, and that he hath neither the true faith, nor a true Notion of the ſufficiency of the Light within. And howbeit he laboureth, in his Prejudice and Enmity, to repreſent me, as one undervaluing the ſufficiency of the Light within, it plainly appeareth, I own the ſufficiency of the Light within more than he doth, or any of his Party, who thus do falſly accuſe me; for I ſay, as I have oft formerly ſaid, the Light within (in

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the liigheſt ſenſe) being God and Chriſt, the Eternal Word, and the Spirit in every man, is ſufficient to reveal and give the Knowledge and Faith of Chriſt as he died for all men, and roſe again, unto all men, without all outward means of outward Preaching, or Reading, and conſequently without the Revolutions of Humane Souls for ever. Such who favour the Revolution of Humane Souls, as a probable *Hypotheſis*, do it not upon that ſuppoſition, as if the Light within were inſufficient to give the Knowledge and Faith of Chriſt without as well as within; for the ſufficiency of the Light within, hath not a dependance upon the Revolutions, nor upon any outward means of Preaching, Hearing or Reading: Inſomuch therefore that *Sam. Jennings* doth ſuppoſe, *that to affirm the Faith of Chriſt's Death to be indiſpenſibly neceſſary to ſalvation to all that ſhall be eternally ſaved*; is to infer the neceſſity of the Revolution of Humane Souls: And alſo that he doth poſitively affirm, *that many have not the means, opportunity or capacity to know or receive it*; *which* (he ſaith) *will include a great part of Mankind.* From this it plainly followeth, that he thinketh the Light within is not ſufficient or able to reveal or give that Knowledge or Faith of Chriſt's Death, which I affirm it is, being God, the Word and the Spirit; and therefore I have a better belief of the ſufficiency of the Light within than he hath, or his Party that is joyned with him againſt my Chriſtian Teſtimony; and to ſay, the Light within is not ſufficient as fully *to reveal and give the Knowledge and Faith of Chriſt's Death without, as of his Life within*, is a degree of Blaſphemy againſt God, who is that Light within, and ſoundeth as harſh and offenſive to Chriſtian Ears, as to ſay, God is not ſufficient to reveal, or give to all men the Knowledge and Faith of Chriſt's Death, by Internal Revelation, without all outward means of Inſtruction; which yet I think no ſound Chriſtian will dare to affirm. But, as I have oft ſaid, it is one thing what God, who is Light, and is in all men, is ſufficient, or able to do, *who is able of ſtones to raiſe up children to Abraham*; and who can work by his Spirit, when, where, how, and in whom he pleaſeth, even without outward means, whether in Infants, or deaf and dumb perſons, or in them that never heard the Fame of Chriſt with their outward Ears: and it is another thing, what he is pleaſed to do in his ordinary way of working. But it ought well to be conſidered, that our full and perfect ſalvation depends not wholly upon what God either can, or pleaſeth to reveal in us; but alſo in great part, upon what the Man Chriſt hath done and ſuffered for us on Earth, eſpecially in dying, and ſhedding his precions Blood for us, and his interceſſion for us now in Heaven; for that is no ſmall part of our ſalvation, to be ſaved from Wrath, and from the guilt of ſin, and from that fearful ſentence of *Condemnation*, and *the Curſe of the* Law, due to us for ſin; and no Internal Revelation can ſave us from that *Curſe*, *Condemnation and Wrath*; but it was neceſſary that Chriſt ſhould ſuffer for us in the true Nature of Man, that our ſins might be forgiven, and we might be ſaved from the Wrath of God, and the Curſe and Condemnation of the Law of God, and Chriſt's ſuffering Death, and ſhedding his precious Blood for us, was not only neceſſary to our Juſtification, but to our Sanctification, becauſe by his Obedience unto Death, and precious Blood, he hath procured and purcha-

ſed for us that inward principle of God's Grace, whereby we are ſanctified; and we are ſanctified through a living Faith in Chriſt, as he died for us; and that Faith is neceſſary to mens Regeneration and Sanctification, as well as to Remiſſion of ſins; and therefore is neceſſary to all. But that he ſaith, *a great part of Mankind will be included, who have not had the means, opportunity or capacity to know or receive it*; which carries with it a very harſh and uncharitable Judgment upon all that part of mankind.

Anſw. But where is then the ſufficiency of the Light he and many others ſeem ſo warmly to plead for, if it be not ſufficient not only to make them capable, but alſo to give them the Knowledge of it; *viz. the Death of Chriſt?* But why ſhould this ſound more harſh and uncharitable, to ſay, a great part of mankind die as much without the Knowledge of Chriſt within as of Chriſt without; for as *Chriſt came in the fleſh*, is called a great *myſtery* in Scripture, ſo is *Chriſt within* alſo called *a great myſtery*; yea, the *myſtery that had been hid from Ages and Generations*: and he cannot give me an Inſtance of any that ever knew the myſtery of *Chriſt within*, but alſo knew in ſome meaſure the myſtery of *Chriſt without*; for that which is able to reveal the one, is able to reveal the other. But that any are ſaved without the knowledge of *Chriſt within*, I ſuppoſe he will not ſay, ſeeing the Scripture ſaith, *Know ye not that Jeſus Chriſt is in you, unleſs ye be Reprobates?* Or rather, *diſapproved*, or want a Proof. But the Scripture alſo ſaith, *That it is one God who ſhall juſtifie the circumciſion*; *i.e.* the *Jews*, *by Faith*; and *the circumciſion*; *i. e.* the *Gentiles*, *through Faith*. And the true Faith is one, whereby both *Jews* and *Gentiles* are juſtified; which is a Faith in Chriſt, as he died for us, as well as that he doth ~~inwardly~~ enlighten us. But to ſuppoſe a Faith in Chriſt, that doth not reſpect his outward coming in the Fleſh, and Death and Sufferings, but only and alone that inward common illumination that is in all mankind; is to ſet up an unſcriptural and Antichriſtian Faith, oppoſite to the true Chriſtian Faith; which I charge on *Sam. Jennings*, and on all that join with him in this his abſurd Doctrine, to be a pernicious Error, tending to make void the true Faith of Chriſt, and the Doctrine of the Holy Scriptures, and to teach men to rely upon their Obedience to the Law, or Light within, for Salvation, and Life Eternal, without the Faith of Chriſt crucified; that is plain contrary to the Holy Scripture, that ſaith, *Both* Jews *and* Gentiles *were all under ſin, and whatſoever the* Law *ſaith*; *it ſaith to them that are under the* Law, *that every mouth may be ſtopped, and the whole world become guilty before God.* Now this Law that *ſtoppeth every mouth, and maketh the whole world guilty before God*, is the Law, or Light in theſe *Gentiles* who have not the Scriptures, or written Law without: and whatever feigned pretence of *Charity S. J.* or any others that hold this groſs Error, *That men may be eternally ſaved without all knowledge and faith of Chriſt crucified*; may have towards that part of mankind who have not had Chriſt outwardly preached unto them; yet it is a real undervaluing, and ſeeking to undermine the Chriſtian Diſpenſation, and make it as a meer *indifferent thing*; yea, unprofitable to be under it: for if men commonly obtain Eternal Life and Salvation, without all knowledge and faith of Chriſt crucified, and raiſed again; and can be perfectly ſanctified with-

without it; then there is no need to have that Faith at all: But for ſuch who ſay, *it is needful, becauſe it is preached*; they uſe a deceitful, but ſilly evaſion; for if it's only needful, becauſe it is preached, then the way is not to preach it, that it may not be needful; and if ſo, why did the Apoſtles, and many other faithful men preach it, and ſeal to it with their blood? Surely this is the way to lead people generally both to neglect preaching Chriſt crucified, and to hear it preached; yea, and if they deſtroy, or bury the *Bible* in oblivion, from their poſterity, by this wicked doing they ſhall excuſe them from being under a Neceſſity to believe the Death of Chriſt in order to ſalvation. But whereas ſome ſay, it is profitable, tho not abſolutely neceſſary to ſalvation. to have the Faith of Chriſt's Death; but ſeeing they ſay, men are commonly ſaved eternally without it, as well as with it; they cannot ſhew wherein it is profitable, unleſs it be neceſſary: Indeed, they may as well ſay, with *Pelagians* and *Socinians*, that inward Grace, or the Spirit's inward operation, is only profitable, but not abſolutely neceſſary to mens ſalvation, But we find the Terms of ſalvation univerſally without exception, ſet down, *Rom.* 10.9,10. that plainly holds it forth, *that to believe that Chriſt roſe from the dead, and that with the heart, as well as to confeſs it with the mouth, is neceſſary to all that ſhall be ſaved:* And tho this Faith is wrought in men in God's ordinary way, by an outward Miniſtry, yet the Word, or Light within, is ſuffitient to work it without an outward Miniſtry; and doth ſo work it when God pleaſeth, as he wrought it in *Abraham*, *Jeb*, and many others. But that *S.F.* ſaith, page 12. he hath heard *T. Lloid* affirm, *he did believe it to be our duty, who had the advantage of having the Holy Scriptures, and hearing the Faith preached, to receive and believe it.* This, I ſuppoſe, is poſſible; but when was it that he did ſo profeſs to believe? *viz.* after that the Publick Letter ſigned by *G.W.* and others, from *London*, came to them and us, holding forth that Faith as neceſſary: but before that Letter came, it is well known to many, as well as to me, that he had oft denied it; but before that the Breach was made: And ſince it was made, tho we, for our part, uſed great Endeavors to be reconciled to them in the Truth, yet we could never effect it in Truth's way.

XXXIII. *page* 3. He proceeds in the next place to ſhew (which moſt deceitfully and falſly he ſaith he will do, *candidly, cautiouſly and truly*) the general cauſe of this unhappy breach and difference: *The General Cauſe* (ſaith he) *I take to be an unbounded Ambition in G. K.* But he gives no proof of this *his unchriſtian and uncharitable aſſertion*; and therefore I return it on him, as falſe and fictitious.

XXXIV. His perverſion, in making it a *Crime* in me, to have ſome Religious Controverſie with ſome called *Preachers* in *New England*, and challenging ſome of them to diſpute with me; alledging. *that I managed it with great Heat and Rage, and common Inſults, when I thought I had advantage, deſigning Victory and Vain Glory, rather than Edification.* And of this he brings no proof, but his bare Authority, he being then in *New England* with me. But he ſhould have brought either ſome of my Words or Actions to prove me guilty of his charge; which he not doing, proves him to be evidently

guilty of deep Prejudice, as well as groſs Hypocriſie ; for he being with me, and judging me ſo guilty, as he alledgeth, he was unfaithful, in not admoniſhing me ſeaſonably ; which he cannot juſtly ſay, that he ever did, all that time we were together ; but profeſſed great Unity with me. And for my book of *Controverſie* againſt ſome Preachers at *Boſton* in *New England*, called, *The Presbyterian and Independent Viſible Churches brought to the Teſt*, &c. before it was printed, the moſt of it, if not all of it, was read in his hearing, and in nothing diſapproved by him, and was generally approved by all that heard it read, being an appointed Number of them called *Friends of the Miniſtry* ; the which book was ſo well accepted by Friends at *London*, and over *England*, that it being Re-printed at *London*, moſt of them were ſold, and many Friends bought of them ; and tho I have heard divers both in City and Country ſpeak well of it, I have not heard any ſhew the leaſt diſſatisfaction againſt it ; yea, divers of the profeſſing people in *N. England* ſpake well of it ; and tho I uſed ſome ſharp Words towards ſome Preachers at *Boſton*, who did too much juſtifie the Perſecution raiſed againſt Friends in *N. E.* yet (as any that have a ſpiritual ſavour to judg, who read my book, will ſay) I writ with great moderation, and ſincere expreſſions of Love and charity towards many of the people ; and I think I can ſay it without Vanity, few have exceeded me in moderation, in my way of writing *Controverſie*, among the people called *Quakers*. But if ſeeking to diſpute with perſons of other Profeſſions, be an argument of Vain Glory, by the ſame way of Arguing, he maketh ſome of the beſt Account of the Speakers among the people called *Quakers*, equally guilty. And that he ſaith, *how little it redounded to Truth's advantage, he is a witneſs, he being then in* N. E. *with me.* If it be enough to make a man guilty by the ſingle Evidence of a prejudiced Adverſary, he hath hit the Mark ; but if otherwiſe, he only ſheweth his Enmity and Prejudice. But that my Labour in *N. E.* was not without ſucceſs, there are at this day in *N. E.* who will bear witneſs to it, as alſo *the Certificate* I had from the Meeting in *Rhode Iſland*, declaring *the Unity they had with me, and the great benefit they had by my labour of love among them* ; which *Certificate* I can produce ; but the witneſs of God in my conſcience hath always been unto me, and ever ſhall be, more than all witneſs of men, and is a ſufficient defence unto me *againſt this prejudiced adverſary*, and others of *his Stamp*,

XXXV. *page* 13, 14. His falſly accuſing me of a *Spirit of Wrath and Bitterneſs, and hating my Brother*, &c. [But ſharp Words of Reproof againſt them to whom they duely belong, are no Argument of Hatred, or that I had not then, or now have not the true Love of God in my Heart : For let my books in theſe late differences, as well as any others, be compared with moſt of the Friends books that have writ againſt *Adverſaries*, and it will be found they have generally exceeded me in ſharp Words ; and how far *Sam. Jennings*, and his Party, have exceeded me in ſharp Words, the printed ſheet, called, *An Expoſtulation*, &c. doth ſufficiently prove. And tho ſharp words of Reproof be no infallible Argument of Hatred, or of an *unchriſtian Spirit*, yet to be ſure Perſecution, in *fining or impriſoning men for matters of conſcience*, is ; whereof *S. Jen.* hath ſhewed Himſelf ſufficiently guilty, and who

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hath discovered Himself, *Esau*-like, not only by *his threatning words*, but by *his rough hands*.

XXXIV. His unjustly complaining against me, for my just complaint of *too great a laxiness of Church-Discipline among them*, and *my presenting a Paper to Ministring Friends, in order to have it amended.* [But he mentions nothing wherein that Paper is reprovable; and until He, or some for Him, can shew the default of it, his blaming me for it, is but another Instance and Evidence of *his Prejudice and Enmity against me.*

XXXVII. His unjustly accusing me of *impeaching* (as he terms it) *Friends Testimony, and way of preaching, publickly as well as privately.* [And what could I do less, hearing so frequently such false Doctrine preached, and the Scriptures so grosly perverted, to the publick Scandal of Strangers, that were not of our Profession. Nor was I forward to do any such thing, but very sparingly and modestly did at times correct their false Doctrine; and most of the Opposition that ever I shewed to them in publick, was in defence of the Truth of the *Christian Doctrine and Testimony* I did bear, which they did boldly contradict; and I dealt orderly with them, by private Admonition, which they rejected: And when after I made my complaint to them called, *Friends of the Ministry*, they did not regard it, so as to pass any due censure upon the guilty, as is sufficiently made apparent in my former printed books, as well as from what is in this before-mentioned.

XXXVIII. *page* 15. His accusing me of *tedious, dry and insipid Discourses in their Meetings at Philadelphia*; is as false as it is improper for him so to accuse me; for how can it be expected, that such a professed Adversary, and open Persecutor, will speak well of me? But when the *Jews* accused our blessed Lord of Blasphemy, I need not think strange that *Sam. Jennings* accuseth me. But for dry and insipid discourses, he may take it home to himself; for very many affirm it to be true of himself; and how an open Persecutor, that rather glorieth in his Wickedness, than repents of it, can have any other Ministry but dry, insipid, yea and burdening, is easie to judge, and which some have judged him for ; and some that have been too much prejudiced against me, yet have disliked *him*, that they have *publickly disowned his Prayer.* But however, I may be to him, and some like him, a savour of Death, as the true Ministers of Christ were to some formerly; yet to such as have Salt in themselves, I have been, and still am, (through God's mercy) *a savour of Life unto Life.*

XXXIX. His falily accusing me, that I said to a meeting of Ministring Friends, *There were more damnable Heresies, and Doctrines of Devils among the Quakers, than among any Profession of the Protestants, which*, he saith, *was taken from my own mouth at that Meeting, and a* Minute *read to me, and not denied by me; tho since* (he saith) *I endeavour to evade it.* [But he bringeth no other Proof for this, but his, and his Parties bare Allegation; which, as I have formerly denied, so I still deny, that ever I charged it indefinitely upon the *Quakers*, or yet upon that Meeting, *viz.* met at *Burlington*, first month, 1691. but only upon a Party in that Meeting, there being in that Meeting about a 3d part of them, that stood with me, and for my Christian Testi-

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mony, particularly *George Hutcheſon*, and *Thomas Budd*, who have declared, that I laid not the *Quakers* indefinitely; but them, *viz.* a Faction of that Meeting, who had ſufficiently ſhewed themſelves guilty of the charge, both then and formerly. Yea, as I took notice at the Yearly Meeting at *London*, 3*d* month laſt, 1694. when that Paper he hath now printed, to his ſhame, was read in the Yearly Meeting, and a *Copy* of it delivered to me, to anſwer: In my Anſwer to it, I ſhewed them, how that notwithſtanding *S. F.* had named the Name of God, in aſſerting, I had charged the *Quakers*; yet that very Paper, ſigned by *S. F.* in contradiction both to it ſelf and to him, doth clear me, that my words were, *That they were met together* (ſee his printed book, page 18. from line 14. where they ſay, they repeated my words to me, and I declared the ſame again) *to cloak Hereſies and Deceits*; *and that there were more damnable Hereſies, and Doctrines of Devils among them*; (Note, it is not ſaid, amongſt the *Quakers*, but *them*) which word *them*, did only relate to a Party or Faction of that Meeting. Or, ſuppoſe it did relate to that whole Meeting (which it did not), yet unleſs they will ſay, that meeting did repreſent the Body of the people called *Quakers*, (which I judge they will not ſay) over all parts of the World where they are, it is evident to be a falſe accuſation, to put the word *Quakers* for them, not exceeding in number above 13 perſons; which is as falſe and injurious, as to charge the *Engliſh* with a thing that only 13, or a few are guilty of. And when I re-minded both *S. F.* and alſo the Yearly meeting, that he named the Name of God to a Falſhood, which many preſent did greatly notice, and ſome did charge him with, he had no other Evaſion, but that by them was meant the *Quakers*; which is as palpable a perverſion, as to charge the *Engliſh* with a Fault that only 13 perſons are guilty of: And I at the ſame time, with true Reverence, naming the Name of God, to clear my Innocency, ſaying in the preſence of God, to the beſt of my remembrance, I ſaid not the *Quakers*, but *them*; ſome of the Yearly meeting did ſeverely ſpeak to us, one ſaying, we had rent the Name of God betwixt us; another ſaying, one of us two behoved to be greatly guilty, *S. F.* having ſaid, in the fear of God, he affirmed that I ſaid the *Quakers*. And afterwards I produced the Paper of their meeting, ſigned by *S. F.* bearing date the 6th of the 7th month, 1672. wherein they declare, that my words were as above-mentioned; which, they ſay, the two Friends repeated unto me, Now, Reader, judge what ſmall credit *S. F.* is worthy of, who by his own declaration, hath printed himſelf guilty of falſly accuſing me, by perverting my words, putting, moſt fraudulently, *Quakers* for *them*; when yet in the Paper of that meeting, ſigned by him, he and they declare my words were as I have above-mentioned them.

XL. And as concerning that Paper, called, *The preſent Caſe*, &c. he hath printed to his own ſhame, in his book (with other the like ſhameful Papers, as ſtanding Monuments of his unchriſtian Proceedings) given out by his Party, 20th of the 4th month, and ſigned by himſelf, it containing palpable contradiction, and giving the Lie to it ſelf, as is above noted. I need not ſay much to it, but to deny what they falſly charge me with, as that in a wrathful and bitter Spirit, I reviled and abuſed the ſaid Meeting, they charg-

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ing me with brittleneſs of diſpoſition; (but my being preſerved by my gracious God, conſtant in my Chriſtian Teſtimony, and Converſation, proveth them falſe accuſers in this, as in other things; for had I been brittle, their unchriſtian Practices towards me had long a-go broken me; but God has mercifully preſerved me, and to him alone I give the praiſe) charging me with the breach whereof they, and not I, were guilty; and with calumniating ſeveral perſons, not giving them Goſpel-Order in any Church-way; all which are falſe charges. As alſo, that they ſay in their Paper, Notice was given me of the time to which the Meeting was adjourned, *viz.* to a fortnight longer, having appointed ſome Friends to viſit me. But in this they uſe great prevarication, hiding their deceit in ambiguous Words. That two came to me in the Evening of that Meeting, before their fortnight Adjournment, I own it; but that they told me either the preciſe day, hour or place of their meeting, I altogether deny it; or that they did in the leaſt deſire me to come to it; yea, their Paper ſignifieth no ſuch thing; but only that Notice was given me of the time; but what particular time or place, they mention not; for that called a Fortnight, ſometimes includes 14 days, ſometimes 15 or 16: But what if I had known the preciſe day, hour and place, which I did not, (for ſometimes they met at one place and ſometimes at another, and ſometime at one part of the day and ſometime at another) is that enough to excuſe their proceeding ſo violently and furiouſly againſt me, without calling me to hear things charged and proved againſt me? But their Paper doth not ſo much as alledg, that I had any call to come to their meeting; therefore it is a plain caſe, they are fallacious, and ſeek to deceive the ſimple with their fallacious words. And what if they had called me, and I had refuſed to come, as was not ſo? If they had been endued with the patient and long-ſuffering Spirit of Chriſt, they would have again and again, at leaſt twice or thrice, calld me, before they had paſt ſuch a ſevere Judgment againſt me, as not only to Un-Miniſter and Un-Chriſtian me, but to repreſent me as one of the worſt of men; was this like the reſtoring me in a ſpirit of meekneſs? Do not humane Judicatories condemn them in this caſe, who commonly, before they paſs cenſure. in many caſes, call, or ſummons them twice or thrice, who are accuſed as guilty perſons; and in caſe of not appearance, on the firſt citation, do not paſs a poſitive ſentence againſt them, till they have another citation, or ſome conſiderable time allowed to make their appearance, in caſe of abſence, which was my caſe.

XLI. He falſly accuſeth my printed Treatiſe, called, *The Plea of the Innocent*, and ſo doth his Party (ſee his book, *page* 20.) *to be a furious* condemnation againſt *them*. [But it was only a Juſt Defence and Vindication of my Innocency and Chriſtian Teſtimony, and Reputation, which they moſt Unchriſtianly had laboured to deſtroy, with their moſt falſe Acculations, and bitter Revilings and Invectives. And yet *S. J.* is ſo impudent, as to call this ſcandalous Paper of their meeting aforeſaid, ſigned by himſelf only, *The Act of ſuch a Meeting as cannot in charity be ſuſpected to be partial or unjuſt therein*. But it is no new thing to hear Darkneſs called Light, Falſhood Truth, *&c.*

XLII.

XLII. In their Poſtſcript to their ſaid Paper, there are alſo a great many Fallacies and Falſhoods, too tedious to enumerate; To give an inſtance in ſome particulars, 1. That one of my followers (as he ſcornfully calleth him) read part of our Paper that he calleth *a Challenge*, while *Thomas Jauney* was at Prayer. Here they uſe a Fallacy; for while that perſon was civilly reading that Paper, to interrupt his reading, as was uſual to them in other caſes, *T. J.* kneeled down to prayer; ſo the diſorder was in *T. J.* not in that other perſon: And his ſtanding up in the Window, was but in order to be heard: And if he did come in at the Window, being as open as the Door, which I know not that he did, it is like it was, that the throng of People was ſo great in the Door, that he could not have acceſs. Are not theſe ſilly and pitiful things to print, ſo as to make ſuch ſmall innocent circumſtances to be crimes. But when he wants better ſtuff, he muſt build with ſtraw and ſtubble. 2. They ſay, They promiſed to give me a ſuitable hearing to my Appeal, provided I would ſtay till the day appointed for buſineſs. But this was nothing but a meer evaſion; for they knew in their conſcience, that many Friends, as well as Friendly People, would be gone home before that time they appointed: beſides, they had no power to appoint a time to us, and to delay a matter of ſuch great concern to the laſt day of the meeting, which would have required ſeveral days to have things fairly heard and examined. 3. That we refuſed to hear them that were ſent of their ſide, with a Meſſage to us. But their fallacy is great in this, that they conceal the rude carriage of thoſe they call Meſſengers, that while one of our Friends was reading a Paper, theſe called Meſſengers came in a moſt tumultuous manner, and one of them ſtood up on a bench, and read his Paper, while our Friend was reading; and they that came in with him, or them, called Meſſengers, raiſed ſuch an hideous Noiſe with Voice and Feet, that was a great ſhame to hear of; and this was the occaſion of our removing, not willing to ſtay to ſee ſuch diſorder. 4. Their ſaying in their Paper, That we ſet up thoſe who made little or no profeſſion of Truth, for our Judges; is both a falſhood and a fallacy. It happened that one perſon ſet his Name to the Paper (unknown to us generally) that was not under the profeſſion of Truth; but after we knew of it, we razed out his Name: but I never heard, nor knew of any more, being all, generally, not only under a profeſſion of the Truth long before the ſeparation, but of Good Report among Friends. But we can prove, and have proved, that divers of them that ſigned their ſcandalous Paper of their Yearly meeting againſt us, were guilty of ſcandalous converſation. 5. That that Paper given out from our Yearly meeting, was drawn up and compleated according to my direction. This is an abſolute falſhood. 6. As for ſome hard words that I gave ſome of them, on extraordinary provocation, they have far exceeded me, as have been ſufficiently proved, calling me not only *Hypocrite*, but *Raunter*, *wicked man*, even when I have been at prayer, in great tenderneſs; and *S. J.* owneth, that he called me *Apoſtate*; and at the ſame time when he profeſſed to come and viſit me in Love, and deal with me by admonition in a Church-way, he called me not only *Apoſtate*, but *worſe than profane*. And is it not great Hypocriſie in *S. J.* ſo to aggravate ſome hard words of mine, and to paſs

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by ſo many, much more hard, as well as more in number of theirs, without the leaſt noticing. Do a few hard words of mine, prove me a wicked man, as *S. J.* and his party concInde, and yet their many more, and more hard words againſt me, prove them to be Saints? But let the merit of the cauſe be examined, and a juſt account be caſt up, and I fear not but *S. J.* and his party, will be found to have far exceeded, in giving hard words. But whereas they labour to repreſent me, as extraordinary paſſionate, and impatient, they are moſt unfair and partial Judges in the caſe: It is known to many that well know me, that God hath endued me with a good meaſure of patience; and what I have born with much patience, is beſt known to God. As for the Terms, *Blood-thirſty Hounds*, it is well known to many on what occaſion I gave it to ſome, that accuſed me in a publick meeting, of a thing moſt falſly, that had it been believed againſt me, tended to deſtroy my Natural Life; and I might as well call ſuch *Blood-thirſty Hounds*, as *Fox*, in his *Book of Martyrs*, called ſome Papiſts, *Hell-Hounds*, who ſought to deſtroy the Natural Lives of ſome good Chriſtians, in the days of the Martyrs. The man I called *impudent Raſcal*, I meant it in the Scripture-ſence, to wit, as being a vile perſon; the *Hebrew* word *Nebal*, tranſlated *vile perſon* in our *Engliſh Bible*, ſignifying properly *Nebulo* in *Latin*, and that is *Raſcal* in *Engliſh*, and this for boldly aſſerting a vile Error, having ſaid before divers Witneſſes, *he did not believe to be ſaved by that which died at* Jeruſalem; and moſt unchriſtianly falling upon me, in a monthly meeting, ſaying, *Doth the Spirit ſpeak in Trees?* I Having aſſerted, that God was preſent in all the Creatures, as Trees, Herbs, Graſs, which ſome of that meeting, even Miniſters, did diſpute againſt; and the above-mentioned Perſon, with others, urging me moſt unchriſtianly, to promiſe an abſolute ſubmiſſion to the Judgment of that meeting; and I not giving, they refuſed to give any Judgment in the caſe, tho I have appealed to them: And at this Meeting *S. J.* was preſent; but takes no notice of the Blaſphemy ſome of that Meeting was guilty of. againſt both God and Chriſt; but only of ſome hard words given to one or two men; which is a great Argument of his Hypocriſie, and that to him, Blaſphemy againſt God and Chriſt is a leſſer offence than an hard word againſt man. Beſide, is it not great hypocriſie in *S. J.* to accuſe me for calling one *Raſcal* who was guilty of vile Blaſphemy, whereas he called an honeſt Friend, *viz. John Smith*, ſeveral times *Raſcal*, *Raſcally Fellow*, and *worſe than an Infidel*, without any Juſt Provocation, as *J. S.* hath declared in print. See page 21. of the *Tryal*. As for the words they alledge I ſaid, *Cut me in Collops, fry me, eat me*, he is moſt unfair and partial, in not telling the occaſion, which was their extreme threatning me with their Magiſtratical Power, and ſaying, *I deſerved to be puniſhed*, thnking to put me in fear; but I feeling great boldneſs and courage given me, uttered ſome ſuch words, remembring, yea and mentioning at that very time, the like words of the Martyr *Laurentius*, cited in *Fox*'s Book of Martyrs; and why ſhould this be ſuppoſed a Crime in me, which was judged a Vertue in him; and *G. F.* in his Journal, page 86. declareth, That after ſome of the rude multitude had beat him on his Head, Arms and Shoulders, *&c.* ſtretching out h s Arms

among them, he ſaid with a loud Voice, *Strike again, here are my Arms, my Head and my Cheeks.* But this, according to *S. J.* his way of Reaſoning, could be no perſecution that *G. F.* ſuffered, becauſe he ſo much deſired it, as to bid them *ſtrike again.* See page 3. of *S. J.* his book. [*Sam. Jennings* doth further bewray his great ignorance and perverſeneſs, in making it a Crime in me, that after I had given ſome of them ſome hard words, which were but their due, I ſhould ſay, *I was like our Lord and Saviour Jeſus Chriſt*, comparing my ſelf to a *Dove*, a *Lamb*, while I thus appeared (as he alledgeth, in a great tranſport of heat and paſſion. For are not all the Followers of the Lord Jeſus like him, whereof I am one? And he hath not, nor can prove the contrary, that I am not; and all his Followers are compared in Scripture to Doves and Lambs, which may well conſiſt with great warmth of Chriſtian Zeal againſt vile Errors and wicked Practices, whereof S. J. and his party were guilty, and of which they have ſhewed no Repentance. But ſuppoſe I had bewrayed at that time, ſome ſinful paſſion, on great provocation, doth that prove me, that I did not belong to Chriſt, or had nothing of the true Nature of a Chriſtian alive in me? Surely if every ſinful paſſion unchriſtian men, *Sam. Jennings* and his party, have fully unchriſtianed themſelves. But let the Impartial judge, whether *Sam. Jennings*, or I, be moſt unlike the true Chriſtian; I, for giving him and his Party only ſome hard words, or he for not only giving me hard words, but for perſecuting me and others with Fines and Impriſonments for matters of conſcience? It is a common obſervation, that Woolves hunt the Sheep, but never that the Sheep hunt the Woolves; and he that *was born after the fleſh* (as ſaith the Scripture) *did perſecute him that was born after the ſpirit.* 8. Their reproaching, and falſly accuſing the ſober and true-hearted Friends of our meeting at *Philadelphia*, which are known by many, not only to equal, but to exceed moſt of the other ſide, in Chriſtian Converſation, calling them *Apoſtates.* But that ſome of the more looſe ſort of other Profeſſions come to our meetings, can be no fault; for they generally come to all Friends meetings every where; and Friends never did forbid them, but rather did allow them to come, hoping they might be benefitted by their coming, as many have been. But their calling divers ſober and friendly people that came to our meetings, *the Rabble*, is neither Chriſtian nor prudent; for it drove them away from their meetings; thus acting like unskillful Fiſhers, that drive away the Fiſh from the Net, inſtead of gathering them. 9. The Inſtances I gave, mentioned by S. J. pag. 24. of their not having that infallible diſcerning they pretended to, of ones being guilty of Drunkenneſs, another of Adultery, was in anſwer to their falſly boaſting of ſuch an high diſcerning that ſome of them at that time laid claim unto. But that ever I charged the Light within, as not being able to give an infallible diſcerning, as is inſinuated, I altogether deny. 10. That it is alledged by them, I called *Thomas Everdon*, Hypocrite, *&c.* and yet the day before, ſaid, I had good Unity with him: that I called him *hypocrite*, I own it, and have ſufficiently proved it, in that printed ſheet, called, *Falſe Judgments reprehended, and a juſt Reproof to* Tho. Everdon. But that the day before I ſaid, *I had Good Unity with him*, is falſe; for I remember well,

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that I ſaid, having heard him declare ſome words in the meeting, that I owned the words, or matter of his Declaration at that time, to be true, and had Unity with the ſaid matter; but that I had Unity with his Spirit, or ſo ſaid, I altogether deny. And I return this, together with many other Untruths, boldly affirmed (but not at all proved) by him and them againſt me. 11. His and their alledging, *that I left the Gallery*, is a groſs fallacy and perverſion; for they drove me out of it, as many can witneſs; ſo that I had not room, nor conveniency to ſtand in it, by their preſſing me with the ſtrength of their bodies, from the place where I ſtood in it, which ſome of our Friends obſerving, that uſed not to ſit in the Gallery, went once or twice into the Gallery, to keep them off from ſo preſſing me. 12. Their ſaying, *I laugh'd* at the pulling down of their Gallery, is another Perverſion and Abuſe: The caſe was thus; One of their ſide ſaid to me, They were come to break down my Idol, divers of them having Axes and Saws in their hand, to break down the New Gallery, which one of them falſly called *my Idol*: I replied with a ſmiling countenance, it was not my Idol. 13. Their alledging, that loſing ground by my extream paſſion and ill conduct in theſe meetings, I left them, and retired to our ſeparate meeting; which is alſo a groſs perverſion and miſrepreſentation. [For as they firſt drove me out of the Gallery, and otherwiſe groſly abuſed me in it, (many of them ſpeaking to me at once, by way of interruption, in my peaceable Teſtimony, tho it was not my way to interrupt them, in their Declaration, as many can witneſs) ſo at laſt, while I ſtood on the ſtair, on the other ſide of the houſe, one of their Church-members punched me with his Feet, which I acquainting them with, gave ſuch diſſatisfaction to ſome ſtrangers preſent, that they were like to have caſt him down the ſtairs, ſome crying, *throw him down*; ſo for Peace-ſake, and to prevent theſe diſorders for time to come, we left the Meeting-houſe, to which we had equal Right with them, that we might enjoy our meetings peaceably, 14. Their alledging, That a great part of our meeting times was ſpent in my perſonal Vindication, and in rendring Friends as odious and contemptible as the Malice and Lies of the worſt of our Adverſaries would have us to be, is extreamly falſe and abuſive: It was but little I ſaid in defence of my, and our Chriſtian Teſtimony; much of our time was ſpent in ſilent waiting upon the Lord, a thing little practiſed amongſt them; and when I, or any other declared, in our meetings, it was generally in a Doctrinal way, and ſometimes in way of Exhortation, without medling with perſonal Reflections. 15. Their alledging, that the ſeveral eſtabliſhed meetings in the 3 Provinces, have diſowned me, is a fallacy and perverſion, like the former; for only their Faction in theſe 3 Provinces have ſo done; but many Friends ſtill own me in all the 3 Provinces, and have their eſtabliſhed meetings. 16. Their ſaying, I hurried all on a ſtart for *England*, is alſo falſe; for I had made it known to many long before I went away, and did it with great deliberation, having intended for *England* before the ſeparation began. And Laſtly, their charging me with great Apoſtacy, and perſecuting Chriſt in his followers, I reject as falſe, and moſt properly belonging to them, who have been active, ſome of the chiefeſt of them, and eſpecially

S. J. in perſecuting us both with Tongue and Hands, and the reſt approving them in ſo doing. And thus I have anſwered to moſt of the things contained in their ſaid Paper and Poſtſcript they call, *The preſent Caſe truly ſtated*, &c. and which was read at the Yearly meeting at *London*, 1694. But it doth not appear, by that called, *A true account of the Proceedings of the Yearly Meeting*, that they gave any great credit to it; nor do they paſs any ſuch ſentence againſt me, as to Judge me Apoſtate, nor confirm the falſe Judgments given out in *Penſilvania*, and elſewhere, againſt me; but owned me in Fellowſhip with them; and when I prayed at an appointed meeting, in the upper Room in *Grace-Church-ſtreet-Meeting-houſe*, when many, or moſt of the Miniſtring Friends of the Yearly Meeting were preſent, they generally Joined with me, in being diſcovered when I prayed; which if they had judged me to be an Apoſtate, to be ſure they would not have done; and at the Yearly meeting, many of the Miniſtry declared, they were refreſhed and comforted in my Teſtimony I did bear among them, and took me kindly by the hand after meeting; all which ſufficiently prove the Yearly Meeting did not Judge me worthy of that Character which this ſcurrilous Paper I have now anſwered, doth ſeem to fix on me. Yea, and after that Friends at *London* had heard of the ſeparation, in their Letters to us, writing particularly to *George Hutcheſon* and me, as well as to *Thomas Lloid* and *Sam. Jennings*, they call us, *Dear Friends and Brethren*, and declare their diſſatisfaction with our denying one another, as the Letters I have to produce, do ſufficiently ſhew.

But that they inſinuate it as a Reaſon of their not Printing againſt me, *page* 24. about the middle of the page, *hoping* (ſay they) *to have ſomewhat thereby kept this unhappy difference from being made more publick by us, as much as in us lay, and as well aswe could.* [This I proved to be a notorious Falſhood, at the yearly Meeting, by producing a Letter of *John Delawal*, one of their chief Perſons that gave out that Paper called, *The preſent Caſe truly ſtated*, &c. ſigned with his own Hand, which was then read; where he gives the reaſon of their not printing againſt me, That they had not an impartial Printer, which if they had, they would have printed againſt me. His words are expreſly theſe. *If there had been an impartial Printer here, thy ſcurrility and notorious Calumnies againſt us, who never merited it from thee, would long e're this have been detected*; the date of his Letter is *Philadelphia*, 2d. 11th. Month, 1692. Beſide, it is manifeſt Hypocriſie in them, to ſay, they hoped to have kept this unhappy difference from being made more publick by them, as much as in them lay, and as long as they could; when on the contrary, as much as in them lay, they made it publick all ways imaginable, (Printing excepted; and that becauſe of their prejudice againſt the Printer) by cauſing, and in moſt Places forcing this falſe Judgment of theirs to be read and publiſhed againſt us in all the Meetings of the three Provinces; and ſending Copies of it far and near, to remote Places, and over to *England*, which arrived before any of our printed Books; and by cauſing a Proclamation to be read againſt me at the Market Place; and many other malicious and invective Papers and Letters in Manuſcripts they

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ſent out againſt me to *Berbadoes*, *Jamaica*, *Virginia*, *New England* and *Old England*, which I never ſaw; and as I oft told them, their manner of fighting againſt me, was like the *Indians*, that skulk behind Trees, and ſhoot at Men in the open Field; for moſt of their work againſt me, was by a clandeſtine way of back-biting me, and calumniating me by falſe Stories, Lyes and Forgeries; a moſt ſhameful Libel, and bundle of them being read againſt me at the yearly Meeting laſt at *London*, without any Name to them, at which, ſome in the Meeting ſaid, it was a ſhame that ſuch a ſhamleſs Libel ſhould be read againſt me.

XLIII. *page* 28. In his following Pages, from 28 to 31, for want of Matter, he but repeateth the ſame things, formerly mentioned by him for moſt part, and which I have ſo fully anſwered, I need not ſpend time, nor Paper, to repeat my Anſwers to them. But that he ſaith, the two Friends appointed from the Meeting to viſit me, *viz.* himſelf, and *Griffith Owen*, *deſired me to be preſent at the next Meeting*, I utterly deny to be true; and as he hath none to prove it to be true, ſo I have ſome to prove it to be falſe, who were preſent ſo far as a negative can be proved, there having been three preſent, who all declared they heard no ſuch thing, one of them being now in *England*, the other two in *America*. My taking occaſion to be out of Town, as alledged by him, *to ſlight the Meeting*, is another groſs falſhood; for I went out of Town upon my neceſſary Occaſion, having no knowledge either of the particular time, or place of their Meeting. His Complaint againſt the Judgment concerning *W. S. page* 30. is invalid; for he refuſed to come, being ſent for, and in Town; and beſide, the Judgment was very moderate concerning him, they neither denying his Miniſtry, nor Chriſtianity; but deſiring him to deſiſt from exerciſing his Gift till he did own his Error, *&c.* And his Complaint againſt the judgment of our yearly Meeting at *Burlington*, is as invalid, for they had ſufficient notice by our printed Appeal, and the Meſſengers that we ſent to them, from time to time, which they rejected. Beſide, that at that time they neither owned our Judicatory, nor we theirs.

XLIV. *page* 30. That he ſaith, the yearly Meeting at *London* hath determined it, *viz. That the Separation lyeth at my door*; his meaning being, that by their Judgment the only fault of it lyeth at my door, is a Falſhood and Perverſion; for I have ſhown in my Anſwer to *Tho. Elwood*, that they lay not the whole blame of it upon me, but in part, if not mainly, upon them; ſee my Book called, *A ſeaſonable Information*, page 26, And what he calleth a clear Demonſtration, done by *T. E.* charging me with the blame of the Separation, I have ſufficiently demonſtrated to be no ſuch thing, but a demonſtration of his Ignorance, Folly and Perverſion.

XLV. *page* 31. He proceeds in ſome new Charges againſt me, ſome of which are partly true, and partly falſe; and ſome of them utterly falſe. 1. That I ſaid to *John Wilsford*, *Friends were not the People*, *but that there muſt come another People*: That I ſaid theſe expreſs words I remember not; but if it be meant, that I did or do expect, that there will be a People raiſed up, more pure then that greatly mixed People that are called by the common

common Name of *Quakers*; and are generally known by the ſingle Language of Thee and Thou to one Perſon; plain Habit, and other ſmall things, called by ſome, but moſt improperly, *The form of Truth*; bearing as little proportion to the form of Truth, as a piece of the outmoſt skirt of a Mans Garment doth to the whole Garment. I freely declare, I do expect that God will raiſe up a purer People, than the generality that go under that Name; it being generally owned and lamented by the faithful among us, that there is a great mixture among us, both of Ignorance and evil Converſation. But when a greater Reformation cometh, I hope, and believe that faithful Friends will ſtill belong to that more reformed and refined People, who ſhall then be found alive. 2. That I told *Caleb Puſie* and others, *That there were not ſix Friends in* America, *nor in* England, *no, nor in the whole World, that preached Chriſt aright*. This I diſown as an abſolute Forgery; my words were, *That I knew not ſix in* Penſilvania, *that preached Chriſt aright at that time*; and no more I did. 3. *That I had that to preach, that was never yet preached by any* Quaker. But what if I had ſo ſaid, not meaning any new fundamental Principle, but ſome further opening of ſome Places of Scripture, not yet underſtood perhaps by any other among us. If this be a Crime in me, then they muſt needs judge, they are come to the higheſt degree and top of all divine Knowledge, and nothing is further to be diſcovered. But who think ſo, I cannot but pitty their great Ignorance, as well as Arrogancy and Preſumption. 4. *That I had leſs now againſt water Baptiſm than formerly*; I do not remember the words. It is known by my former printed Books, I have been moderate in my Judgment concerning both water Baptiſm, and the Supper, in the outward uſe of Bread and Wine, chiefly blaming the great formality in Mens practiſing theſe things, and reſting in the outward Practiſe of them; but not univerſally judging or concluding, that God neither did, nor would move any by his Spirit to practiſe them, ſince the Apoſtles days; but rather allowing, it might be poſſible, that ſome were or might be moved; wherein I have the printed Teſtimonies both of *John Crook*, and *Geo. Biſhop*, in their Treatiſes concerning Friends Principles; and alſo the Teſtimonies of other Friends to the ſame effect concurring with me. And if I had ſo ſaid, as is alledged, what great Offence could it be, conſidering that I did find too many in theſe *American* parts, that together with rejecting theſe *Outward ſigns*, have rejected the *things ſignified by them*, viz. *the Body and Blood of Chriſt*, as being *any Neceſſary matter to be believed* for Juſtification and Salvation; And I have ſaid, and ſay again, *it is far better to receive both*, viz. *the ſigns, and things ſignified by them*, than to reject both, as ſome do. 5. That I ſaw now, that *Hicks* and *Faldo* had *more Reaſon to write as they did, concerning the Quakers; than I then thought they had.* But *this is an abſolute falſhood*, as laid down. It is like I have ſaid, *If they had but charged only ſome particulars, called Quakers, ſome of their charges would have proved true*; for I have found ſome of them true, to my ſad Experience; but I ever blamed them, and ſtill do, that they charged theſe things *univerſally*, which, I know, were *falſly charged upon many*, and ſome of them *falſly charged upon me*. 6. That

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if *I ſhould appear in oppoſition to friends, I could do more hurt than all that yet had appeared againſt them.* It is a falſe and *invidious charge*, which I utterly teject and abhor; I hope I ſhall never appear in oppoſition to faithful Friends, nor ever was it in my heart to hurt any, nor ever, I hope, ſhall it be. But if it be any hurt, by word and writ, to teſtifie againſt vile Errors and wicked Practices, it is only to hurt the Devil's Kingdom. But that he ſaith, *All theſe things will be proved againſt me, if I deny them, and much more of a like tendency*: I ask him, Why hath he not now done it? For until he prove them, None that are impartial, will believe them. Beſide, by whom will he prove them, ſeeing he hath none but his own Party to give proof in the caſe? which, as it is no Authentick Proof among men, ſo *eſpecially not in this caſe*, whom I have ſufficiently proved partial and unfair. For his unchriſtian and uncharitable inſinuations againſt me, in the latter part of his page 31. grounded upon *falſhoods and perverſion*, I paſs, as not worth further noticing.

XLVI. *page* 32. He falſly inſinuates againſt me, not only that I am gone from Truth, but that I have dealt treacherouſly with the Yearly Meeting, by appearing in print againſt them, inſtead of ſubmitting to their Adviſe and Judgment. [But there is nothing appeareth in that called, *The* Judgment *of the Yearly Meeting*, as if it were their ſenſe that I am gone from Truth. And it is a moſt falſe ſuggeſtion, that I have dealt treacherouſly with them' for I took their Advice, in clearing Truth and faithful Friends, by what I printed: And that I printed any thing againſt the Yearly meeting, I deny; and he cannot prove it. But if I have printed againſt them, it could not be called *Treachery*, ſeeing Treachery ſignifieth ſome breach of promiſe, or underhand dealing, none of which I am guilty of; for what I have printed, I declared before them that gave forth that Paper, that I had a mind to do it, for clearing the Truth and my innocency.

XLVII. He groſly perverteth, and abuſeth his Reader, when he accuſeth me, and them with me at the Yearly Meeting, that we ſhrunk from the charge, when called upon in the Yearly meeting at *London*, to make it good, none of us having courage enough to own, or ſtand by that (as he calls it) malicious, ſcandalous Libel, called, *New England*s Spirit of Perſecution, *&c.* for I freely declared in that meeting, That I was not the Author of all that book; but that that part that concerned my own Trial, was mine. But that I charged him either with Drunkenneſs, or Riding an Horſe-Race, or ſome other things ſimply narrated, by way of Relation in that book, as is common in books called *Tryals*, &c. I deny it; and he cannot prove it; therefore I did not ſhrink from my charge; nor do I know that any of them that were ſo concerned with me, did ſo charge him; our charge being againſt him, that he had given falſe Judgment againſt us, and was guilty of Perſecution, and acting unchriſtianly and unjuſtly towards us; which charge we did not ſhrink from, but ſufficiently proved againſt him; and all his ſilly Evaſions and Quibbles have not cleared him, nor ever can clear him. Nor do I find, that the ſaid book of the Trial doth poſitively charge him either with Drunkenneſs or Horſe-Racing, but ſimply, as to that, narrates the Proceedings of the Court, how things did paſs there,

XLVIII.

XLVIII. *p.* 33. He perverſly accuſeth us, as doing neither manly nor honeſtly, for not declaring who were the Authors of the reſt of that book, becauſe ſome of us gave this for our Reaſon of our concealment, That S. J. might take the advantage of the Law againſt them. And he querieth,, *Will they, to defame a perſon, do that which ſhall ſubject them to the correction of the* Law, *yet do it clandeſtinely, to avoid the ſtroke of* Juſtice, *and plead conſcience and Chriſtian conſtraint for it too?* I anſwer to his *Query*, 1. I know nothing in all that book, that doth defame, or wrong him, if his own Actions had not defamed him; for books that give an account of mens Trials at Seſſions and Aſſizes, being commonly ſimple Narratives, cannot be ſaid to defame the Perſons tried, if they do no other but give a true Relation of things. 2. The concealing the Authors Name, or Names, was not to avoid the ſtroke of Juſtice, but to avoid any farther occaſion of S. J. his Injuſtice, and Perſecuting them unjuſtly; for I know not that the Authors of that book have writ any thing in it that can juſtly, in the leaſt, ſubmit them to the correction of the Law. But we know how oft men abuſe the Law, and under pretence of Juſtice, act unjuſtly, as S. J. hath manifeſtly done. But if concealing mens Names, leſt Perſecutors be gratified, be ſuch a Crime, by the ſame Argument S. J. makes many Friends guilty, yea, many Friends of the Miniſtry, who have concealed their Names, when asked in a meeting, when they have been declaring, when the Act of 20 *l.* for preaching in an unlawful Aſſembly (as it was called) was in force: Alſo divers Friends that have writ books of Trials, and Court-Proceedings, have concealed their Names; witneſs *W. Pen's* and *W. Mede's* Trial: and by S. J. his falſe Logick, this was done to *defame perſons*, and a doing of that which did ſubject them to the correction of the Law, and done *clandeſtinely* to avoid the ſtroke of Juſtice. But if *his* Logick be bad in the laſt (*as doubtleſs it is*) it is ſo in the firſt.

XLIX. He moſt falſly accuſeth me, That *I knew that divers matters of charge againſt him therein were falſe:* whereupon he inferreth, *that I have ſinned againſt Knowledge, and maliciouſly and premeditately abuſed him.* But his Antecedent is falſe (and he brings no ſhadow of Proof for it) and therefore ſo is his Conſequent.

L. He moſt unjuſtly blames me, for ſpreading ſome of the ſaid *Books*, called, *The Trial.* But until he prove, that the Authors of that book have any way wronged him, he is unjuſt in blaming me, for *ſpreading* of them; nor will the *ſpreading* of them (if I had ſo done) intitle me to own all to be true that is in every Line of that book; for he is ſo confident, that he hath Reprinted the private Letter of *Peter Boſſe*, ſent to him, which was alſo printed in the book called, *The Tryal*; and yet he will not ſay, that doth intitle him to own every thing charged on him in that Letter. Therefore his Reaſon, as a man, (not to ſay *his true* Logick; for he is innocent of that) in *this, as in other things*, hath utterly failed him; for *his prejudice blinds him*, and takes away from him the uſe of *his common Reaſon, as a man*, as any may ſee that *is not as blind as himſelf.*

LI. *page* 34. That he ſaith, He can prove me guilty of that called a *Lyar*, proves himſelf guilty of it, until he bring his proof, which yet he hath not

not done; for no man ought to be accuſed of a thing, and for a Ground of his Accuſation, ſay, he can prove the thing true for which he is accuſed; and yet give no proof: for at this rate he may accuſe a man of Felony or Murder, and give no other Ground for his Accuſation, but to ſay, he can prove it.

LII. *p.* 34. He moſt impudently, and as with a Forehead of Braſs, doth juſtifie his calling me, *an Apoſtate, and worſe than profane*; all his proof being, *that it is ſo evident, that to go about to prove it, were a work of Supererrogation.* But at this rate, he might have ſpared all his pains, and ſo may every one, when his proof fails him, ſay, *it is ſo evident, that to prove it, were a work of Supererrogation.* But this is meerly to triflle, and more like a man that either hath not common ſenſe or ſhame. But if the thing be ſo evident, that I am an *Apoſtate, and worſe than profane*, how is it that the Yearly meeting hath been ſo far from paſſing any ſuch Judgment on me, that they did not in the leaſt forbid Friends to receive my Miniſtry, but rather recommended it to them, to be kind to me; and moſt of the Miniſtring Friends at the Yearly meeting at *London*, (as above-mentioned) joyned with me in Prayer; and ſo have City-Friends, at ſome of the publick meetings of Friends in *London*. Doth he not here grievouſly reflect on them all, as being guilty of joyning with a man in Prayer, that is *an Apoſtate, and worſe than profane.* But he hath not ſhewed, nor can he ſhew, wherein my Apoſtacy doth appear, either in Doctrine or Practice.

LIII. He is guilty of groſs perverſion, in miſconſtruing my juſt charge againſt him, in my calling it *Rank Popery in him and his Faction, to require an abſolute ſubmiſſion from me, to the Judgment of their Meeting, in a matter of Faith and Conſcience, as that was:* for that it is Rank Popery, all ſincere Proteſtants will ſay, to require an abſolute ſubmiſſion to the Judgment of any man or meeting, in a matter of Faith and Conſcience; for no Profeſſion in Chriſtendom, that I know, but the Papal Church, requireth abſolute ſubmiſſion to her Judgment in matters of Faith; for to require it, implies, that ſuch who require it, think themſelves abſolutely infallible, which is another branch of Rank Popery. Now his miſconſtruction is this, that my allowing a conditional ſubmiſſion in the caſe, hath this ſenſe, if the Party, or Parties like the Judgment, they will yeild to it, but not otherwiſe. But I gave him no Ground for this groſs perverſion and miſconſtruction of my words; for perſons may like or diſlike a thing, without any juſt cauſe. The true ſenſe of a conditional ſubmiſſion in that caſe is, that ſo far as the Judgment of any meeting, whereof a man is a member, is according to the Judgment of the Spirit of Truth, (the only ſupreme Judge of matters of Faith) and the Teſtimony of the Holy Scriptures, the greateſt outward Teſt, and Rule of Tryal; ſo far, and no farther, is he to ſubmit to them, ſeeing no meeting is abſolutely, and in all caſes and reſpects, infallible, as *Francis Hougel* hath well aſſerted and proved, in one of his printed Treatiſes, againſt a Romaniſt, bound up with his other books, in Folio. And ſeeing S. J, hath plainly rejected a conditional ſubmiſſion, as inſufficient, he muſt needs be for an abſolute ſubmiſſion of mens Faith and Conſcience, to the meeting whereof they

are members, which, I ſay again, is Rank Popery, and a very great Apoſtacy from one of the great fundamental Principles of the People called *Quakers*, that hold the Light in every man's Conſcience, to be the Supreme Judg and Rule of Judgment in matters of Religion; for it was an ordinary manner of ſpeech among the Miniſters among us, To the Light in every Conſcience I ſpeak; and they did not direct Friends to the Light in others without them; for that to be ſure derogates from the ſufficiency of the Light in our ſelves, to tell us, we muſt not believe what the Light in our ſelves convinceth us of, if it happen to contradict the Judgment of men that call themſelves the Church.

LIV. He confeſſeth, he ſaid ſomewhat to that effect, as was charged againſt him by me, viz. *That to do God's buſineſs we needed God's Wiſdom and Power; but to do our own buſineſs, as men, we needed it not.* But he alledgeth, I pervert his intention therein, wherein he falſly chargeth me; for he maketh me put this gloſs upon his words, as if he thought we had a ſelf-ſufficiency to do our own buſineſs, as men; he adds, *I know that all our ſtrength and abilities are from God.* But as I put no ſuch gloſs on his words, ſo he ſtill equivocates, not defining what he means by Strength and Ability; for if he mean but Natural Strength and Ability, which is alſo from God, as to *eat, walk, &c.* he ſaith no more than any *Pelagian* will ſay. But if he mean a ſupernatural Power and influence of the Spirit of God, to guide us in our common affairs, he muſt recant and retract his former groſs Error. But he not only falſly accuſeth me, but perverteth the ſtate of the Queſtion; which was not as he now ſtated it, Whether there be not a greater Neceſſity to wait for it, *viz.* the Power and Wiſdom of the Word of Life, to manage the outward part of Church Affairs, than our common Affairs. But I leave it to all ſpiritually minded, whether even to manage our common Affairs, it be not neceſſary to wait for the Power and Wiſdom of the Word of Life, to guide us, as much as is poſſible for us, even at all times; and no more to be remiſs in the one than in the other.

LV. *page* 36. In his excuſing his not ſubmiting to the Judgment of the Mens Meeting, in a worldly Matter betwixt *T. Budd* and him, he perverts the caſe to cloak his Partiality, by alledging, *Its improper for any Religious Society to interrupt or alter the Will of the Deceaſed.* But he hath not ſhowed, and I ſuppoſe cannot ſhow, that that Meeting required any ſuch thing of him; or whether that was it which was to be ſubmitted; the which if it were, he makes to be a great reflection on the Injuſtice of the Meeting. But if it be improper for a Meeting to require a Submiſſion, tending to alter the Will of the Deceaſed; How much more improper was it in *S. F.* to require me to ſubmit my Faith and Conſcience to him, and them of that Meeting, whereof only Chriſt and God is Lord and Sovereign? And if the Will of mortal Man is not to be altered, much leſs the Will and Teſtament of our bleſſed Lord; a part whereof is to ſtand faſt in the Liberty wherewith Chriſt hath made us free, and not to ſubmit our Faith and Conſcience to fallible Men.

LVI. He perverts the Caſe again, in his Anſwer to that other charge, of his refuſing to ſubmit to the Judgment of Friends at *London*, in the difference betwixt *Edward Billing* and him. 1. *He ſaith he did ſubmit ſo far as he had power, elſe, how came a Judgment to be given in the matter*; *againſt which*, he ſaith, *I never heard him open his Mouth?* But theſe are poor Evaſions. A Judgment might be given, and he not ſubmit to the Equity and Juſtice of it; yea, he knoweth in his Conſcience, he did not ſubmit to the Equity of it, but ſtill juſtified his Proceedings, in throwing off the Truſt committed to him by his Maſter *Edw. Billings*; and that I never heard him open his Mouth againſt it, is no Argument, he did ſubmit to the Juſtice of it. I did not ſay I heard him open his Mouth againſt it, but others heard him; and the thing is ſufficiently known, that he hath all along juſtified his throwing off his Truſt committed to him from *Ed. Billing*, and taking a new Truſt or Commiſſion from the People. 2. That he ſaith, *the difference lay not betwixt* Edw. Billing *and him, but betwixt* Edw. Billing *and the Province of* Weſt Jerſey, is notoriouſly falſe; for it lay not only betwixt the Province and *E. B.* but alſo, and that greatly, betwixt E. B. and him. 3. Whereas he ſaith, *it is falſe, that the Meeting judged him guilty of betraying his Truſt to* E. B. It is not enough for him to ſay it is falſe, but he ſhould prove it to be falſe. 4. Whereas he ſaith, *There is no ſuch thing in their* Judgment, which he ſaith he hath ſtill by him: Let him produce a true Copy of that Judgment, and if there be no ſuch thing in it, either expreſly, or to that effect, then I ſhall acknowledge, I did unadviſedly ſo charge him; but till then he muſt have me excuſed, to remain in my ſenſe, that I juſtly charged him, having it from ſuch that I have cauſe better to truſt, then I have to truſt him, whom I have proved guilty of Prevarication. But ſeeing he confeſſeth a Judgment was given, it cannot be ſuppoſed it was againſt E. B. for Friends at that time aſſiſted E. B. to recover the Government, and to appoint a new Deputy, as accordingly he did, and S. J. was turned out, as the general Obſervation of the Country was. And if it was not againſt E. B. it was againſt S. J. for if it was againſt the Province of *Weſt Jerſey*, it was againſt him, ſeeing if the Province did ill, to make S. J. the Governor, it neceſſarily followeth, he did ill to accept of it; and he knoweth, that when he did go to purge himſelf in the yearly Meeting at *London*, in relation to that Judgment, ſome that knew well enough what that Judgment was, did oppoſe him in that reſpect. But I did not meddle with the Merit of the Cauſe in my ſo charging him, whether he did ill in that Affair above mentioned; only I did argue *ad hominem*, that ſeeing S. J. did refuſe to ſubmit to the Equity of that Judgment, in a worldly Matter, it was moſt unreaſonable in him to require of me an abſolute Submiſſion, in a Matter that is Spiritual, *viz. Faith* and *Conſcience*. For his Reflections on my worthy Friend *Geo. Hutchinſon*, I paſs them, as not worth anſwering; for they contain nothing of any real Matter againſt him, but is meer railing; and I queſtion not but *G. H.* can well enough anſwer to any thing *S. J.* hath objected againſt him. But that he ſaith it is a notorious falſhood and ſlander, that he went from *England* in

Diſunity with the moſt faithful Friends; he boldly indeed ſaith it, but without all proof or probability. For it is much more probable, that it is true than falſe; for he not owning the Equity of their Judgment, in ſo far at leaſt he was in Diſunity with them, and it was not about a Trifle, but a matter of great weight, wherein Sentence or Judgment was given againſt him. And whereas he ſaith, he knoweth it to be falſe, and there is not a ſillable to prove it, that the People were generally weary of his too ſevere Government. I anſwer, it being charged on him, where the Book was printed, *viz.* in *America*, and where he exerciſed his Government, it is unreaſonable in him, to demand it to be proved here, as divers other things of that Nature cannot in reaſon be demanded to be proved here. But if it were to be proved in *weſt Jerſey* it ſelf, I doubt not, but I ſhould get ſcores to aſſert it, and prove it alſo, and that ſufficiently. But in part it can be proved here, for ſome here in *London*, are ready to witneſs, how moſt unmercifully he cauſed one to whip a Friends Son, for a very ſmall Treſpaſs; and cauſed a Man to ſell his Horſe to him, after he had ſold him to another Man.

LVII. He groſly perverts the Caſe alſo, in excuſing his ſaying, *That tho' I denyed their Judgment, yet they would judge me*; ſaying, I could not trample upon it as falſe, befote I knew what it was. For he ſpeaking theſe words in a menacing inſolent manner, wholly unbecoming a Judge, did ſufficiently ſhow, they intended a Judgment of Condemnation againſt me, as the event proved; and I could expect no other from ſuch prejudiced Perſons; therefore I ſay ſtill, I might well ſay, I did trample upon it, *&c.* being falſe.

LVIII. His perverſe way of reaſoning, *That their Judgment of the* 28*th is true*, firſt from Friends in all Places being ſo unanimous in it. [But this is palpably falſe, hundreds of faithful Friends in divers Places have not owned it; and I know not that he can ſhew one Meeting of Friends in all *England*, that doth own it, that is either monthly, quarterly, or yearly Meeting; for the Paper called, *The Judgment of the yearly Meeting at London*, doth not own it; however, in ſome things, they blame both ſides; yet they did not diſown me, or render me gone ftom truth, as the Judgment of the 28th doth. But his ſecond Argument is as falſe and weak as the firſt, *viz.* from my and our Meaſures under it. But ought we not to be uneaſie under your Wickedneſs, and falſe Judgment, ought not the Sins of others to be a burthen to us? Was not Criſt grieved and burdened with the Wickedneſs and Enmity of the *Jews* againſt him, and were not the true Prophets and Apoſtles grieved with the wickedneſs and falſe Judgments of falſe Prophets and Apoſtles? Oh! how carnal and unſenſible ſeems this Man to be, as if he had never known or felt the burden of other Mens Sins, too great an Argument, he never duly felt the burden of his own Sins; for, who feel the one, will, no doubt, feel the other. And how could we but be grieved and uneaſie to ſee ſo many blinded and deceived by that falſe Judgment given out againſt us? ſo that our Miniſtry, that formerly was well received by them, came to be rejected; and they did what they could,

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by their falſe Judgment, wholly to make void our Work and Service in the Lords Vineyard? this, and other evil Effects, together with the great breach it made among all the Meetings in theſe three Provinces, that were not broken till then, how could it but grieve and burden us greatly! But notwithſtanding our Griefs, we can ſay, and I do ſay for my particular, as my Afflictions and Griefs have been great, becauſe of your falſe Judgment, and the evil Effects of it, ſo my Comforts have been great, in that God hath been pleaſed to honour me, to ſuffer ſo much for his Name ſake, and the Name of his dear Son Chriſt Jeſus; and his bleſſed Spirit in my Heart has oft made theſe words comfortable to me, *Math.* 5. 11. *Bleſſed are ye when Men ſhall revile you, &c.* But laſtly, how inconſiderate is this Man in his way of arguing againſt us. Hath not he been uneaſie under what hath been ſaid and printed by us againſt him, his Book beſpeaks it ſufficiently; and if ſo by his own Argument, all that we have ſaid or printed againſt him, is a true Judgment. But note Readér, that *S. J.* (Papiſt like in this, as in other things) brings not his Satisfaction of the Truth of the Judgment the 28th, gave out againſt us from the Light or Spirit within, but from Men without; making multitude or plurality the greateſt mark of Truth, and of the true Church, as the Papiſts do; and by his Argument, *Paul* was a bad Man, becauſe not only ſome particular Churches, but all *Aſia* had forſaken him.

LIX. He is miſerably put to it, by twiſting, and perverting, and feigning great untruths to excuſe their endeavouring to bear us down in religious Matters, by their Power as Magiſtrates, whereof I give an Inſtance in Plea, *&c. p.* 16, 17. They impoſing upon the true Liberty and Right of the Meeting, by encouraging to read it, againſt the Mind of moſt of the Friends preſent, it being an eſtabliſhed Act of the monthly Meeting, as well as of divers other monthly Meetings, that nothing ought to be read in their Meeting, without the general conſent of the Meeting. And one of them did threaten to bind an honeſt Friend to the Peace, without the leaſt occaſion given him, *S. J.* calling out for a Conſtable. 1. He granteth that the ſaid Perſons being Magiſtrates, were at that Meeting, though none belonged to it, as Members thereof, but *S. R.* 2. He argueth, why ſhould they be ſaid to countenance the reading of it more than *G. K.* and thoſe with him to diſcountenance it. I anſwer, let it be granted that we did diſcountenance it, as much as they countenanced it, but we came not with Magiſtrates Power, calling for a Conſtable to keep the Peace; and we had more cauſe to diſcountenance it, than they to countenance it, becauſe it was not read by the general conſent of the Meeting, as well as for other Reaſons. 3. He querieth, where was the blame of puting the Paper into the Hand of *W. P.* he was the Clerk of the Meeting. *Anſw.* The blame was to put it into his Hand, and biding him read it without the general conſent of the Meeting. 4. He ſaith, that the greateſt part of the Meeting was againſt the reading of it, he cannot believe to be true, according to his Obſervation. But this doth not diſprove it, for others obſervation was as good and better as his, that obſerved many more forbidding it

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than deſiring it to be read. But ſuppoſe they were the leſſer part, it is argument enough that it was an impoſition upon their Liberty and Right, to read it, againſt their Conſent, as is well known, through all Meetings it is the order, that what is done be with general Conſent. 5. His reflection on *Joſeph Fiſher*, charging him with heading a Party, with more Rage, than true Zeal or Knowledge, ſeeing it is only an abuſive reviling a Man of known Moderation, and a chief Member of that Meeting, and who kept Meetings at his Houſe, and Hoſpitably entertained traveling Friends; I let paſs without thinking it worthy of further noticing. 6. Take notice Readers, his haughty and ſupercilious manner of reviling me, his words are. *But methinks*, ſaith he, *G. K. ſhould bluſh to ſtile any Man unruly and diſorderly, though it were true, ſince its hard to find any thing of Mankind, (eſpecially pretending to Learning, and a civil Education) that in that reſpect can equal himſelf.* But I appeal to all impartial Readers, whether *S. J.* hath not far exceeded me in hard words and Cenſures, which he conſtrueth to be unruly and diſorderly ; beſide his wicked Practiſes of Perſecution, *&c.* And therefore by his Argument, *He is not any thing of Mankind.* But its well he is not a Juſtice of Peace, or Preſident in any Court here in *England*, or elſe I might know what I might expect from him, who laboureth to render me thus invidiouſly. Is this his Chriſtianity or Civility, to make me worſe than any thing of Mankind, as before he hath juſtified his Expreſſion, in calling me worſe than profane. Can any thing of *Billings-gate* Rhetorick exceed this of his? He grants he did enquire, if there were a Conſtable there. Is not this proof ſufficient, they ſought to bear us down by their Magiſtratical Power. What inſtance can be given, that ever any Friend in a monthly Meeting called for a Conſtable? Doth not here the Crown of Pride, and Antichriſt's Horns of Perſecution, plainly appear? But he pretends it was to keep the Peace ; for the Woman of the Houſe came to him, under much concern, and told him, ſhe feared there would be miſchief. And muſt a ſilly womans idle imagination be an excuſe to him to do ſuch an extraordinary thing, as the like, I think, has not been known in a Friends meeting. 9. He ſaith, *Tho they did not ſtrike, yet in their rage, there were ſome that did violently catch at the Paper, to have torn it away, who had ſo little of* Religion *in them, that they had no aſſurance, but they could* fight, *as well as ſnatch and rail.* But that any did ſnatch at the Paper in a Rage, is falſe; many, as well as I, can witneſs the contrary; only one or two did civilly and Neighbourly lay their Hand on the man's Arm, deſiring him not to read it. But what hypocritical and falſe excuſes will not men get to juſtifie evil things! They had No Aſſurance, he ſaith, but they would fight; *Ergo*, he mūſt call a Conſtable to keep the Peace ; and by the ſame Argument he may call a Conſtable at any Meeting here in *England*, to keep the Peace when any difference happeneth among them that profeſs Truth : How would this be reſented here among ſober People? Laſtly, For his objecting again and again, the word *Impudent Raſcal*, I have already anſwered to it. But the man ſo called was No Magiſtrate in that part of the Countrey, more than S. J. is here, nor did I know he was ſuch any where. But what difference is be-

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twixt *Impudent Raſcal*, (the word *Raſcal* ſignifying no more than what the *Engliſh Bible* tranſlateth *Vile Perſon*) and the Term he giveth me, viz. *worſe than profane*, and to which any thing of Mankind is hard to be equall'd, let the Impartial judge; more eſpecially conſidering I ſo termed him for his Blaſphemy againſt Chriſt, whereof I have ſufficient Witneſs in that part of the World: but no ſuch thing can be charged againſt me. For his denying that he called G. J. *Nonſenſical Puppy*, doth not ſufficiently clear him, ſeeing it was affirmed by two Witneſſes, both of good Credit, and one of them, viz. *Tho. Treſſe*, a member of that monthly meeting at that time, and not then diſowned by them. But his Reflection on G. J. (ſaying of him, *what G. is for a Church-Member, he ſuppoſeth is well known here as well as elſewhere*), he had better have ſpared, G. J. not being here to anſwer for himſelf. But if he thought not G. J. qualified to be one of their Church-members, he reflects greatly on their meeting, who admitted him to be a member of it. But G. J. hath as many, or rather more, in that Country, that will ſpeak well of him, as S. J. hath.

LX. His perverſion in excuſing, or clearing himſelf, of charging me, that *I* ſaid, *there were more damnable hereſies*, &c. among the *Quakers*, *I* have ſufficiently diſcovered above; ſee *Num.* 39.

LXI. *p.* 43. His perverſion in excuſing, or diminiſhing his Fault, in ſaying, *if he draw forth his hand, he will not pull it in* again, *until he hath quelled us all*, is eaſily perceived. He confeſſeth, ſomething to this effect he did ſay, which he acknowledgeth to be unadviſedly ſpoken; but why not proudly and ambitiouſly, and that in an extraordinary manner, I appeal to all impartial Readers, and ſenſible men, who can ſavour words, whether they rankly ſmell not of Height of Pride, and ſavour not of great Preſumption? as if it were in his power, as he did think, to do ſo much againſt us, in a time to come, as would quell us all, not beleiving, or not conſidering, that no mortal man did know what Power he had, in any time to come, and by the Divine Providence, his Power that he gloried ſo vainly in, was taken from him not long after. But his meaning he gives his inſolent words, ſtill ſmell rankly both of Pride and Perſecution, as I appeal to all ſenſible and impartial Readers, if they do not, being this, *That if I once engage, and make uſe of the Power I have, in the Station I ſtand, I will not deſiſt, till I have reduced you to a better behaviour.* Note, he ſaith, *I will not deſiſt*: but knoweth he that he will not deſiſt till he has reduced us to that he thinks better behaviour, but that he thought his Power was in his own hand? But Soveraign Providence taught him, he was either a falſe Prophet, or ſpake from a falſe Spirit; for he was made to deſiſt from his Violence againſt us, by being turned out of his ſtation, of Magiſtracy, wherein he gloried. And it is a plain caſe, he continueth of that perſecuting Spirit, that if any reprove his Pride, or other his inſolent infirmities, he will puniſh them for their ſo doing, under the Notion of reviling Magiſtracy, if he happen to be re-inſtalled. But ſuch as ſhall happen to re-inſtall him, will do well to adviſe him to more moderation, or put ſome Curb upon him. But at this rate, many Friends, and particularly *G. F.* is guilty of reviling Magiſtracy, who more ſharply and ſe-

verely

verely reproved Pride and Injuſtice in ſome Juſtices of Peace here in *England*, than ever we did his Pride in *Penſilvania*. And if G, F. had been living in the body, and been then in *Penſyvania*, and had but done the like to S. J. he muſt have expected he would have uſed him as he had done us, to reduce him to better behaviour: See G. F. his Letter to Juſtice *Sawrey*, charging him with Perſecution, Pride, Hypocriſie, p. 94. of his Journal; and his ſevere Letter to the Magiſtrates of *Derby*, charging them with Oppreſſion, Injuſtice and Covetouſneſs, p. 51. But that he ſaith, our Friends, *John Macomb* and *Ralph Ward*, did rail and ſnarl intolerably at them, as they were going from the Court to Dinner; ſeeing he tells not what that intolerable railing was, nor gives any proof of it, may be rejected, with many other his falſhoods, invented by him to cover his evil practices. His inſtance is not the leaſt ſhadow of proof, that they ſaid, *they thanked God they could not take their Lives away*; *but they coveted their Goods*. Have not our Friends here in *England*, ſaid as much to Juſtices here, who have fined them, and ſtreined their Goods, as they did to ſome of us in *Penſylvania*, and in particular to *W. Bradford*, who being fined ſix ſhillings for refuſing to be a Jury-man, it being a matter of conſcience to him, to promiſe in the Preſence of God, he judging it of the Nature of an Oath, had Writing-Paper, worth 9 s. taken from him, which was carried to *Sam. Jennings* his Shop to be ſold, which *W. B.* told me. Pray let the Reader judge, if this was not *Covetouſneſs* and *Oppreſſion* both?

LXII. p. 45. His perverſion, in uſing that fallacious diſtinction, given by all Perſecutors, even the worſt ſort, Papiſts as well as others, viz. *That they did not perſecute us, but proſecuted us by Law, for our abuſes to the Government.* [His great defence is then, that we have egregiouſly tranſgreſs'd the Law, and did endeavour to raiſe Sedition, and ſubvert the Government. And for proof of this, he prints at large that ſcandalous Proclamation given forth by him and others againſt me (which I have fully anſwered in Print, and ſo need not anſwer it again here) at *Philadelphia*, *25th 6th mo.* 1692. and the Preſentments of the Grand Jury againſt us. But if to indict and accuſe, be ſufficient proof, without any other evidence, who but ſhall be guilty, tho the moſt *innocent*? However, here we have him acknowledging *matter of fact*, which will be of ſome ſervice to many that would not believe, that ever there was any ſuch thing done to us in *Penſyvania*, as *fining and impriſonment*, for things that we have always declared to be to us matters of *conſcience*.

LXIII. But to cloak his Perſecution, he giveth us a wrong Deſcription of it; and I believe the generality of the people called *Quakers*, will ſay ſo: *Perſecution*, ſaith he, *is a ſuffering inflicted upon the ſufferers for the diſcharge of their duty to God.* This, I ſay, according to the People called *Quakers*, and all others, that are for due liberty of *conſcience*, is a wrong deſcription of *perſecution*, as being far too Narrow, as not including ſuch ſuffering as is inflicted upon men, that may be in error, and hold erronious Doctrines and Principles, it having been all along our Plea, (witneſs what *W. Penn*, and divers others, have printed at great length, concerning the due bounds of liberty of *conſcience*, that ſeeing we live peaceably under the Government, with-

without doing Injury to any Man, we ought not to ſuffer, even though we be in an Error, whether our Error relate to matters of Faith, or Practiſe. But according to this Popiſh definition of Perſecution given by *S. J.* Men ought to ſuffer for their Errors, and be whipt out of them; for to be in Error, or to practiſe an erronious Worſhip, is no diſcharge of Mens Duty to God; and therefore if they be puniſhed for their Errors in Principles, or Practiſes, they are not perſecuted, but proſecuted according to Law. And by this his Popiſh definition of Perſecution, it will be a great queſtion with many, whether any Man called a *Quaker*, ever ſuffered any Perſecution, either in old *England* or new, until that be out of queſtion, that the People called *Quakers*, held no Errors? But according to the true deſcription of Perſecution, as given by *W. Penn*, and many others, the People called *Quakers* were perſecuted by Suffering, Fining, and Impriſonment, for not conforming to the Worſhip eſtabliſhed by Law, ſuppoſing they were in an Error; for they who are rightly principled againſt Perſecution, and for due liberty of Conſcience, ſay, Men are not to be whipt out of their Errors, but perſwaded, and better informed; and if they reject due Information, they are to be left to God, the only Lord and Sovereign over Conſcience. The true definition therefore of Perſecution is a ſuffering inflicted upon the Sufferers, not only for the diſcharge of their Duty to God, but for all that a Man thinks to be his Duty to God. Suppoſe he is in an Etror, if his Error be no Injury to his Neighbor, or a breach of that commonly called the ſecond Table of the Decalogue. And by this true definition of Perſecution, it is out of queſtion, that the People called *Quakers*, as well as others, of other Nonconformiſts, did ſuffer great Perſecution, even ſuppoſe they did hold Errors, and ſuffered for them, and acted contrary to ſome Laws which are now aboliſhed and repealed.

LXIV. In his labouring to clear himſelf and his Party of Perſecution, and to make the World believe it was not Perſecution, but a Proſecution, in his definition of Proſecution, which he would make applicable to us, he falſly accuſeth us, but giveth no effectual Proof; Proſecution, ſaith he, is a juſtice done on Tranſgreſſors of the Law, for their Injuries done to Men, or their Blaſphemies to God; and then he concludes, that we were proſecuted by Law, for our Abuſes to the Government. [But all that, that ever was duly ptoved in particular againſt us, was, That *Tho. Budd* and I, in a printed Paper, in our juſt defence, reprove *Sam. Jennings*'s Pride, ſaying of him, he was too high and imperious in Friends Meetings, and worldly Courts, calling him an ignorant, preſumptuous, and inſolent Man, which laſt words did not relate to his Magiſtracy, as I have formerly declared, but to his religious Profeſſion as a *Quaker*. And that we queried, in our printed Appeal, Whether hiring Men to fight, and giving them a Commiſſion to fight, be not a manifeſt Tranſgreſſion of the *Quakers* Principle. Now if to reprove Pride, and other Sins, as Injuſtice, Oppreſſion, *&c.* in Magiſtrates, be an abuſe done to the Government. and worthy of Puniſhment, then many Friends of beſt Note among us, are equally guilty, or rather indeed more guilty, by S. J. his Argument, as G. F. who

hath more ſeverely charged Juſtice *Sawry*, and the Magiſtrates of *Derby*, with ſuch things, than ever we did any of the Magiſtrates in *Penſilvania*. See alſo a printed Book called, *The ſecond part of the Peoples ancient and juſt Liberties*, aſſerted in the Proceedings againſt, and Tryals of *Francis Moor*, *Richard Mew*, *John* Boulton, *Job* Boltoun, and divers others, at the Seſſions begun and held at the *Old* Bailey in *Lond*, 6th mo. 1670. where the Publiſhers of that Book, charge the Magiſtrates more ſeverely, than ever we did, they ſaying, that in the ſaid Book, their Oppreſſion and Injuſtice are manifeſted, their Wickedneſs and Corruption detected. See alſo the Tryal of W. P. and W. M. and the Tryal of G. W. at *Norwich*; and generally it hath been the way of Friends, in their printed Books of Tryals at Seſſions, to charge the Juſtices with Injuſtice, and Arbitrary Proceedings, *&c.* And ſeeing this was no abuſe to Magiſtracy, but their Chriſtian Complaint, and bearing witneſs conſcienciouſly againſt Mens Sins, as holy Men of old did, as is latgely recorded in holy Scriptures, no more can it be eſteemed in us, any abuſe to Government, to have reproved S. J. for his Pride. And as concerning our querying, or witneſſing againſt ſome called *Quakers* in *Philadelphia*, in our printed appeal, for hiring Men to fight; this can be no Sedition, nor having any tendency to Sedition, or to the ſubverſion of the Government, ſeeing it is well known, for manyyears paſt, that the People called *Quakers*, have declared it to be their Principle, That it is not lawful for them to fight, and yet the Government hath been ſo tender here in *England*, that they have not charged them with being guilty of Sedition, or ſubverſion of the Government, for aſſerting any ſuch Principle; and the like tenderneſs and moderation have the States of *Holland* ſhewed to the *Meniſts* there, who are a great People, and have publickly aſſerted it to be their Principle, (as well as the People called *Quakers* here) neither to fight, nor to ſwear; yea, and learned *Grotius*, who hath writ a learned Treatiſe, *de jure belli, & pacis*, reckoneth it at leaſt among the Evangelical Counſels, (which any Man may lawfully obey) not to fight, or make War. Is it not therefore a very ſtrange thing, that a Juſtice of Peace in *Penſilvania*, and others of his Party, ſhall make that to be Sedition, or a ſubverſion of the Government there, *viz*, our publickly aſſerting it to be our Principle not to fight, and yet the Government here to charge nothing upon us but to be tendet to us in that reſpect, as well as in other things of Non-conformity. Doth not this ſhew an extraordinary height of Ambition in them, as well as degeneration from their former Principle? and will it not too much confirm the Jealouſie that ſome have had, that if the Government ſhall happen to come into the hands of ſome of that People called *Quakers*, they will perſecute others for Conſcience ſake, although they have cried out againſt their being perſecuted for Conſcience ſake, unleſs ſome publick Teſtimony be given forth againſt theſe ſevere, and unfair Proceedings of theſe Men againſt us in *Penſilvania*, and that by ſome ſolemn declaration in print, given forth in behalf of that People.

LXV. His Perverſion in bringing his and their moſt illegal and ſcandalous Proclamation againſt me, which they cauſed to be read at the Market Place

Place by the common Cryer; and after that, posted it up both in Town and Country, as a proof of my being guilty, of endeavouring to raise Sedition, and to subvert the Government. Certainly, if this Man were not past all fear or shame, he would not have dared to print such an illegal and scandalous Paper, that makes so much against him, and expose it in the face of the World, the which I having so fully answered in Print, to the several Falshoods, Fallacies, and Perversions in it, I shall not now repeat; only I think fit to notice one particular, that doth sufficiently show their illegal, unjust, and Arbitrary Proceedings, that whereas they say, *It hath been proved before them, that* G. K. *being a Resident there, did, contrary to his Duty, publickly revile the said Deputy-Governor.* [Note Reader, they say, *It hath been proved before them, &c.* But they fallacionsly omit to tell, that I was not called before them, to have that, or any other thing proved against me, but that they did, was altogether in my absence, in and without the least Summoms, Call, or Citation to come before them, at that they call their private Sessions, (which may rather be called a private Conspiracy to subvert Law and Justice) though I was known to be at home in the same Town. And whereas they have called two other Justices of Peace, *viz. Lacy Cork*, a Lutheran, and *John Homes*, a Baptist, to connive with them in this work of Darkness, *viz.* to proclaim me at the Market Place, a Person so highly Criminal, without all Conviction, or calling me before them, to hear any thing proved against me, these two Justices aforesaid, acting like men of Conscience, as well as Understanding what was legal, refused to joyn with them, in signing such a Proclamation, because it was done without any Conviction, or legal proceedure. But they desired I might be called for, and legally convicted; and if I were found guilty, they should joyn with them, to punish me accordingly. But this not being granted, without them, they gave forth that scandalous Proclamation against me; and I appeal not only to all Persons called *Quakers*, but to all others, who may hear or read concerning this Matter, and especially to all, that are in the least acquainted either with the English Laws, or with the Law of Nations, whether their thus proceeding against me, be so severe a Penalty, as to proclaim me, at the Market Place, *&c.* a Person so highly Criminal, without all Conviction; and whether to take the Evidence of Witnesses against me, in my absence, without any call to be present, is not wholly illegal, and contrary to the fundamental Laws of *England.*

LXVI. *page* 46. His Perversion in making the presentment of the Grand Jury at *Philadelphia*, an Evidence or Proof against *Th.* B*udd*, and me, of our being guilty of reviling the Magistrate, and endeavouring to raise Sedition, and subvert the Governmemt, and to do this to his own shame, and as an instance of his folly, he prints the Presentments of the said Grand Jury against *T.* B*udd* and me, and against W. B*radford*, see his page 52. Now let us see, how unlike a Magistrate, or a man of common Sense, he doth argue. The Grand Jury hath presented us to be guilty of reviling S. J. being a Magistrate, therefore we are guilty. But if this be a true conclusion, without any further proof, then it follows by the same Argument,

that whatever any Grand Jury preſents a man to be guilty of, that man is guilty of the ſame ; and if ſo, there is no room left for any further Tryal of a Petty-Jury ; which is another perverſion of the fundamental Laws of *England*. But why S. J. is wholly ſilent of the Verdict that the Petty Jury gave in the caſe of *Th. Budd* (I having pleaded in the Court, that I was not preſentable, being my only Plea, the thing being No Nuſance to the County, nor Offence againſt the Government, they fined me, without any more a-do) is eaſie to conjecture, their Verdict not being any Verdict againſt *Th. Budd*, in the Terms or Words of the Preſentment, but a ſpecial Verdict in theſe following words, viz. *That* Thomas Budd *was guilty of ſaying* Sam. Jennings *had behaved himſelf too highly and imperiouſly in worldly Courts*. But this was no proof that *T. B.* was guilty of reviling Magiſtracy, more than the ſpecial Verdict of the Jury at the *Old Baily*, that *W. P.* was guilty of ſpeaking in *Grace-Chuach-Street*, was any Verdict againſt him, of being guilty of a Riot, Rout, or unlawful Aſſembly.

LXVII. *p.* 54. His perverſion, in blaming me, and ſome others Joyned with me, in our expoſing their defects (if they were ſo) to the world before ever we had ſpoken to the Parties thus abuſed by us, as he phraſeth it. But for anſwer, what he calleth, *our expoſing their defects*, was but in the juſt defence of our *Innocency and Chriſtianity*, which he, and 27. unjuſt Judges, had endeavoured to rob us of, by expoſing to the world, tho not in print, yet publickly enough otherwiſe) their falſe Judgment againſt us, and cauſing it to be read in all the Meetings, not only in the Province of *Penſilvania*, but in the Meetings of the Neighbouring Provinces. And it is falſe, that we had not ſpoke to them ; for we had made our complaint, and ſhown our diſlike, at a monthly meeting at *Philadelphia*, where they read their Falſe Judgment againſt us, and at ſeveral other Meetings, before we printed a line againſt them ; but received no Redreſs, but abuſive language : And herein we have done but what many other good and worthy men have done, in the like caſe, when oppreſſed, and they could have no Remedy, Printing being the laſt Remedy. And this Remedy hath been uſed by many Friends of good Account among us, who having been oppreſſed, and unjuſtly dealt with by Juſtices of Peace, have expoſed their Injuſtice in print to the world, ſome of their books having this Title, *The Cry of the Oppreſſed.* Nor can this be called, the expoſing of our brethrens weakneſs ; for they had denied us to be their brethren, before either the book called, *The Plea of the Innocent*, or the *Appeal*, or the book called, *The Tryal*, was printed ; and they had begun the Separation, and refuſed and rejected all Goſpel-Order, before we ever printed a line againſt them ; therefore *Sam. Jennings* his words in p. 54. I may juſtly retort upon himſelf, which touch not us: What *conſcience* is in this (for him to fill his book with ſo many falſhoods, forgeries and perverſions) I leave to any, but a ſeared conſcience, to determine.

LXVIII. His perverſion, in taking great pains to prove, that ſome part of my worhs did reſpect his Magiſtracy ; and that therefore *I* am guilty of reviling his Magiſtracy. Now the part of my words which he laboureth to prove did reſpect his Magiſtracy, was, *That he had behaved himſelf too high and im-*

imperious, both in friends Meetings, and worldly Courts. And will this prove, that I reviled Magiſtracy, any more than that he who writ *W. Pen's* and *W. Mede's* Tryal, which ſome ſay, was W. P. himſelf, was guilty of reviling Magiſtracy; or that Friends, who have ~~been~~ oppreſſed and injured by proud and oppreſſive Magiſtrates, in former times, that have charged them in print both with Pride and Perſecution? or will it follow, that the true Prophets were guilty of reviling Magiſtracy, becauſe they did witneſs publickly againſt Pride and Oppreſſion in Judges and Rulers in former days? Surely theſe men in *Penſylvania* were come to an extraordinary height of Ambition, to think, that their place of Magiſtracy had raiſed them up ſo high, as to be above all Reproof, or witneſſing againſt their Pride, Injuſtice and other ſins, when many, far greater in Authority here in *England*, have born all that, and much more than we have ſaid againſt them in *Penſylvania*, without the leaſt noticing it by ſuch ſeverity; a great ſhame to ſuch men, who pretending to be Teachers of others in the great Chriſtian Duties of Patience and long-ſuffering, ſhould fall ſo ſhort in the practice of it, beneath many who make not ſo high Profeſſion. And it is but a poor excuſe and evaſion for him, or any other, that may be ſuppoſed to have aſſiſted him in this Work, to ſay, as he or they do, p. 45. *In the Infancy of the ſettlement of* Penſilvania, *the* Legiſlators *ſaw cauſe to make proviſion*, by a Law, *to ſecure the Reputation of the Magiſtrates from the contempt of others; foreſeeing, no doubt, (and perhaps perceiving ſomething of it then) that people, by reaſon of their equality in other things, might be under greater tentations, to run into this evil there, than where the condition of the Magiſtrates had raiſed them above, and ſet them at a greater diſtance from the common people: It was therefore enacted* (ſaith he), *That whoſoever ſhould ſpeak contemptuouſly, or ſlightingly of a Magiſtrate, ſhould be puniſhed by a fine, according to the Nature of the Offence.* [But was this conſideration enough to raiſe the Magiſtrates in *Penſylvania*, ſo far above their Brethren, who are otherwiſe not only equal to them, but ſome, perhaps, far above them, that tho a man do ever ſo conſcientiouſly reprove their Pride, Injuſtice and Oppreſſion, in caſe ſuch a thing happen, as is not impoſſible, he muſt not do it; otherwiſe he muſt be puniſhed, as a reviler of Magiſtracy? Were it not much more adviſable, that the Magiſtrates in *Penſylvania*, did labour to excel and exceed all others in that Province, in all Chriſtian and civil Vertues, who are otherwiſe equal to them, than *Shebna*-like, to grave them out an habitation, in ſo high a Rock, that *no Man* dare reprove them, tho ever ſo conſcientiouſly, or having ever ſuch juſt cauſe ſo to do; ſuch Height was the fore-runner of S. J. and his Brethrens folly, in being ſoon after driven out of their ſtation, as God threatned *Shebna*, *Iſa.* 22. 16, 19. And if they happen to be promoted again, they will do well to behave themſelves more moderately and Chriſtianly. To revile Magiſtracy, I acknowledge, is a great ſin, but to conſtrue the reproving of Pride and Injuſtice in a Magiſtrate, when he is not in the publick diſcharge of his Magiſtracy, (as ſitting in the ſeat of Juſtice) eſpecially, is no reviling of Magiſtracy, ſo far as I can learn, either out of the Law of God, revealed in Scripture,

ptufe, or any Laws of *England*, or other Nation, profeſſing Chriſtianity, whatſoever.

But why were they ſo partial, and ſhewed ſo great Zeal for their own Honour, and ſo little for the Honour of God and Chriſt, that they made a Law to fine a man that ſpake ſlightingly of a Magiſtrate, to any ſum they pleaſe, provided it ba not leſs than 20 s. (and for our ſuppoſed Offence, fined us each five pounds); but for Bleſphemy againſt God and Chriſt, as blaſphemous Oaths, and Curſings, their Law was not above five ſhillings: And it is but a poor excuſe for this inequality, given by ſome, that blaſphemous curſing and ſwearing might be ſo common, that had the Law exacted a great fine for every guilty perſon, they would not have been able to pay it. But then might not the Legiſlators have made a Law to put them to ſome corporal puniſhment, or to work in the Houſe of Correction, for ſuch a time, as their Law is in other caſes? But that *Sam. Jennings* was guilty of Pride, and too great height of Spirit, in his Proceediogs againſt us, the Paper called, *An Account of the Proceedings*, &c. is an evidence; therefore to call him ſo, was no reviling.

LXIX. His perverſion, in ſlighting, and ſeeking to make void the Certificate given me from the Deputy Governour and Couucil of *Philadelphia*, clearing me of all theſe charges, amply declaring my *Innocency*, and peaceable behaviour towards the Government, and them in Authority at that time: *Who is it* (ſaith he) *that doth not know the propenſity that commonly appears* (*on any turn or change*) *in thoſe that ſucceed in place and power, to cenſure and expoſe ſuch as were before under the ſame charge*, &c. Hence he concludes their Certificate will not do me *much ſervice, nor weigh much with thinking people*. [Now I appeal to impartial Readers, if this be not a ſpeaking ſlightly of the preſent Magiſtrates there, (for which S. J. by his own Argument, ought to be puniſhed) and poſſibly now in *Penſilvania*, as well as a ſevere Reflection on them, of their Injuſtice, Partiality, yea and diſloyalty, to give me a Certificate, clearing me of any ſuch Crime laid to my charge, as endeavouring to raiſe Sedition, aud ſubvert the Government in *Penſilvania*; for what is this, but to ſay, that the Magiſtrates then in Truſt with the Government, hath cleared a guilty perſon from an heinous Crime, affecting the Government? for it is an Act of as great Injuſtice, and Male Adminiſtration of Government, to acquit and clear the guilty, as to condemn the *innocent*. But he is fallacious in this alſo, that he inſinuates, *theſe that gave me that Certificate, did ſuceeed him and his party in the Government*; whereas ſome of them, and particularly *Robert Turner*, who ſigned to my Certificate, was then in the Government, as well as S. J. and did publickly witneſs againſt their unjuſt proceedings, as well formerly as ſince.

LXX. His perverſion and fallacy, to make void his Crime of perſecution, and our ſufferings, by expoſtulating, *what did he*, or Thomas Budd *ſuffer? were they, or either of them whipped, or impriſoned? No ſuch matter: They were only preſented, and had a Trial at Court; were adjudged guilty, and had a fine of* 5 l. *each, ſet upon them, which was never levied; for which, if they had gratitude enough, they ought to acknowledge the clemency of the Government*,

ment, and particularly ſuch as might have exacted it. [But it was a great ſuffering, thus to expoſe us in the face of the Court, and of both Town and Countrey, as ſo heinouſly guilty, to defame us, being *innocent perſons*; and tho we were not impriſoned, yet our Two Friends, viz. *W. Bradford* and *John Macomb*, were moſt unjuſtly impriſoned, and ſome of W. B. his Utenſils, detained from him; and W. B. was preſented npon a Statute in *Old England, That no book ſhall be printed without the Printer's Name to it*; And tho his Defence was, *That moſt of Friends books were printed without the Printer's Name to them*; yet their partiality was ſuch, they did not regard it: And that our fine was not levied, we owe no thanks to them, who paſſed that falſe Judgment againſt us (*their tender mercies*, as the Scripture ſaith of ſome *being cruel*), but to *Divine Providence, that reſtrained them for a little ſeaſon*; and the fear that poſſibly they were undet, leſt both the generality of the people of Town and Country ſhould cry out, *ſhame, ſhame upon them*, ſtill more loudly, who had already concluded them to have dealt unchriſtianly towards us; and after ſome little ſeaſon, their Power was taken from them. But their moſt cruel detaining our Friend *Peter Boſſe*, in priſon, for his fine, until they were put out of their power, doth ſufficiently ſhew it was no *Clemency in them* to *Th. Budd* and me, that reſtrained them from levying our fines.

LXXI. His Perverſion in telling a Story, *pag.* 35. That ſome in *weſt Jerſey* heard me ſay, that they ſhould hear, before it was long, that I were either whipt, or impriſoned, and rather than I would appear a falſe Prophet, I did what I could to procure it. [But that I did Propheſie any ſuch thing, is a groſs Forgery; or that I did in the leaſt do any thing to procure it; but it is probable I might ſay to ſome, by way of probability, they would hear e're long, I were either whipt or impriſoned; which I ſpoke not in the leaſt by way of Propheſie, but of ſtrong probability, conſidering the Cruelty that appeared in them, againſt ſome of my Friends, whom they impriſoned, their Rage being greater againſt me, than them, but Providence hindred them to execute all that was in their Hearts. And what leſs could be expected from S. J. who for a ſmall default of a poor Boy that did throw a little Dirt or Earth at a Conſtable, cauſed him to be whipt moſt cruelly at *Burlington* in *weſt Jerſey*, with thirty five laſhes on the naked Body, with a Horſe-whip, and cauſed to put the Boys Maſter in the Stocks, for calling him, the ſaid S. J. *Prick-louſe-Taylor*; this an honeſt Perſon of good Credit here in Town, who ſaw it, and was one that begged S. J. to ſhew mercy to the poor Boy, is ready to witneſs, a ſufficient Evidence of his too ſevere Government in *weſt Jerſey*. And many having begged S. J. who was then Governor, for the poor Boy, as well as he himſelf begged moſt lamentably for mercy, he being a Friends Son, yet he would not be entreated. And alſo conſidering the new Preſentments given in againſt me, being about ſeven in number, which were read at the yearly Meeting laſt at *London*, with my Anſwers to them, divers of which were ſuch, as the Crimes charged in the ſaid Preſentments, had I been guilty, deſerved not only Impriſonment, but other corporal Puniſhment;

and

and which probably enough might have reached to ſentence of Death againſt me, had not their moſt cruel Deſigns been diſappointed by the merciful Divine Providence, conſidering the cruel minds that they generally had againſt me; and that their Juries, both grand and petty, were ſuch, as we know to be prejudiced; and many of which had ſigned to falſe Judgments againſt me, in their Mens Meetings. But whereas he alledgeth, *p.* 55. That I called *Tho. Lloid* pittiful Governor, I remember no ſuch thing; and he giving no proof of it, but his bare ſay ſo, the impartial Reader will not believe it. But that I ſaid, my Back itched for their Whip, I own I ſaid ſo, in a publick Meeting, on a firſt day, after they had interrupted me, in my Chriſtian Teſtimony, and did moſt extraordinarily threaten me, with their magiſtratical Power, I appeal to all who know, what godly Zeal hath moved men to, whether I might not ſay theſe words, in a Chriſtian Spirit, implying no more, but a deſire to ſuffer for Righteouſneſs ſake; to which Chriſt hath pronounced a *bleſſing*, as well as what *Lawrence* the Martyr ſaid to the Tyrant that perſecuted him, when he cauſed to roaſt him on a Grid-Iron, for which ſaying he was greatly commended: He bid him turn up the other ſide, the former being roaſted enough, to ſee which was the beſt Meat: (Perſecutors in Scripture being compared to Man-eaters) and what G. F. ſaid, as above noted, to a man that ſtruck him cruelly, ſtrike again; and what *Edw. Burrough* ſaid and writ in Lines, to his Perſecutors, *Our backs are ready for your blows*; and many other ſuch bold Expreſſions that godly Zeal, and holy boldneſs hath moved many better than I, to give to threatning Perſecutors: Yea, did not our Savior ſay to *Judas*, *what thou doſt, do quickly.* But it ſeems S. J. was never acquainted with any flame of holy Zeal, to ſuffer for Righteouſneſs ſake, his Zeal being to perſecute, but not to be perſecuted for Righteouſneſs ſake. However, I have never juſtified all the words I have ſaid to theſe my Adverſaries, but readily have granted, that it's poſſible I have at times exceeded, on great Provocation. But S. J. and his Parties Hypocriſie is great, who not only have far exceeded me in hard words, but made it their work (as is well known) to provoke me exceſſively. But my gracious God, for which, and for all his many Mercies, and Deliverances, I deſire to praiſe him, hath preſerved me, as to the main; and my great comfort is, that whatever human weakneſſes have attended me as to ſome Circumſtances, which have been greater on their part, my cauſe and ground of debate againſt them (in bearing Teſtimony againſt their vile Errors held by ſome of them, and cloaked by others of them, and their wicked Practiſes of Perſecution and Injuſtice) is good, and with a ſincere and upright Heart, as to the main, I have managed it, and I have Peace from my gracious God in ſo doing, as well as a ſenſe of his pardoning Mercy wherein I have failed in ſome particular Circumſtances; and this is more than ever any of my Adverſaries that I know have acknowledged; who, proud Phariſee like, do juſtifie themſelves, But whereas S. J. hath preſumed to charge me more than once, with acting againſt my Conſcience, I declare ſincerely and ſolemnly, it is a groundleſs Calumny.

As for his Anſwer to *Peter Boſſe* his Letter, I could ſhow ſeveral groſs prevarications in it; but having encreaſed my Anſwer to a far greater bulk already than I intended, I think to ſay little at preſent to it, reſerving a more full Anſwer to another opportunity, if need be, or to *Peter Boſſe* himſelf, to whom it is moſt proper to give the Anſwer; but he being abſent in *America*, his anſwer at preſent cannot be expected; only I deſire the Reader to notice theſe following Particulars. 1. *S. J.* takes no other way to clear himſelf of *P. B.* his charging me with an unſavory Life, (expreſs'd by his unſavory carriage and words to his Neighbors, equal or ſuperior to himſelf, at leaſt ſome of them; as when he ſaid to *John Shen*, who had been Governor of *weſt Jerſey*, and was then in the Magiſtracy, *Thou pittiful whip Jack, I diſpiſe thee*;) but by charging him in general, without mentioning any particular matter of Fact. 2. Let it be conſidered, whether it was fair or orderly in S. J. ſo to purſue P. B. he being a Church Member with him, and not at that time denyed or diſowned by them, to ſue him in open Court, for a private Letter ſent to him, to the publick ſcandal of his and their Profeſſion; and gratifying Adverſaries, who would, and did ſay, *See how Quakers go to Law with Quakers, contrary to their Profeſſion and Principle.* Nor doth his evaſion excuſe him, that he, *viz.* P. B. was one of my Party, and denyed together with me. But this is barely alledged, and not proved; he belonged to *Burlington* Meeting in *weſt Jerſey*, and had not that I know, been at any of our Meetings falſly called ſeparate Meetings, before that time, but was generally owned by Friends of that Meeting he belonged to. And his other evaſion is as weak, That the Paper or Letter came to him open. Doth that prove, that he ſent it open? Or if he had ſent it unſealed, was that ſuch a Crime, to query into ſuch things as Men have re-printed of one another, and that in a Neighbourly way. 3. For his being drunk, and running a Horſe-Race, it was not poſitively charged on him, but queried; and was, by the manner of Evidences, brought againſt him by ſome honeſt Perſons, being compared with the negative Evidence of one ſingle Man, (whom I own to be an honeſt man) I leave it to be weighed, by the Readers, which has moſt probability. 4. As for his clearing himſelf of Surveying a Tract of Land, that *John Antrum* had actually began to do; and of his taking away the Meadow of *Rich. Mathews*, he but poorly and lamely comes off. Its well known in *weſt Jerſey*, that *John Antrum* complan'd greatly on S. J. for his ſo doing; and his defence about *Rich. Mathew* his Meadow, is more ſophiſtical than real; ſaying, either it was ſurveyed to *R. M.* or it was not; if it were, then he has it. [But how has he it, if poſſibly S. J. hath ſold, or may hereafter ſell it to ſome other Perſon? It's well known of what ill fame it is, and reputed great Injuſtice, to ſurvey another Mans Land, and ſo to appropriate it to him. And for his exception againſt the Record of the Survey by J. S. it is idle and ſilly. It is ordinary in Surveyes in that Country, where no ſuch exactneſs is commonly uſed, (as here in *England*,) and when large allowance is given for barren Land, and high ways, to mention a ſmall guſhet of Up-land, or Meadow, without telling the courſe or diſtance, when

it lyeth adjoyning to a greater Tract, more particularly ſurveyed. And were all ſuch Surveys made void of ſmall guſhets, and pieces of Meadow, or Up-land that have not the courſe or diſtance particularly mentioned, belonging to that part, it would make a great Confuſion in many Surveys in that Country, and perhaps might give occaſion to have ſome of his Land of Meadow to be queſtioned. But it's not a new thing for S. J. to pretend himſelf skilful in what he is groſly ignorant of. 5. For his Abuſes done to *John Shen*, aud eſpecially his baſe and ſcurrilous reviling him, as above mentioned, being then a Magiſtrate, is ſo well known, that I think S. J. hath ſcare the Confidence to deny the unſavory Expreſſion he gave him, and which was mentioned in the book of the Tryal. 6. For his blaming me, that I enquired at *John Shorum*, about S. J. his being drunk, I appeal to the Readers, what blame could this be in me, ſo to enquire, I having heard it commonly reported. Anſl if *John Shorum* denyed it to me, having affirmed it to others, it was little to me, whether he did affirm it or not, I made no matter of it, and ſaw no need to give Evidence in the Caſe, for it would have ſignified nothing to clear him ; and I heeded little what J. S. ſaid in the Caſe, for what I ſpoke to him, was meerly occaſional, as I hapned to meet him on the way. 7. What S. J. doth alledge, that *Robert Cole* told me, he knew no ſuch thing by S. J. as that he was drunk at his Houſe, and ſpewed in the Bed, I declare is a falſhood ; it's true, he ſaid (*viz. R. Cole*) that he was drunk ; but that he ſaid he knew no ſuch thing by S. J. I remember not in the leaſt ; but on the contrary, both I and my Wife do well remember, that he ſaid, the thing he had ſaid to *Peter Boſſe* was true, but he blamed his being drunk, that made him ſpeak ſo freely ; (as commonly Men will be more free to reveal a matter when drunk ;) but ſaid *Cole*, I dare not appear a Witneſs againſt S. J. he being a Magiſtrate, for he will ruine me ; and this I ſincerely declare, to the beſt of my Knowledge and Rememberance. And laſtly, as to his ſevere uſage towards his Servants, and eſpecially towards his Maid, whom he moſt cruelly whipt in Bed, with a Horſe-whip, is moſt true, and is ſufficiently proved againſt him in the Book of the Tryal, as to the firſt part, witneſs the printed Teſtimonies of *John Smith*, and *James Silver* againſt him. And as to that of his moſt unmerciful, and obſcene way of beating his Maid Servant, an honeſt Friend here in Town, declareth he had it from the Maids Mother, and the Maid her ſelf hath declared it to divers.

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AND thus I have fully anſwered to all that ſeemed any way material in his Charges in his book againſt me, and my Friends, paſſing by ſeveral other things not worth noticing, of his falſe charges, and poſſibly ſome may think I have mentioned too many, and taken too much time and paper to Anſwer them, being in more general and ſubdivided Heads, under the more general Heads, above an hundred in all; but having thus for once beſtowed ſo much time, paper, labour and coſt to clear me of theſe falſe charges T. E. and S. J. have laboured to beſpatter and defame me with, it is poſſible, and probable alſo, (tho I come under no tye in the caſe that I may let them Anſwer) again, and bark on, till they be weary, without much noticing them for time to come; for indeed any further debate in print touching theſe matters, ſeems to me, and I judg, will to many, but little profitable to the Readers; The things for moſt part charged and recharged, being of words and tranſactions alledged to have been ſaid or done in Penſilvania, or other parts of America, and the Evidences on both ſides being confeſſedly Parties, which are no proper witneſſes in theſe things, as I declared at the Yearly Meeting laſt at London, 1694. Nor did I any further make uſe of Evidences of that ſort, but to make a Ballance againſt the Evidences of their ſide and party, my Evidences being fully as Credible perſons as theirs, yea and more Credible, becauſe I have diſproved ſome of their Evidences, by their contradictions one to another, and other clear circumſtances! But that which, as to the main, caſts the ballance, as I declared at the Yearly Meeting laſt at London, was the Manuſcripts of my oppoſite party, under their own hands, which I have to produce at large, and which, as I ſee great occaſion for may be made publick. But how little, or indeed, nothing to the purpoſe, Sam. Jennings hath waſhed himſelf clean, of the dirt, not that we have thrown on him, but what he hath daubed himſelf with, I leave to impartial Readers to Judg, and whether his Labour to clear himſelf of it, be not with as little ſucceſs, as if an Ethi-

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opian *would labour to wash himself white. If any place were for my Advice to him, the best way for him to clear himself of these things, is to repent sincerely of his Falshood, Hypocrisy, Pride and Spirit of Persecution, and all other his great sins, that are too too manifest, however he seeks to cover them, and however some here in* England *that have espoused his unrighteous cause, seek to cloak him. And as for his Certificate which he hath received from his Party and Associates that are guilty with him in many of the things charged against him ; I judg no impartial Readers will think it of any weight ; and to counterballance it, I could produce a more full and ample Certificate to clear me, signed by thrice as many Hands, and Persons generally of as good, and many of better Credit, as any that have signed to his. But Certificates from Parties signify little ; and when a mans own words and actions cry aloud that he is guilty, paper Certificates can never have that force to make him innocent.*

George Keith.

London : Printed for *R. Levis*, 1694.

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The Proceedings,

Sence and Advice of the People called

QUAKERS.

At the Yearly Meeting of Faithful Friends and Brethren, begun in *London* on the 28*th* of the 3*d* month, 1694. and held by Adjournment unto the 11*th* of the month following, In order to put an end to the Divisions and Differences among some of the People called *Quakers* in *America*.

To which is added,

An account of the *Proceedings* of the Yearly Meeting at *Burlington*, relating to the said Differences; shewing the Dis-harmony of the two said Meetings.

As also,

Some Queries to that Yearly Meeting in London, with their said Judgment.

LONDON

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To which is added,

An account of the *Proceedings* of the Yearly Meeting at *Burlington*, relating to the ſaid Differences; ſhewing the Diſ-harmony of the two ſaid Meetings.

As alſo,

Some Queries *to that Party of the* Yearly Meeting *at* London, *who gave the aforeſaid Judgment.*

LONDON, Printed for *R. Levis*, MDCXCIV.

TO THE

READER.

Friendly Reader,

THE *following account of the People called* Quakers *is recommended to thy Impartial Judgment, wherein thou mayst find a Party of them of the Yearly Meeting at* London, *are proved guilty of endeavouring to Cloak and cover the Antichristian Errors, and persecuting Practices of their Apostate Brethren in* Pensilvania, *as will further appear by these following* Queries, *given forth by an offended Christian* Quaker, *against the partial proceedings of Six Days Controversy, and their False Judgment.*

Prov. 17.15. *He that Justifieth the Wicked, and he that Condemneth the Just, even they both are Abomination to the Lord.*

Robert Hannay.

ERRATA.

Page 3. line 19. for *impatiently* read *in patiently*.

A TRUE

ACCOUNT

OF

The Proceedings,

Sence and Advice of the People called

QUAKERS.

At the Yearly Meeting of Faithful Friends and Brethren, begun in *London* on the 28*th* of the 3*d* month, 1694. and held by Adjournment unto the 11*th* of the month following, In order to put an end to the Divisions and Differences among some of the People called *Quakers* in *America:*

WHereas by Agreement of this Meeting, all *Epistles* directed and sent to this Meeting, should be read openly therein; and thereupon some *Epistles* from *America*, being read in course, in which *the differences* between *Geo. Keith*, and others were mentioned, and upon Notice thereof given him, he came into the Meeting and desired to have a Paper Read, and to be heard in his own defence;

which the Meeting tenderly condeſcended unto; and whereas the ſaid *Geo. Keith* did before that, in the publick Meeting of the Brethren belonging to this yearly Meeting, openly and tenderly ſignify his earneſt deſire of Union, and that he might not be caſt off, and that the Breach might be made up, and that he would rather lay down his Natural Life, then it ſhould not be made up; with other Expreſſions of the like Import, which did tenderly affect many Brethren; and alſo his open confeſſions in divers Meetings to the power and preſence of God amongſt us, and with our Miniſtry.——And alſo there being a General ſenſe in this Meeting, of a great and tender Compaſſion (as well as condeſention) in the bowels of Jeſus Chriſt, with earneſt Breathings and ſupplications to God, both with Regard to *Geo. Keith*'s help and preſervation, and alſo with great reſpect to the peace of the Church of Chriſt, and proſperity of the holy Truth, and great work of the Lord God in our day, and the honour of his great and glorious Name, and our Chriſtian Reputation, as a Choſen people gathered by his divine Power and Goodneſs to ſhew forth his praiſe in our Age and Generation; and to Remove and prevent Reproaches and Scandals, that tend to affect us, to our ſorrow and Grief, as a Chriſtian Society and People; that the Mouth of Iniquity may be ſtopt, and our Enemies, that ſeek occaſion to blaſpheme the holy Truth, and reproach us, may be confounded by the great power of the Lord our God, for his Name and Truths ſake, which we are deeply concerned and Zealous for.

And we underſtand the Chriſtian care and tender endeavours of our Friends and Brethren here in *London*, hath not been wanting, ſince they heard of the Diviſions, by Friendly and tender Advice, in the Love of God, in their Epiſtles, in order to ſtop and Remove this Unhappy difference, and to Reprehend theſe unſound and Erroneous Expreſſions, and ſhew their diſlike to theſe heats that have been among ſome of them, Exhorting them to Brotherly Love, and Chriſtian Tenderneſs, and Warning them againſt Separation, or that Spirit that would lead thereto, and expoſe the ſame to Reproach.

This

This Meeting alſo taking tender Notice of the Requeſt of our Friends and Brethren of the 6 weeks Meeting in *London*, for this Meeting to be concerned, in order to hear and end the ſaid differences, which they had in part heard before, but had not oppertunity to hear fully: It was thereupon, in Brotherly Love, aſſented unto by this Meeting, that as many Friends and Brethren of the ſix Weeks Meeting as were formerly deputed by the ſix Weeks Meeting; and all other Members of the ſame Meeting that ſhould deſire it, might be preſent and Aſſiſtant with this Meeting, for the good ends aforeſaid. And this Meeting agreed, that after all the other publick affairs ſhould be over, as many Members of the yearly Meeting as could attend the ſervice, together with all publick faithful Friends that are free, ſhould Remain and continue the yearly Meeting, to hear, judge and determine, and endeavour to Quiet all the differences between *Geo. Keith* and others concerned therein.

Proceedings thus far agreed to by this Meeting, in order to a full hearing of *Geo. Keith* and others concerned in the ſaid differences, much of ſix days were ſpent, impatiently hearing the ſaid differences, ſo far as they were related, or made out unto us, both by the publick Reading of ſeveral Printed Books and Papers from *G. K.* and his Friends, relating to the differences, particularly one book, intituled, *A True Copy of Three Judgments*, &c. another, intituled, *The Plea of the Innocent*, &c. another, intituled, *Some Reaſons and Cauſes of the late Separation*, And alſo by *Epiſtles*, *Papers* and *Certificates* (from many concerned on both ſides) out of *America*, beſides the great Patience of this Meeting towards him, in frequently hearing him in his *Defence* and *Complaints*, *Allegations* and *Arguments*; as alſo in divers paſſages both by *G. K.* with his Friend *Tho. Budd*; And *Sam. Jennings* with *T. Ducket*, on the other ſide, were ſeveral times patiently heard Face to Face, inſomuch that *G. K.* divers times acknowledged *the Moderation of the Meeting.*

The foregoing Cauſes and Reaſons, *How this Meeting came to be concerned in this Weighty Affair, together with the manner of Proceedings, thus far being ſincerely related, we proceed likewiſe to give the true Sence, and Chriſtian Advice of this Meeting thereupon.*

Concerning the Printed Books from G. *K.* and others of his Friends, relating to those Differences and Divisions in some parts of *America*, it being proposed to this Meeting, *That Friends concerned might singly declare their Sence*; which they had liberty freely to do in the Fear of the Lord, whose Power was over the Meeting. Thereupon many Weighty Testimonies were given in great Fear and Tenderness of Spirit, *That the exposing the Differences in Print to the World, to the View of our Enemies, both in* America *and* Europe, *hath been of great dis-service to the Truth, and given great occasion of Offence and stumbling to many, and of great Sorrow and Grief to us, and many Faithful Friends, opening the Mouths of our Adversaries, Professors and others, to reproach the Truth and Friends thereof.* And it's the clear and general Sense of this Meeting, That G. *Keith*, and the rest therein concerned with him, were not acted in God's Wisdom and Counsel therein, and that they ought to have had more regard to God's Glory, and the *Reputation of our Christian Society and Profession*. And altho it appears that some few persons have given *Offence*, either through *Erroneous Doctrines, unsound Expressions*, or *Weakness, Forwardness, Want of Wisdom* and *Right Understanding*; yet the spreading thereof in Print, and in that aggravating *manner* as they are, and sending them over into *England*, and other parts of the World (unconcerned in the *differences*) appears not to be in God's Peaceable Wisdom, nor consistent with the good Order of Truth among us, since we were *a People*. And therefore it is the *tender Advice* and *Counsel*, That G. *Keith* should either call in these Books, or at least publish something Innocently, and *effectually to clear the Body of the People* called *Quakers*, and *their Ministers*, from those Gross Errors charged on some few in *America*; and retract the bitter Language in them, so far as he is concerned, which seems to have too much appeared in some few particular persons on *both sides*, thereby giving occasion to Truth's Adversaries to asperse us, and to look upon *the Quakers rendering Reviling for Reviling* one against another; which is of an ill savour, and to be remov'd by God's Power and Truth; and the Root and Spirit thereof, in whomsoever it is.

And as to the Separation among Friends in *America*, arising from the

the unhappy *differences*, and the dividing some Meetings there; It hath been, and is to the great reproach of Truth and Friends, and dishonour of our holy Professions, and hinderance of Truth's Prosperity, and the great Grief and Trouble of Faithful Friends, both in *England* and other parts of the World. And how far soever G. *Keith* hath been concerned therein (which the general Sense of Friends here is, doth lye at his door;) He ought now sincerely to use his utmost Endeavours, and Interest with his Friends concern'd, to *remove it*, and to help forward a Re-uniting and Amicable composure for the holy Truth's sake, and the Glory of God, and Peace of his People.

And wherein G. *Keith* apprehends himself injured, or aggreived by any particular persons, he ought to exercise a Spirit of Forgiveness, as he would for Christ's sake be forgiven of God and his People, accordingly as he himself has sometimes openly declar'd. And we desired the same in all others concerned towards him, as in relation to *personal Injuries or Offences*.

And as concerning those few late Magistrates (professing the Truth,) concerned against G. *Keith*, in their *Sessions-Proceedings*, and *Order of Sessions* published against him, and in their fining him, and some few others (professing the Truth) about words of *Reflection*, or such like; It is the Sense of Friends, That G. *Keith*, and others with him, had been, and were under an *hour of Temptation and Provocation*; And those Magistrates concerned, did too much let in the *Provocation over them*, and did too highly resent *Reflection*; and it had been better they had not medled with it, but quietly have born it, and passed it by; and had they kept in the Wisdom of God, these things might have been prevented. There appears to us to have been too much height of Spirit on *both sides*, and *both* had need to be deeply humbled, both *Provokers and Provoked*. Tho the Legality, or Illegality of the Proceedings, according to Men, it appears not proper for this Meeting to meddle with, howbeit the Book of the Printed Trial of the Proceeding, where *Quakers* are represented to persecute *Quakers*, has done great hurt in this Nation, and other parts, and occasioned great Reproach upon the said People in this Nation, whereby many of our Enemies insult over

us,

us, as if we were a People ſwayed by a perſecuting Spirit, ſaying, *We knew what the Quakers would do if they had power in their hands.* And therefore Friends ought to be cleared from that Reproach; howbeit the ſaid Book appearing ſcandalous in divers parts of it, Inquiry was made in this Meeting, who was the Author and Owner of it; and *G. Keith* diſowned it to be his; but he owned that part of it which concerned his Trial, and *T. Budd* ſaid, *he was not willing to diſcover the Author's Name.*

Therefore our Senſe is, *That the Publiſhers of that Book (if they profeſs Truth) ſhould call it in, and condemn its publication and ſending it over hither, to our great Reproach, and Injury of the Truth and people of God.*

We underſtand from divers Epiſtles and Teſtimonies from many of our Friends in *America*, correſponding with us in Brotherly Love, That they appear to be in a Spirit of Love, and of a ſound Mind and Judgment in the things of God, in the Faith of Chriſt, and principle Doctrines of Chriſtianity; and particularly, beſides other Epiſtles, we obſerve one bearing date the 17*th* of Month 4. 1692. ſigned with near 30 Names, from a Meeting of Miniſtring Friends, wherein they do appear ſincerely to believe and confeſs their Faith in Chriſt, according to the Scriptures, both as to his Conception, Birth, Life, Sufferings, Miracles, Death, Reſurrection, Aſcenſion, and Interceſſion, and that all he did and ſuffered, was to compleat our Redemption; and that they expected Salvation by no other Name than by the Name of Jeſus, to which every knee ſhall bow, and Tongue confeſs; and that of the Reſurrection and General Judgment, they believe them according as they are declared in Scripture. Thus far they. Nevertheleſs, if there be any ſuch Groſs Errors, Falſe Doctrines, or Miſtakes, held by any profeſſing Truth in *America*, as are either againſt the Validity of Chriſts Sufferings, Blood, Reſurrection, Aſcenſion, or Glory in the Heavens, according as they are ſet forth in the Scriptures, or any ways tending to the denial of the Heavenly Man Chriſt; ſuch perſons ought to be diligently inſtructed and admoniſhed by Faithful Friends in thoſe parts, and not be expoſed by any to publick Reproach; and where the Error proceeds from Ignorance, and darkneſs of their Underſtanding, they

ought

ought the more meekly and gently to be informed. But if any ſhall wilfully perſiſt in Error, in point of Faith, after duly informed, then ſuch to be further dealt with according to Goſpel Order, that the Truth, Church and Body of Chriſt may not ſuffer by any particular pretended Member, that is ſo corrupt.

It was very obſervable in this our ſolemn Meeting, that *G. Keith*, in order to remove ſome ſcruples, that might be in the Minds of ſome concerning his belief, or Doctrine about the Sufficiency of the Light within, did voluntarily Declare in theſe words, *viz. I know no man upon the face of the Earth, that profeſſes a Belief of the Sufficiency of the Light within to Salvation, more than I profeſs or hold, and have always profeſſed ſince I came among Friends, viz: That the Light within, being God, the Word and the Spirit in every Man, is ſufficient to Reveal to every Man all that is needful to his Eternal Salvation*: Which Confeſſion did appear to have a tendency to the Satisfaction of the Meeting in that reſpect, and it is earneſtly deſired, and tenderly adviſed by this Meeting, that *G. Keith* have a tender regard to our Antient Teſtimony, for the Sufficiency of the Light, the Word of Faith, the Immortal Seed and Spirit of Truth within, and to the plainneſs and ſimplicity of the Preaching of it from the beginning, whereby many have been turned to God; which Teſtimony and Miniſtration the Lord hath ſignally bleſſed and proſpered by his power and preſence, for the Gathering, confirming and Building up of many thouſands of his People, in the moſt holy faith; Whereof there are many Living Witneſſes yet Remaining.

Alſo this Meeting, in true and tender Love, for Chriſt's ſake, deſire and admoniſh the ſaid *Geo. Keith* (and even for the peace of his own ſoul) to watch againſt his Human Infirmity, and Weakneſs appearing therein, and againſt ſuch paſſionate Behaviour, as thence appeared divers times in this Meeting, to the trouble and Grief of many Antient and faithful Friends; and humbly to Wait upon God, to feel his power, to ſubdue his own Paſſions, and to be very Watchful againſt the ſame, and againſt the Enemy that takes Advantage thereupon to hurt him, or at any time to hurry him into diſorder of Spirit at unawares; which we pray God make him truly ſenſible of, and watchful againſt, for his own Inward peace, and for Good Example and behaviour in the Church of Chriſt. Howbeit, we do declare, that the ſaid *Geo. Keith* did divers times openly acknowledge his Paſſions, Weakneſſes and Infirmities; ſo that this Meeting did the more Exerciſe Compaſſion, Charity and Patience towards him.

And this Meetings tender Advice to *G. Keith* alſo is, to live in Peace and Charity among Friends and Brethren here in this City, Nation, and

and elſe where, and to avoid all publick and apparent Reflections upon Miniſtring Friends, or their Miniſtry; and likewiſe all Miniſtring Friends to forbear the like towards him, that no occaſion of ſtumbling or Reproach may be given thereby, nor any Brother Hurt in his Teſtimony. And as *G. Keith* ſhall apptove himſelf in Charity and Reconciliation with Friends and Brethren here in *London* and elſewhere, they are deſired accordingly to be tender and kind to him, as he ſincerely approves himſelf to be a Man of Peace and Charity towards all, and Anſwers our Chriſtian Advice herein.

And laſtly, This our Solemn Meeting, in the Name and Power of our Lord Jeſus Chriſt, doth Exhort and Charge all them that have ſeparated, to meet together with other Friends, in the Love of God, and humbly to wait for his Power to Repair the Breach, Reconcile and Reunite them in his tender Love, and earneſtly Supplicates the God of all our Mercies, to remove all Prejudice and Offences out of their Minds, and to Effect this good End, which our Souls have deeply, and in great Humility and Brokenneſs of Heart, Travelled for in this Meeting, and are ſtill in a Travel for, that the great Reproach may be removed, Gods Truth Exalted, and his Churches Peace Reſtored and preſerved.

And if any man think himſelf a Prophet, or Spiritual, let him acknowledg, we have the Mind of Chriſt in theſe Matters, to whom we Recommend you, and in whoſe Love we Salute you all.

The God of Peace be with you, and bruiſe *Satan* under your Feet.

Signed on behalf of the ſaid Meeting and their Appointment. } By Benj. Bealing.

Some Queries *to that Party, or* Faction, *of the* Yearly Meeting *at* London, *who gave the aforesaid Judgment.*

Friends,

I Being deeply ſenſible of the renewed burthens, and affiictions, and grief of Spirit, which your Paper of *Falſe Judgment* will bring upon many Hundreds of the poor deſpiſed, perſecuted Witneſſes of the Crucified Jeſus, in *Penſilvania* and elſewhere; I thought my ſelf obliged in Conſcience, to publiſh in Print the *Judgment* given forth by the Yearly Meeting at *Burlington*, againſt the Twenty Eight Falſe Judges, together with theſe following *Queries*. By all which it will be diſcovered to all Impartial and Unprejudiced Readers, which of the Two Yearly Meetings were guided by the Wiſdom and Counſel of God, and Infallible Spirit of Chriſt; the Judgment given by them of *Burlington*, or the other given by that Party or Faction of this Yearly Meeting at *London*, they being ſo Oppoſite and Contradictory, in matter of Fact, the one to the other, *viz.* That of *Burlington*, being ſigned by Seventy Friends of Known Integrity and Good Converſation, wherein there doth appear a more convincing Demonſtration and Ground of Truth, that they were acted in, and by the Light of a tender Conſcience, as Impartial and Unprejudiced Men, who had not ſet their Hands to any Papers of difference on either ſide. The other, *viz.* that Party of this yearly Meeting at *London*, giving Juſt Cauſe of Suſpicion that they were not acted by the Counſel of God, as partly appears by their refuſing to ſet their Hands to their own Judgment, when much importuned thereto by us, but too Phariſee-like, laying that heavy burthen upon the Back of their Hired Clerk, which they *themſelves would not touch with one of the leaſt of their Fingers*, (ſo as to Sign it.)

Query I.

WHether that Party or Faction of this Yearly Meeting, have not diſcovered themſelves to be too like unto their Perſecuting Brethren in *Penſilvania*, by endeavouring to cover and leſſen their Crimes?

Query II.

Whether it hath not been ſufficiently proved that ſome of your Brethren in *America*, are guilty of holding ſuch Damnable Errors and Doctrines of Devils, that no Proteſtant Society would tollerate? (If this you deny) the Letters and Papers Writ and Signed by their own hands which were read in your yearly Meeting, may be Printed to further Demonſtrate, and prove the ſame.

Query III.

Why are you ſo partial as to order *George Keith* and Friends to call in their Printed Books, and not alſo to order *Samuel Jennings*, and his Brethren, to call in the falſe and raſh Judgments given forth by them againſt *George Keith* and Friends, without any due Conviction, Hearing or Tryal, eſpecially that of the twenty Eight Miniſters, that being the rotten baſis and foundation on which all the reſt are built?

Query IV.

And how do you make it appear, that that part of your yearly Meeting, that have blamed *G. K.* and Friends, was led by the Spirit of Truth, and that yearly Meeting at *Burlington* that were unanimous in clearing *G. K.* were not led thereby, but by the Spirit of Error; unleſs ye will ſay that the Meetings in *America* have a dependance on the Meeting here, as *Samuel Jennings* openly affirmed to you in your and our hearing, and to erect to your ſelves a new *Rome*, or Metropolitan Church in *London*, which *G. K.* openly oppoſed in your and our hearing, ſaying, The Meetings in *America*, or any where elſe, had no more dependance on you here, than ye had on them; nor had ye any more promiſe of Infallibility annexed, or Intailed to you, than any other Meeting of Friends; and *G. K.* blaming the word *Dependance*, *W. P.* bid retract that word *Dependance*, and call it *Relation*; to which *G. K.* replyed, He did own all Meetings every where related one to another, but without any Dependance of one another, and did own our giving and receiving Advice to and from one another; but the Dependance of all muſt be upon Chriſt, on whom God hath Promiſed, *He will hang all the Glory of his Fathers Houſe, and all the Veſſels of ſmall and great quantity,*

tity, (read *Iſa.* 22. 24.) and another of the Miniſters ſaid in his Declaration in one of theſe yearly Meetings, in your and our hearing, that this Meeting was the Mother of Churches, without having any check given him by any of you; but we believe that *Jeruſalem* above is that Mother of Churches, and not the yearly Meeting at *London*, nor any where elſe upon Earth.

Query V.

How could you lay the Separation on us, ſeeing *Thomas Lloyd* went away twice from the Monthly Meeting, and taking a skirt of the Meeting with him, and denying the Monthly Meeting to be a Meeting, and their Judgment to be a true Judgment, tho ye your ſelves cannot deny it to be a true and ſeaſonable Judgment. See a true Copy of it in *Reaſons and Cauſes of Separation.* (pag. 10.) And ſeeing it was ſufficiently proved that *Thomas Lloyd*, and his party did firſt Separate from their Brethren, by leaving of the Bank Meeting eight Months; and that the Publiſhing of the Falſe Judgment of the 28, and their forcing the Reading of it in Monthly Meetings, againſt the conſent of many of the Principal Members of ſaid Meetings, did occaſion the dividing of the other Meetings.

Query VI.

Why ſhould you refuſe to ſign your Paper of falſe Judgment, and lay it on your hired Clerk, who was moſtly abſent from theſe Meetings, and therefore extreamly Ignorant of the matter of fact? Was it not becauſe you know that it was only a prejudiced party of you that are the Authors of it, and not the yearly Meeting; for it cannot be thought that all the Members of ſo ſolemn Aſſembly ſhould be ſo greatly blinded, as to conſent to the Publiſhing of ſuch a paper, that is ſo full of Errors and Miſtakes.

Query VII.

Why have you ſo readily and heartily received, owned and commended your Brethrens Scriptural Confeſſion of Faith, ſeeing it doth not appear they have Condemned their Antichriſtian Errors, and unſound Notions, which they ſhould have firſt done, before you had received them into Communion, and owned them Sound in the Chriſtian Faith; otherwiſe they may be ſtill guilty of theſe groſs Errors, notwithſtanding their Confeſſion according to Scripture; for the Papiſts, as well as they, will confeſs in Scripture Words, but differ in the true Senſe of it, from ſound Chriſtians; ſomething of which will appear by the following *Query*.

 Query

Query VIII.

Why do you not tell your Brethren in *Penſilvania* what thoſe Errors are which you reprehend, and would have them diſown, ſeeing they were read to you in the Meeting, out of many of their own Manuſcripts and Papers, ſigned by their own hands (as namely) that of *John Dellaval*, who charged *G. K.* of being guilty of Hereſie, in denying a Fundamental Doctrine of the *Quakers*, his *Hereſie* being, *That the Light within is not ſufficient to Salvation, without ſomething elſe*; *G. K.* meaning by that, ſomething elſe, *the Man Chriſt Jeſus*, &c. and *John Dellaval* defining *Hereſie* by a *Popiſh Definition*. (not ſaying with all ſound Proteſtants,) that it is repugnant to the Doctrine of the Holy Scriptures, (but to the *Church*) meaning his Brethren.

Alſo *John Humphrey*'s ſaying, *He is grieved to hear ſome ſay, they expect to be Juſtified by that Blood that was ſhed at* Jeruſalem; and further ſaying, *Is not this to divide Chriſt*; to uſe that Term *Chriſt within, and Chriſt without*, and divers other blaſphemous Expreſſions of his read in your hearing.

Likewiſe *Jacob Tallnar* his charging *G. K.* with impious Blaſphemy, and denying the Lord that bought him; for his ſaying in his Catechiſm, *That Death both Spiritual and Temporal was the Effect of* Adam's *Fall*; in which ſaid Paper he poſitively aſſerteth groſs *Antinomian* Doctrines and Principles, as that mens ſins are forgiven them when Chriſt died on the Croſs; and blaming *G. K.* for not giving all that belongs to *Chriſt without*; as others of his Party blame *G. K.* for not giving all that belongs to Chriſt within.

As alſo the Record of their Monthly Meeting in *Philadelphia*, that clears *Thomas Fitzwater* of his charging *G. K.* of ſaying, *the Light* [*within*] *is not ſufficient to Salvation, without ſomething elſe*; with divers other Vile Errors and Blaſphemies, contained in divers other of their Papers, ſigned with their own Hands; the Original Copies whereof were read at one of the ſaid Meetings in your hearing.

Querp IX.

Why are ye ſo partial, to leave out theſe Material, aud very Neceſſary Words of *G. K.* his Declaration in your hearing, after he had ſaid, He *believed that the Light within, being God, the Word and the Spirit, in every Man, is ſufficient to reveal to every Man all that is needful to his Eternal Salvation*, viz. *not excluding the Man Chriſt Jeſus, his Death, Sufferings*, &c. *and Interceſſion*, &c. *from being joyntly concerned in our Salvation*; as alſo his telling you, *That the Faith of him, as he died for us*, &c. *is neceſſary to our Chriſtianity and Salvation*.

Query

Query X.

Why are you ſo partial, ſo to miſconſtrue *G. K.* his Godly Zeal and Earneſtneſs, in defence of his Chriſtian Teſtimony, calling it *Paſſionate Behaviour* in your Meeting; whereas ye take no notice not only of the greatly Paſſionate Behaviour of divers of you towards him, oft interrupting him in his Juſt Defence, and in divers of you ſpeaking to him at once, nor of other divers groſs Abuſes he met with from ſome of you, whom he did prove manifeſtly had falſly accuſed him in your hearing; Nor of *Samuel Jennings* atteſting the Name of God to a Lye, as *G. K.* proved to you in your hearing, from a Paper ſigned by *Samuel Jennings* his own Hand? *Do ye indeed ſpeak Righteouſneſs, O Congregation? Do ye judge uprightly, O ye Sons of Men?* Pſal. 58. 1, 2.

Robert Hannay.

From

From the *Yearly Meeting* at *Burlington*, the Fourth, Fifth, Sixth, and Seventh Days of the Seventh Month, *Anno* 1692.

To our Friends and Brethren in the Truth, both in Penſilvania, East *and* West-Jarſey, *and elſewhere, as there may be occaſion, to be Read in their Monthly and Quarterly Meetings, as they in the Wiſdom of God ſhall ſee meet.*

WHEREAS there hath been an Unhappy Difference, of late, between our Friends, *Geo. Keith*, and the reſt concerned with him, and our Friends *Thomas Lloyd*, *John Simcock*, *Sam. Jennings*, and others joyned with them, which hath tended to the Great Reproach of Truth and Friends, and Diſhonour of our Holy Profeſſion. And whereas there hath been a Paper ſigned by *Thomas Lloyd*, *Samuel Jennings*, *John Simcock*, and others joyned with them, being in Number Twenty eight, of thoſe who have oppoſed *George Keith*, and the Friends joyned with him, whereby he is condemned, as *a Perſon unfit and unqualified to be a Miniſter of Chriſt, and as a Perſon without the fear of God before his eyes*, &c. And whereas the ſaid Paper of Condemnation hath been the occaſion of ſetting up many ſeparate Meetings, as well as of other Confuſion and Diſturbance, (both privately and publickly) in theſe Parts. And whereas the ſaid *George Keith*, and others joyned with him, being offended with the ſaid Judgment, have appealed to the Spirit of Truth and true Judgment of all faithful Friends at this Yearly Meeting, and have requeſted (by a Second Paper ſent to the ſaid *Thomas Lloyd*, and the reſt concerned with him) That they might have a fair Hearing and Tryal before impartial Friends, (who have not taken part to the ſigning Papers ſent to each other, on either ſide) the Second Day of the ſaid Meeting, about an hour after the breaking up of the Meeting for Publick Worſhip; and we whoſe Names are hereunto ſubſcribed, being extreamly

ly grieved and troubled, under a ſence of the Reproaches the Truth has met withal, by reaſon of the ſaid unhappy Difference, yet having not concerned our ſelves actually in the ſaid Difference on either ſide, being met at the ſaid Meeting-Houſe, with true Deſires to the Lord, that he would make us inſtrumental to put an end to the ſaid Difference, and truly make up the ſaid Breach, before it grow wider, according to the Requeſt of the ſaid *George Keith*, and the reſt of the Friends joyned with him in their ſaid Appeal: And the ſaid *Thomas Lloyd*, and the reſt concerned, (though again deſired, by two Meſſengers from the Meeting, to appear, and they) refuſing the Meeting, adjourned till an hour after the Publick Meeting the next day; and then being aſſembled, and the ſaid *Thomas Lloyd*, and the reſt concerned ſtill refuſing to come (although the ſaid *Thomas Lloyd*, had lately before adviſed the ſaid *George Keith*, to make Application to the Yearly Meeting in this Caſe, (as Divers of us can witneſs) and the ſaid *George Keith*, and the reſt concerned, laying their Complaint before us, and the ſaid *Thomas Lloyd*, and the reſt concerned, not appearing, (though again deſired ſeveral times) our Expectations and Deſires, (with reſpect to that effectual and abſolute healing the ſaid Breach) is in ſome meaſure fruſtrated. Notwithſtanding whereof, having heard the Papers on both ſides read, and having weightily and deliberately conſidered them, do give it as our Sence and Judgment, That the ſaid *George Keith*, and his Friends concerned in the ſaid Paper of Condemnation, are not guilty of the Charges and Cenſures therein contained; and that therefore, for the Honour, Proſperity, and Welfare of Truth, and Peace and Quietneſs of the Churches of Chriſt in theſe Parts, and elſewhere, the ſaid *Thomas Lloyd*, and the reſt of the ſaid Twenty eight Perſons, forthwith Re-call their ſaid Paper of Condemnation, and that they condemn the ſame by a Writing under their Hands, directed to all the Monthly and Quarterly Meetings, whereunto the ſaid Paper was directed; And that they forbear offering to ſpeak, by way of publick Teſtimony in Meetings, till they have ſo done. And we do alſo give it as our Judgment, That thoſe Publick Friends who are charged with Miſdemeanours, and Ill Behaviour in their Lives and Converſations, do forbear ſpeaking in Publick Meetings by way of Teſtimony, till they clear themſelves, and make Satisfaction to their Brethren: And that all Publick Friends on both ſides, forbear all Railing and Reviling one another, either publickly or privately, which hath only this tendency, to diſhonour Truth, and lay Stumbling-blocks in the Way of the Weak; but that in ſuch Caſe they obſerve the Primitive Churches Order, eſtabliſhed by Chriſt and his Apoſtles, and practiſed among Friends.

Signed:

Signed by Us, in behalf of Our Selves, and many more Friends, who are one with us herein.

Robert Turner,
Elias Burling,
John Reid,
Charles Reade,
Thomas Coborne,
Harmon Updengraves,
Thomas Powel;
Nathaniel Fitzrandal,
Joseph Richards,
Edmund Wells;
Thomas Kimber,
John Neall,
Anthony Woodward,
Andrew Smith,
William Hixon,
John Pancoast,
Henry Burcham,
Thomas Hearse,
John Jones,
Joseph Willcox,
Thomas Godfrey,
John Budd,
Roger Parke,
Caleb Wheatly,
Edward White,
Thomas Gladwin,
Thomas Rutter,
Edward Smith,
Benjamin Morgan,
Joseph Sharp,
William Thomas,
John Bainbridge,
John Snowden,
William Black,
William Snowden,
Abraham Brown,
John Hampton,
Daniel Bacon,
Joseph Adams,
Edward Guy,
Barnard Devoniſh,
Samuel Ellis,
Thomas Groſs,
James Moore,
Thomas Fenner,
John Harper,
Robert Wheeler,
Nathaniel Walton,
Robert Roe,
Peter Boſs,
Thomas Bowles,
William Budd,
James Silver,
Samuel Taylor,
Griffith Jones,
William Righton,
Thomas Kendal,
Samuel Houghton,
Emanuel Smith,
Peter Daile,
Richard Sery,
George Willcox,
William Wells,
Iſaac Jacobs van Bibet,
Cornelius Sceyers,
William Snead,
David Sherkis,
John Carter.
Henry Paxon,
Thomas Tindal.

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A Brief

DISCOVERY

Of SOME of the

Blaſphemous and *Seditious*

Principles and Practices

Of the People, Called

QUAKERS:

Taken out of their

Moſt Noted and Approved Authors.

Humbly Offered to the Conſideration of the KING, *and both Houſes of* PARLIAMENT.

BY

Edward Beekham D. D. and Rector of *Gayten-Thorpe.*
Hen. Meriton, Rector of *Oxborow.*
Lancaſter Topcliffe, L. B. ſometimes Sen. Fell. of *Gon.* & *Caius* Coll. *Cambr.*
} NORFOLK.

K
Beckham
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LONDON,
Printed for *John Harris* at the *Harrow* in *Little-Britain.* MDC XC IX.

MVSEVM
BRITAN
NICVM

A Brief DISCOVERY *of ſome of the* Blaſphemous *and* Seditious Principles *and* Practices *of the People called* Quakers.

I.

GEO. FOX, the firſt Founder and great Apoſtle of this Sect, *Gr. Myſt. p.* 209. ſaith againſt his Opponent thus; 'This Light that doth 'Enlighten every one that cometh into the World, 'which he calls Conſcience, is not Conſcience. And in *p.* 331. he further ſaith, 'The Light, which every 'one that cometh into the World, is Enlightened 'withal, is not Conſcience, for the Light was before 'any thing was made, or Conſcience named.

The Quakers teach, That the Light within, by which they are guided, is not Conſcience,

And G. *F.* Jun. in his Works, Reprinted 1665. *p.* 50. 'I the Light will fall upon you, and Grinde you to 'Powder. All—who will not own me the Light in you. 'And—I will make you know, That I the Light am the 'True Eternal God, which Created all things; and 'that by me, the Light, all things are upheld, and that 'there is not another beſides me, that can Save.

But the True Eternal God *and* Chriſt.

In *Geo. Fox*'s Book, ſtyled, *The Pearl found in* England *for the Scattered ones in Foreign Nations, the Royal Seed of God, and Heirs of Salvation, called* Quakers, *who are the Church of the Living* God, *per G. F.* Printed 1658. where ſpeaking in the Perſon of the Quakers Light, he hath theſe Paſſages, *p.* 15, 16. 'I'll break in 'Pieces: I'll make Nations like Dirt: I'll tread them 'into Mire: I'll make Religions, Profeſſions and Teach-'ings—Gatherings on Heaps: Gatherings of Multi-'tudes; Gatherings which they call Churches: —I'll

'make Mire of them: I'll make Mortar: I'll make Dirt
'of them. The wrath of the Lamb is Riſen upon all
'Apoſtates; who are gathered in the Apoſtacy. Apo-
'ſtatized from the Prophets Life; the Apoſtles Life;
'the Life of the Lamb: The Lamb is Riſen: The Scep-
'ter is gone out: The Throne is Set:——You ſhall be
'Shaken——ye Diviners, ye Dreamers, ye Notioniſts,
'——I'll Whirl you under Hailſtones, Viols, Plagues,
'Thunders, Woes, Judgments are come amongſt you;
'upon your Heads all Nations:——The pure Life of
'God is Riſen:——From the Life of my Apoſtles; of
'my Prophets, have ye been all Scattered, and Apoſta-
'tized:——But the Rod (*i.e.* our Light) is over you;
'which muſt Rule all Nations: Trumpets ſounding;
'and Sounded, the Juſt will Rule: The Lamb will have
'the Victory: Woes, Woes, and Miſeries, are out-go-
'ing upon all the Heads of the Wicked.——What our
'Hands have handled; and what our Eyes have ſeen;
'what was from the Beginning, the Word of Life; this
'Declare we unto you.

Again, G. *Fox* in his Book ſtiled, *The Teachers of the World unvailed*, &c. who in *p.* 27. thus ſaith: 'I am
'the Light of the World, HIM by whom the World
'was made: If you love the Light with which you
'are Enlightened withal, you love Chriſt, who ſaith,
'Learn of me: But if you hate that Light, there is
'your Condemnation: From HIM who is one with
'the Truth in every Man; Who of the Lord WAS
'moved THIS to WRITE:——Whoſe Name of
'the World is called *Geo. Fox.*

And to this another of their Eminent Teachers, one of their Prophets, ſay *Amen*, in his Book, *The Quakers Challenge*, &c. Printed 1668. in theſe Words, *p.* 6.
'Stand up *Muggleton* the Sorcerer, whoſe Mouth is
'full of Curſing, Lies, and Blaſphemy; who calls thy
'laſt

'laſt Book, A Looking-Glaſs for *GEO. FOX*, whoſe 'Name thou art not worthy to take into thy Mouth, 'who is a PROPHET indeed, and hath been Faith-'ful in the Lord's Buſineſs from the beginning. It was 'ſaid of Chriſt, That he was in the World, and the 'World was made by him, and the World knew him 'not: SO it may be ſaid of THIS true Prophet '[*Geo. Fox*] whom *John* ſaid he was not: But thou 'wilt feel this Prophet [*G. Fox*] one Day as heavy 'as a Milſtone upon thee: And although the World 'knows him not, yet he is known. And *pag.* 2, 3. 'Come Proteſtants, Presbyters, Independents and Bap-'tiſts; the Quakers denies you all.——The Quakers 'are in the Truth, and none but they, *&c.* Now from ſuch Proteſtants as theſe, *Good Lord deliver us*; notwithſtanding their now Wording the Matter otherwiſe, whilſt they mean the ſame thing; and their Principles the ſame that ever they were, as they themſelves ſay, and that in every part; of which here is but a Specimen.

Edward Burroughs (ſtiled a Son of Thunder, and Conſolation; a true Prophet, and faithful Servant of God, in his Works Reprinted 1672.) *p.* 149. has an Anſwer to this Queſtion; 'Is that very Man, with that 'very Body within you, Yea or Nay? He ſaith, 'The 'very Chriſt of God is within us, we dare not deny 'him.

2. *That they are one Soul with God.*

G. F. *Great Myſt. p.* 91. 'They ſhall ſee the Biſhop 'of their Souls, Chriſt the Power of God, which is Im-'mortal, brings the Immortal Soul into the Immortal 'God. Chriſt their Sanctification, who ſanctifies their 'Spirits and Bodies, and brings the Soul up into God, 'from whence it came, whereby they came to be one Soul. '*p.* 100. And is not that which came out from God, 'which God hath in his Hand (*ſpeaking of the Soul*)

'taken

'taken up into God again, which Chriſt the power of 'God is Biſhop of, is not this of God's Being?

That their Soul is part *of God.*

Idem, *p.* 273. The Prieſt ſays, 'That it is Horrid 'Blaſphemy, to ſay the Soul is part of God. *G. F.* Anſwers, 'It is not Horrid Blaſphemy to ſay the Soul is 'a part of God, for it came out of him, and that which 'came out of him, is of him, and rejoiceth in him. And *p.* 100. 'God who hath all Souls in his Hand; 'and is not this that cometh out from God, which is 'in God's Hand, part of God?

That it is Infinite *in it ſelf, without* Beginning *or* Ending.

Pag. 90. 'Is not the Soul, without beginning, co-'ming from God——And Chriſt the power of God, 'the Biſhop of the Soul, which brings it up into God, 'which came out from him, Hath this a Beginning or 'Ending? And is not this infinite in it ſelf, and more 'than all the World?

They make themſelves Equal *with* God.

G. F. *Saul's Errand to Damaſcus*, Printed 1654. *p.* 8. 'He that hath the ſame Spirit, that raiſed up Jeſus Chriſt, 'is Equal with God.

Fr. Howgil's Works, Printed 1676. *p.* 232. ſaith to his Opponent; 'The firſt thing that thy dark mind 'ſtumbleth at, is, that ſome have ſaid, That they that 'have the Spirit of God, are Equal with God: *Whereunto he Replies*, 'He that is joined to the Lord is one 'Spirit, there is Unity, and the Unity ſtands in Equa-'lity it ſelf. When the Son is revealed and ſpeaks, 'the Father ſpeaks in him, and dwells in him, and he 'in the Father, in that which is Equal, in Equality it 'ſelf, there is Equality in Nature, tho' not in Stature.

3.

That they Aſſert themſelves to be Infallible.

G. F. *Gr. Myſt.* p. 107. He ſaith (*ſpeaking of the Prieſt*) 'The Holieſt Man that is, is not able to give 'an Infallible Character of another Man. *To which he Anſwers*: 'Haſt not thou in this diſcovered thy ſelf "to be no Miniſter of Chriſt, or of the Spirit, who 'cannot give an Infallible Character of another Man?

'How

'How canſt thou Miniſter to his Condition? *Pag.* 96. 'And thou not being Infallible, thou art not in the 'Spirit, and ſo art not a Miniſter of Chriſt, and art not 'able to judge of Powers that is not Infallible, nor Ma-'giſtrates, nor Kingdoms, nor Churches. *Pag.* 33. 'And 'are they Miniſters of Chriſt, that are Fallible?

Edw. Burr. p. 862. 'Such (i.e. *Hereticks*) are Infal-'libly known, and diſcerned, by the Spirit of God, in 'the True Church of Chriſt, and by every Member of 'the ſame.

Geo. F. Gr. Myſt. p. 282. Whereas Mr. *Cawdry* ſaid, *That they are Perfect as God.* 'Surely they cannot be Perfect here, or hereafter, in 'Equality, but only in Quality. *Fox* Anſwers, 'Chriſt 'makes no diſtinction in his Words, but ſaith, *Be ye 'Perfect, even as your Heavenly Father is*: And as he is, 'ſo are we: And that which is Perfect, as he is Perfect, 'is in Equality with the ſame thing; which is of God, 'and from God.

G. F. Myſt. p. 101. ſaith, 'It is the Doctrine of Devils, *That they are without Sin.* 'that Preacheth, That Men ſhall have Sin, and be in a 'WARFARE, ſo long as they be on Earth. *Pag.* 231. 'All who come to Chriſt the Second *Adam*, they come 'to Perfection; and all who attain to him, they at-'tain to Perfection in the Life of God, out of the Firſt '*Adam*. *Pag.* 271. 'For who are Sanctified, have per-'fect Unity, perfect Knowledge, perfect Holineſs.

And *William Penn*, in his *Truth Exalted*, Reprinted 1671. *p.* 9. laughs at the Church of *England*-Men, for Confeſſing themſelves Sinners, or Praying to God for Mercy: —— 'Alas, poor Souls! (*ſaith he*) are not 'you at, *Have Mercy upon us, miſerable Sinners; there is 'no Health in us*, from Seven to Seventy.

And *Edw. Burr. p.* 33. ſaith, 'That God doth not 'accept any, where there is any Failing: All who do 'not fulfil the Law, and Anſwer every Demand of Ju-'ſtice.

In

4. *That they have* Immediate Revelation, *Equal with the Prophets and Apoſtles.*

In *Truth defending the Quakers*, written from the Spirit of Truth, in *George Whitehead* and *George Fox* Junior, Printed 1659. *p.* 7. The Queſtion being put, 'Whether the Quakers did eſteem their Speakings, to 'be of as great Authority, as any Chapter in the Bible? 'Tis Anſwer'd, 'That which is ſpoken from the Spi-'rit of Truth in any, is of as great Authority as the 'Scriptures and Chapters are, and GREATER.

G. F. Gr. Myſt. p. 242. tells us, that the Prieſt ſaith, 'That the Apoſtles were Eye-Witneſſes, and under-'ſtood by Immediate Revelation from God, Inſpired 'with the Gift of the Spirit, more than any Man could 'hope for ſince: And ſaith, 'They do not pretend 'any ſuch Gift, nor depend upon ſuch any Immediate, 'Miraculous Revelation from Heaven. To which *G.F.* anſwers, 'Then all may ſee now in this, what ye have 'received, that hath been from Man, which is not 'from Heaven immediate, nor the Gifts of the Spirit, 'nor received the Goſpel, by the ſame means the Apo-'ſtles did, who were not the Eye-Witneſſes, as the 'Apoſtles were: Neither have ye attained to the ſame 'Knowledge and Underſtanding, as the Apoſtles did, 'nor received it from Heaven. Now let all People 'queſtion, Whether it is the ſame Goſpel, which is not 'received from Heaven, nor Immediately, nor by Re-'velation, for the Goſpel is Immediate, which is the 'Power of God, *Rom.* 1. They (i. e. *Quakers*) are 'in the ſame Power, Underſtanding, Knowledge, and 'Immediate Revelation from Heaven, that the *Apoſtles* 'were in.

Geo. Fox further tells us, *p.* 213. that the Prieſt ſays, 'Thou doſt not ſpeak in that Degree of the Holy 'Ghoſt, as the Prophets and Apoſtles did, that ſpoke 'forth Scriptures: *To which he Anſwers*, 'Then thou 'muſt take heed of Exalting thy ſelf above thy mea-

'ſure,

'ſure, for thou canſt not know Scripture, but by the ſame
'*Degree of the Spirit, the Prophets and Apoſtles had.*

5. *They Vilifie and Speak Contemptuouſly of the* Scriptures.

News coming up out of the North, written from the Mouth of the Lord, from one who is Naked, and ſtands Naked before the Lord, Cloathed with Righteouſneſs, whoſe Name is not known in the World, riſen up out of the North, which was Propheſied of, but now it is fulfilled, CALLED G. F. Printed 1655. *p.* 14. 'Your Original is Carnal, *Hebrew*, 'Greek and *Latin*, and your Word is Carnal the Letter, 'and the Light is Carnal the Letter: -----Their Original 'is but Duſt, which is but the Letter, which is Death: '-----And their GOSPEL IS BUT DUST, *MATTHEW, MARK, LUKE,* and *JOHN*, which is 'the Letter.

Tho. Lawſon in his *Brief Diſcovery of a Threefold Eſtate of Antichriſt*, Printed 1653. *written from the Spirit of the Lord*, p. 9. Calls the Miniſters, '*Babylon*'s Merchants, ſel-'ling Beaſtly Wares, for a large Price,——the LETTER, 'which is DUST and DEATH.

Saul's Errand to Damaſcus, Printed 1654. *p.* 7. It was Objected to the Quakers, that they had ſaid, Whoever took a place of Scripture, and made a Sermon of it, or from it, was a Conjurer, and his Preaching was Conjuration. To which *G. Fox* Anſwered, 'All that do Study 'to Raiſe a Living Thing out of a Dead, to Raiſe the 'Spirit out of the Letter, are Conjurers, and draw Points 'and Reaſons, and ſo do ſpeak a Divination of their 'own Brain, they are Conjurers and Diviners, and their 'Teaching is from Conjuration, which is not Spoken 'from the Mouth of the Lord.'

Truths Defence, given forth by the Light and Power of God, appearing in G. Fox *and* Rich. Hubberthorn, Printed 1653. *p.* 101. *It is DANGEROUS to read* (*viz.* the the Scriptures) *which the Prophets, Chriſt, and the Apoſtles ſpoke forth freely.* And *p.* 2. ſpeaking of ſome of their Queries, which were lookt upon as frivolous, and ſhould have been Burnt: They ſaid, *You might as well have Con-*

demned the SCRIPTURES to the FIRE. And *p.* 104. they give their reaſon why, ſaying, *Our giving forth Papers or Printed Books, is from the Immediate Eternal Spirit of God.*

Edw. Burr. p. 47. of his Works, having this Charged upon him, as the Principle of the Quakers, that Saints were not to do Duties, by, or from a Command without, but from a Command within; and that the word *Command* in Scripture, was not a Command to them, till they had a Word within them: He Anſwers, 'That is no 'Command from God to me, what he Commands to ano-'ther; neither did any of the Saints which we read of 'in Scripture, act by the Command, which was to ano-'ther, not having the Command to themſelves. —— And 'thou, or any other, who goeſt to Duty, as you call it, 'by imitation from the Letter without, which was a Com-'mand to others, in your own Wills and Time, your 'Sacrifice is not Accepted, but is Abomination to the 'Lord; for you go without the moving of the Spirit, 'in your own Wills and Strength, which God Hates, and 'which his Wrath is upon.

Agreeable to which, *William Penn* in his *Quakeriſm a new Nick Name*, &c. Printed 1673. *p.* 71, 72. Aſſerts, 'No Command in the Scripture, is any further Obliging 'upon any Man, than as he finds a Conviction upon his 'Conſcience; otherwiſe, Men ſhould be ingaged with-'out, if not againſt, Conviction; a thing unreaſonable 'in a Man: —— So that Conviction can only Oblige 'to Obedience: And when any Man is Convinced, That 'what was Commanded another, is Required of him, then, 'and not till then, he is rightly Authorized to perform 'it.

And alſo aſſert, That the Scriptures *are* No Rule.

A Shield of the Truth, written from the Spirit of the Lord, by Jam. Parnell, Printed 1655. *p.* 11. 'He that ſaith, the 'Letter is the Rule, and Guide of the People of God, is 'Without, feeding upon the Husk, and is Ignorant of 'the True Light.

Edw.

Edw. Bur. p. 515. tells us, 'That the Scriptures, are 'not the Rule and Guide of Faith and Life, unto the 'Saints, but the Spirit of God, that gave forth the Scrip-'tures.

And further, in a Teſtimony from the Brethren, met together at *London*, in the Third Month, 1666. to be Communicated to the faithful Friends and Elders, in the Countries, by them to be read in their ſeveral Meetings, and kept as a Teſtimony among them, Signed by *Rich. Farnſworth*, *Alex. Parker*, *George Whitehead*, and Eight more ; who, by the Operation of the Spirit of Truth, being brought into a Serious Conſideration of this preſent State of the Church of God, *&c.* Declare in the Third Section, 'If any Difference ariſe in the Church, 'or amongſt them, that Profeſs themſelves Members 'thereof, we do Declare and Teſtifie, That the Church, 'with the Spirit of the Lord Jeſus Chriſt, have Power '(without the Aſſent of ſuch as Diſſent from their Do-'ctrines and Practices) to Hear and Determine the 'ſame: If any pretend to be of us, and, in Caſe of Con-'troverſie, will not admit to be Tried by the Church of 'Chriſt Jeſus, nor ſubmit to the Judgment given by the 'Spirit of Truth, in the Elders and Members of the ſame, 'but kick againſt their Judgment, as only the Judgment 'of Man, it being Manifeſted according to Truth, and 'Conſiſtent with the Doctrine of *ſuch Good Antient* '*Friends*, as have been, and are Sound in the Faith, 'agreeable to the *Witneſs of God in his People*, then we 'do Teſtifie in the *Name of the Lord* (if that Judgment 'ſo given be Riſen againſt, and Denied by the Party 'Condemned,) then he or ſhe ought to be Rejected, as 'having Erred from the Truth ; and perſiſting therein 'Preſumptuouſly, are joined in one with Heathens and 'Infidels.

And purſuant to which, Mr. *Keith* was Proceeded againſt, in *Penſylvania*, as guilty of Hereſie ; not from the Scriptures, as he deſired, but from Friends Books ;

and

and was told by *Sam. Jennings*, (a great Teacher, and Juſtice of Peace there) in the Publick Meeting: 'We 'are not to prove it from Scripture, but from Friends 'Books; *for the Queſtion between us and* G. K. *is not, who 'is the beſt Chriſtian, but the beſt Quaker?* And accordingly they produced, inſtead of Scripture, a Citation out of *William Penn*'s Chriſtian Quaker, to prove him a Heretick. *See* G. K's *Hereſie and Hatred*, Printed at *Philadelphia*, 1693.

6. *They aſſert that Chriſt's* Fleſh *is a* Figure.

Saul's Errand to Damaſcus, p. 14. The Queſtion was put to *Geo. Fox*, Whether Chriſt in the Fleſh be a Figure or not; and if a Figure, How, and in What? To which he Anſwers, *Chriſt is the Subſtance of all Figures, and his Fleſh is a Figure.* And in *Truth defending the Quakers*, by *G. Whitehead*, &c. *p.* 20. It is ſaid expreſly, *That Chriſt's coming in the Fleſh, is but a Figure.*

And that Chriſt was Crucified within us, *and any other was* Anti-Chriſt.

G. F. Gr. Myſt. p. 206. 'The Apoſtles Preached Chriſt 'that was Crucified within, and not another; him that 'was Raiſed up from the Dead, was Riſen that Lord Je-'ſus Chriſt within: ——It was he that was manifeſt in 'the Saints, that was, and is not another. FOR THE 'OTHER IS THE ANTI-CHRIST. ——Now 'I ſay, if there be any other Chriſt, but HE THAT 'WAS CRUCIFIED WITHIN, HE IS THE FALSE 'CHRIST. ——And he that hath not this Chriſt, that 'was Riſen and Crucified, within, is a Reprobate; the 'Devils and Reprobates may make a talk of him with-'out.

7. *They Vilifie and Deny the* Sacraments, *viz. Baptiſm by Water, and the Lord's Supper by Bread and Wine.*

G. F. *News coming up*, &c. *p.* 14. 'Your Baptiſm is 'Carnal——And their Sacrament, as they call it, is Car-'nal ——And their Communion is Carnal; a little Bread 'and Wine. And p. 34. 'A Voice and a Word, to all 'you Deceivers, who deceive the People; and Blaſphe-'mers, who utter forth your Blaſphemy, and Hypocriſie; 'that tell People of a Sacrament, and tell them it is the 'Ordinance of God; Bluſh, Bluſh and Tremble before 'the Almighty, for Dreadful is he that will pour forth his 'Vengeance upon you.

Smith's

Smith's *Primer*, Printed 1668. *p.* 6. 'I would know 'Father (*ſaith the Child*) how it is concerning thoſe 'things called Ordinances, as Baptiſm, and Bread, and 'Wine, which are much uſed in their Worſhip? *The* '*Father Anſwers*: Why Child, as to thoſe things, they 'aroſe from the Pope's Invention, who hath had Power 'in the Night of Apoſtacy: And hath ſet up his Devices, 'which are yet continued in *England*, tho' he ſeemingly 'is denied: And the whole practice of thoſe things, as 'they uſe them, had their INSTITUTION BY THE 'POPE, and were never ſo Ordain'd of Chriſt.

William Penn's *Reaſon againſt Railing*, Printed 1673. *p.* 108, 109. 'I affirm, by that one Scripture (*Hebr.* 9. '10.) that Circumciſion is as much in force as Wa- 'ter-Baptiſm; and the Paſchal-Lamb, as Bread and 'Wine; they were both Shadows, and both Elementary, 'and Periſhable: ——For a Continuance of them had 'been a Judaizing of the Spiritual Evangelical Worſhip, 'the Goſpel would have been a State of Figures, Types, 'and Shadows. ——And we can Teſtifie, from the ſame 'Spirit, by which *Paul* renounced Circumciſion, that they 'are to be rejected, as not now required: Neither have 'they, ſince the Falſe Church Eſpouſed and Exalted them, 'ever been taken up afreſh by God's Command, or in 'the Leadings of his Eternal Spirit; and the Lord will 'appear, to Gather a People out of them, but never to 'Eſtabliſh or Keep People in them: No, they Served 'their time, and now the Falſe Church has got them; 'yea, and the Whore has made Merchandize with them, 'and under ſuch Hiſtorical, Shadowy, and Figurative 'Chriſtianity, has ſhe managed her Myſtery of Iniquity, 'unto the beguiling of Thouſands.

G. F. *News coming up*, &c. *p.* 4. 'Your Baptiſm and 'Sacraments, as you call it, and all your Ordinances, and 'Churches, and Teachings, it is *Cain*'s Sacrifice. *p.* 14.

8. *They allow* No Liberty *to any who differ from them.*

One Quaker writes to another in a bemoaning Letter, called, *The Spirit of the Hat*, Printed 1673. *p.* 12. Complaining

plaining of *Geo. Fox*'s not allowing any Liberty ; He ſpeaketh thus : 'My Friend, Obſerve what difference is 'there in theſe things, between *G. F.* and the Papiſts? 'The one ſaith, No Liberty out of the Church ; the other, 'No Liberty out of the Power : Saith the Papiſt, What! 'Liberty to the Sectary ? No. What ! Liberty to the He- 'retick ? No. And *G. F.* ſaith : What ! Liberty to the 'Presbyter ? No. What ! Liberty to the Independent ? 'No. What ! Liberty to the Baptiſt ? No. Liberty '*(ſaith he)* is in the Truth : The difference lies only 'here, the one has greater Power to Compel than the 'other.

William Penn in his *Brief Examination, and State of Liberty Spiritual*, Printed 1681. *p.* 3. where the Queſtion is : *Muſt I Conform to things, whether I can receive them or no? Ought I not to be left to the Grace and Spirit of God in my own Heart ?* To the firſt he ſays, *Nay* ; to the laſt, *Yea.* But he bids them Conſider, *Whether it is from their Weakneſs or Careleſneſs* ; telling them, *It is a dangerous Principle, and pernicious to True Religion : Nay, it is the Root of* Ranteriſm, *to Aſſert, That nothing is a Duty Incumbent upon thee, but what thou art perſwaded is thy Duty.* And in *p.* 11. *I affirm from the Underſtanding I have received of God, not only that the Enemy is at Work, to ſcatter the Minds of Friends, by that looſe Plea ; What haſt thou to do with me, leave me to my Freedom, and to the Grace of God in my ſelf.* But this Propoſition, as now Underſtood and Alledged, is a Deviation from, and a Pervertion of, the Ancient Principle of Truth, *&c.*

And in *p.* 12. 'Some under pretence of Crying down 'MAN, FORM, AND PRESCRIPTIONS, 'are Crying down the Heavenly Man Chriſt Jeſus, his 'bleſſed Order and Government, which he hath brought 'forth by his own Revelation and Power, through his 'Faithful Witneſſes. *Which Revelation*, p. 13. *was concerning Men and Womens Meetings* : 'Wherefore I warn 'all, (ſaith *Penn*) that they have a Care, how they give 'way,

'way, to the Outcry of ſome, falſly intituled Liberty of 'Conſcience, againſt Impoſitions, &c. Nor is it the leaſt 'Evil this Spirit of Strife is Guilty of, that uſeth the words 'Liberty of Conſcience, and Impoſitions againſt the Bre-'thren, in the ſame manner, as our Suffering Friends have 'been accuſtomed, to intend them againſt the Perſecu-'ting PRIESTS AND POWERS of the Earth.

9. *They Declare themſelves againſt* Kingly Government.

Edw. Bur. his Works, *p.* 244. 'The Lord is riſen to 'Overturn, to Overturn, Kings and Princes, Govern-'ments and Laws: ——And he will Change Times, and 'Laws, and Governments; and there ſhall be no King 'Ruling, but Jeſus; nor no Government of Force, but 'the Government of the Lamb; nor no Law of Effect, 'but the Law of God: All that which is otherwiſe, ſhall 'be ground to Powder. And *p.* 507. he ſaith further: 'But as for this People (i. e. *Quakers*) they are Raiſed 'of the Lord, and Eſtabliſhed by him, EVEN CON-'TRARY TO ALL MEN, and they have given 'their Power only to God; and they cannot give their 'Power to ANY MORTAL MEN, to ſtand or 'fall by any OUTWARD AUTHORITY, and 'to that they cannot ſeek, but to the Lord alone.

And *G. F.* in his *Gr. Myſt. p.* 31. ſaith, 'That the 'Quakers are in the Power of God, and in the Autho-'rity of the Lamb, above all Houſes, and into Houſes 'Creep not, BUT ARE UPON THE THRONE.

And in *Truth defending the Quakers*, Printed 1659. *p.* 9, 10. *Geo. Whitehead* and G. F. Junior, being asked, *Whether they did not ſay, That the Magiſtrate who made Acts of Parliament, and doth not receive them from* God, *as* Moſes; *doth act contrary to the Law of* God. They Anſwered, *The Magiſtrate that is ſent of* God, *he receives the Law from the Mouth of* God; *and he is the Prophet whom* Moſes *ſpake of*, Deut. 18. 18. And rebukes them for thinking, Men ſhould make Acts, and not receive them from God. They ſay again, *The Man-Child appears, who muſt Rule the Nations with a Rod of Iron.*

G. *Fox*

G. *Fox* in his Book, *Several Papers given forth*, &c. to Presbyterians, *&c.* juſt before the Reſtoration, Writ *Anno* 1659. and Printed the beginning of 1660. he hath theſe Paſſages: 'Friends; to all you that deſire an Earth-'ly King in *England*, &c. whether Presbyterians, or o-'thers: ——Did the Elders of Old, in the Days of Chriſt, 'or the Apoſtles, Cry up any King but Chriſt; to have 'any King to Rule over them but Chriſt: And doth not 'the Prieſts and Presbyterians Cry for an Earthly King, 'and will have Cæſar? ——And do they not in this 'CRUCIFY Jeſus? ——Are not all theſe Elders, that 'will Doat ſo much of an Earthly King, TRAYTORS 'againſt Chriſt? ——Do you read that there were any 'Kings ſince the Days of the Apoſtles, but among the 'APOSTATE CHRISTIANS? ——For Chriſt is 'King alone: ——I ſay, That is the Falſe Church, that 'doth not live——upon the Head of the Kings: ----They 'that be True Elders,——never go about to Set Up an 'Earthly King over them to Rule: ——*Herod* the King 'was Mad at the Child Jeſus; ——there is the Fruit of 'Earthly Kings: ——And hath not this been Witneſſed 'in *England*? &c. Ignorant and Fooliſh People, that 'would have a King: And what work *Joſhua* made 'with the Kings; how he brought them out of the Cave, A FIT PLACE FOR THEM: ——And all theſe 'Novices Chriſtians; that are Crying up Earthly Kings: '——And we know that theſe Kings are the SPIRI-'TUAL EGYPTIANS got up ſince the Days of 'the Apoſtles, *&c.* Thus much briefly touching their Ancient Anti-Monarchical Principles; and they are the ſame ſtill, and have not Deviated in any one Point, only G. *Whitehead* tells us, they may ſee Cauſe otherwiſe to Word the Matter, *&c.*

Againſt the Houſe of Lords

'Oh! What ſincerity was once in the Nation, *ſays* 'G. F. *to the Council of Officers*, 1659. *p.* 7. What a Dirty 'Naſty thing it would have been, to have heard talk 'of a Houſe of Lords amongſt them.

Again,

Again, *G. F.* to the Parliament of the Commonwealth of *England*, &c. *p.* 8. ſaith, *viz.* 'Let all Abby-Lands, 'Gleab-Lands, that's given to the Prieſts, be given to the 'Poor: And let all the great Houſes, Abbies, Steeple-'Houſes, and *Whitehall*, be for Alms-Houſes, for all the 'Blind and Lame to be there, *&c.* And they are of the ſame Principles ſtill; they tell you ſo, as in the Concluſion you will ſee it proved from their late Writings.

Again, in their Book ſtiled, *Theſe ſeveral Papers ſent to the Parliament, the Twentieth of the Fifth Month*, 1659. Inſcrib'd by above Seven Thouſand Quakers, there is theſe Paſſages, *p.* 63. 'Sell all the Gleab-Lands; and the 'Bells, except One in a Town, or Two in a City, to give 'Notice of Fire: And all the late King's Parks, and his 'Rents, and the Abbies; and deny your ſelves of his '[*i. e.* King's] Parks, Houſes, and Rents: So let them 'be ſold; and the Colledges ſold: ——For we Declare 'with our Hands, and with our Lives and Eſtates, againſt 'the Miniſtry that take Tythes; and the Setters of them 'up; and the firſt Authors of them; and the Laws that 'Upholds them, *&c.* And they are the ſame ſtill, they have not Deviated from their Old Principles, (as they themſelves ſay) only they think it Prudent otherwiſe to word the Matter; as afterwards you'l hear.

Geo. Fox Junior, in his Works, Reprinted 1665. *p.* 87, 88. Intitles his Epiſtle, '*A few Plain Words, to be Conſider-*'*ed by thoſe of the Army, or others, that would have a Par-*'*liament, Choſen by the Voices of the People*, &c. Wheren is 'ſhewed unto them, according to the Scriptures of Truth, 'That a Parliament ſo Choſen, are not like to govern, 'for God, or the good of his People: Conſider theſe 'things (*ſays he*) which I Declare unto you, which in 'waiting upon the Lord, he by his Spirit of Wiſdom 'and Underſtanding, Opened in me, concerning the 'Chuſing of Parliements, by the Voices of the People. And *p.* 89. he ſays, 'You are not like to ſee your deſires 'fulfilled, by a Parliament Choſen by the Voices of the 'People: *And* Houſe *of* Commons.

'People: —Now if you believe theſe Scriptures, *Joh.* 15. 19. *Math.* 7. 13. *Rom.* 9. 27. then may you ſee, *That a Parliament that is Choſen by moſt Voices, are not like to act for God and the good of his People.* And *p.* 91. 'And likewiſe, the *Chuſing of Parliament Men, according to the Cuſtom of* England, which is called its Birth-right, *ſtands in reſpect of Perſons, and not in Equality*; for the Rich, Covetous, Oppreſſing Men, who Oppreſs the Poor, they have the only Power to Chuſe Law-makers; and they will Chuſe, to be ſure, ſuch as will uphold them in their Oppreſſion. And *p.* 92, 93. And we ſee, the People have been in great Blindneſs, in contending for *Parliaments ſo Choſen.* *Pag.* 149. Again, it is God's proper right to give Laws unto Man. —Now in this particular alſo, Man have ſet himſelf in the Seat of God; and ſo have Diſhonoured the one Law-giver, by ſetting up many Law-givers. *Pag.* 150. Now Mark and Conſider theſe things, ſeeing that the Righteous are fewer in Number, than the Unrighteous, and that the Law-makers are Choſen by the moſt Voices, and that of the Richeſt People outwardly, how are the Righteous like to be preſerved, in outward Freedom, by the Laws that are ſo made? *Pag.* 159. And I muſt deal plainly with you (*ſaith he*) in the ſight of God, who hath made me a *PROPHET TO THIS NATION.*

Again, *Edw. Burroughs* in his Works, *p.* 522. —'A 'Running to the Powers of the Earth: What have you 'Miniſters loſt the Lord to be your Strength, that you 'muſt flee for help to Men? Muſt they make Laws to 'Eſtabliſh you, and Set you Up? Is not this the Whore 'that Rode upon the Beaſt, and that the Beaſt Carried. Again, *p.* 524. to the Parliament thus, *viz.* 'You do but 'cauſe people to drink of the Whores Cup; and you 'are but them (*i. e.* Beaſt) which Carry the Whore, '*viz.* the Falſe Church: And this is plain dealing to tell 'you the Truth; for we are Gathered up into the Life

'which

'which the Holy Men of God Lived in, and are fallen 'from the World, and its Ways, and Nature: *p.* 50. For 'even the *FATHER* bears Witneſs of us; and therefore 'our Witneſs is True.

News coming up, &c. *Geo. Fox*, *p.* 18. 'Dreadful is the 'Lord and Powerful, who is coming in his Power, to 'Execute true Judgment, upon all you Judges; and to 'Change all your Laws, ye Kings; and all you Rulers 'muſt down and ceaſe: —And all you Underling-Of- 'ficers, which have been as the Arms of this great Tree, 'which the Fowls have lodged under: —All your Bran- 'ches muſt be CUT down, for you have been all the 'Fruitleſs Branches, grown on the Fruitleſs Tree. *Pag.* '20. Sing all ye Saints, and Rejoice, Clap your Hands, 'and be Glad, for the Lord Jehovah will Reign, and 'the Government ſhall be taken from you pretended '*Rulers*, *Judges* and *Juſtices*, *Lawyers* and *Conſtables*, all 'this Tree muſt be Cut down; and Jeſus Chriſt (in us) 'will Rule alone: So you muſt be Cut down with the 'ſame Power, *p.* 19. that Cut down the *King that Reign- 'ed over the Nation.*

Againſt Judges, Juſtices, *and* Conſtables.

And in *Edw. Bur.* Works, Printed 1659. and Reprinted in 1672. and Recommended by the ſame *Geo. Fox*, *Fran. Howgil*, *Geo. Whitehead*, *Joſ. Coale*, &c. *p.* 501. he ſaith, 'We ſtand Witneſſes againſt *Parliaments*, *Councils*, '*Judges*, *Juſtices*, who *Make* or *Execute* Laws in their 'Will, over the Conſciences of Men, or Puniſh for Con- 'ſcience ſake: And to ſuch Laws, Cuſtoms, Courts, or 'Arbitrary Uſurped Dominion, WE cannot yield OUR 'Obedience, *&c.*

Again, *Geo. Fox* to the Parliament of the Common- 'Wealth of *England*, &c. ſaith, *p.* 5. 'Away with *Capmen*, 'and *Coifmen*, as they are called; away with all thoſe '*Counſellers*, that will not tell Men the Law without Ten 'Shillings, Twenty Shillings, or Thirty Shillings: —And 'away with thoſe Lawyers, Twenty Shillings Counſellers, 'Thirty Shillings Serjeants, Ten-Groats Attorneys.

Againſt Lawyers.

Again,

Againſt Lords *of* Manours.

Again, *p.* 8. *ibid.* 'Let all thoſe Fines that belong to 'Lords *of Manours*, be given to Poor People, for *Lords* 'have enough.

10. *Which Government, that they might not Support, they Declare againſt the* Uſe *of the Carnal* Weapon, *in* 1660.

A Declaration from the People of God (called Quakers) *againſt all* Plotters *and* Fighters, *&c.* preſented to King *Charles* II. 1660. 'All Bloody Principles and Practices, 'We, as to our own Particulars, do utterly Deny, with 'all outward *WARS*, and Strife, and Fightings, with 'outward *WEAPONS*, for any end, or under any 'pretence whatſoever. And this is our Teſtimony, to 'the whole World : And we do certainly Know, and 'ſo Teſtifie to the World, that the Spirit of Chriſt, which 'leads us into all Truth, will never move us to Fight 'and *WAR* againſt any Man with *outward Weapons*, 'either for the Kingdom of Chriſt, nor for the Kingdom 'of this World, *&c.* Subſcribed by *Geo. Fox*, *Sam. Fiſher*, 'and many more.

Altho' none before, ſo much for it as they.

The aforeſaid *Sam. Fiſher*, in his Works, Printed 1656. and Reprinted 1679. and recommended to the World, amongſt others, by *William Penn*, who tells us, *That theſe things, came not to him by Fleſh and Blood, but by the Revelation of the Father of Lights.* And thus the ſaid *Sam. Fiſher* ſpeaks, in a Meſſage from the Lord, to *O. Cromwell*, and the Parliament of *England. p.* 19, 20. 'I will hold 'my Peace NOW no longer, ſaith the Lord, as con- 'cerning this Evil, which they ſo profanely Commit and 'Do Daily againſt my Choſen, but will utterly *SUB- 'VERT* and *OVERTURN* them, and bring the 'Kingdoms and Dominions, and the greatneſs of the 'Kingdom, under the whole Heaven, into the Hands 'of the *HOLY ONES* of the moſt High, and give 'unto my Son and his Saints, to Reign over all the Earth, 'and take all the Rule and Authority, and Power, that 'ſhall ſtand up againſt my Son in his Saints. ——And I 'will put my High Praiſes into their Mouth, and a Two 'Edged *SWORD* into their Hands, and they ſhall Exe- 'cute Vengeance upon the Heathen, and Puniſhments

'upon

'upon the People, and ſhall bind their Kings in Chains,
'and their Nobles in Fetters of Iron, and Execute upon
'them the Judgment, that is written, in my Eternal De-
'cree, and unchangeable Council, ſaith the Lord. *Given*
'*forth under my Hand, as the Lord himſelf gave it into my*
'*Heart to ſee, and into my Mouth to ſpeak in part, and un-*
'*to my Hand, thus at large to write it, this Twenty fifth Day*
'*of the ſame Month* (viz. *the Seventh*) 1656.

Samuel Fiſher.

Witneſs alſo the Quakers Declaration to *Oliver*, viz. *Oh!* Oliver, *ariſe and come out,——for thou haſt had Authority; ſtand to it: ——Nor let any other take thy Crown: —And let thy Soldiers go forth with a free and willing Heart, that thou mayeſt* Rock Nations *as a Cradle. This is a Charge to thee in the preſence of the Lord God.*

Alſo *Geo. Roffe* in his Book, Intituled, *The Righteouſneſs of God*, &c. Printed—*p.* 11. hath theſe words: 'To
'thee, *Oliv. Cromwell*, thus ſaith the Lord; I have Cho-
'ſen thee amongſt the Thouſands of the Nations, to Exe-
'cute my Wrath upon nine Enemies, and gave them to
'thy Sword, with which I fought for the Zeal of my own
'Name, and gave thee the Enemies of my own Seed,
'to be a Curſe and a Reproach for ever, and made thee
'an Inſtrument againſt them; and many have I Cut
'down by my Sword in thy Hand, that my wrath might
'be Executed upon them to the Uttermoſt. Subſcribed

Geo. Roffe.

And *Geo. Fox*, in his Letter directed to the Council of Officers of the Army, 1659, *&c.* Complains of many Quakers Disbanded out of the Army (as well as Juſtices of the Peace) in theſe words, *p.* 5. 'And many Valiant
'Captains, Soldiers and Officers, have been put out of
'the Army (by Sea and Land) of whom it hath been
'ſaid among you, that they had rather have had one of
'them, than Seven Men, and could have turned one of
'them to Seven Men; who, becauſe of their Faithful-

'neſs to the Lord God, being Faithful towards him, it 'may be for ſaying Thou to a particular, and for Wear-'ing their Hats, have been turned out from amongſt 'them.

And may Reaſſume it *again when they ſhall judge it meet.*

As appears to us, by a Declaration, wrote by *Edw. Bur.* in the Name of all the Quakers, and Subſcribed by ſeveral of the Principal Leaders of them, Printed 1659. *p.* 8. They ſpeak thus, 'We are Dreadful to the Wicked, 'and muſt be their Fear, for we have Choſen the Son 'of God to be our King, and he hath Choſen us to be his 'People; and he might Command Thouſands and Ten 'Thouſands of his Saints at this Day, to FIGHT in his 'Cauſe; he might lead them forth, and bring them in, 'and give them Victory over all their Enemies, and turn 'his Hand upon all their Perſecutors. But (*ſay they*) *p.* 9. 'We cannot YET believe that he will make uſe of us 'IN THAT WAY, tho' it be his only Right to Rule 'in Nations, and OUR HEIRSHIP to poſſeſs the 'uttermoſt parts of the Earth; but for the PRESENT 'we are given up to Bear and Suffer.

II.

They have a Goverment *within the Government, Independent from it, and Oppoſite to it. Firſt,* their *Monthly and Quarterly Meetings, which are after the manner of the* Juſtices *Monthly Meetings, and Quarterly Seſſions in the Country, which are Subordinate to the Yearly Meeting; which Yearly Meeting conſiſts of* Deputies *from all the Counties in* England *and* Wales, *as well as* Agents *from beyond the Sea, and is their Supreme Aſſembly, which gives* Laws *to the whole Body of the Quakers, whereſoever they are. And there they make their* Orders, *for the Government of their People: For* Suppreſſing *of any* Books *wrote againſt them, and paſs* Cenſure *upon Offenders: And there alſo they take an account of their* Fund, *which is* raiſed *by an* Order *of this* Yearly *Meeting, in all the Counties of* England *and* Wales, *by way of Collection: And the Money when Collected,*

Mr. *Bugg's Pilgrims Progreſs*, Chapters 7, 8, 9, 10, 11, give an Account of their ſeveral Meetings, and of their *Fund*, *Exchequer*, or *Common Bank*.

Mr. *Keith*, who has been a Quaker above Thirty Years, in his *Second Narrative*, *p.* 5. ſays, *I am not able to Print Books as they* (Quakers) *can, they are many, and have a* Common Stock; *I am but one.*

And in his Book, called, *The Pretended Yearly Meeting of the Quakers, their Nameleſs Bull of Excommunication, given forth againſt him*, &c. Printed 1695. *p.* 5. ſpeaks thus, 'To my certain Knowledge 'and Obſervation, I ſaw the Door of 'the Meeting (where that called the

'Yearly

'Yearly Meeting Sat) kept by Three or 'Four Perſons, that Refuſed to let in 'ſome that deſired to come in, and yet 'were owned by them. And it is ſuf-'ficiently known, they who keep the 'Door, let in, or keep out, ſuch as they 'think fit. But again, ſuch as they let 'in, if they be not of the Miniſtry, nor 'any of the Two Choſen out of every 'County, they are allowed only to be 'there as Standers By, and Spectators, 'but have no allowance to give any Judg-'ment in the Caſe, which hath been a diſ-'couragement to ſome honeſt Friends, owned by the 'Yearly Meeting as Friends, from coming to the Meet-'ing, being only permitted to be there as Cyphers. And 'yet further, it is ſufficiently known, the way that they 'take, either by Perſwaſions or Terrifications, to gain the 'Univerſal and Unanimous Conſent, of them called Com-'miſſioners, or Choſen Members from every County; as 'doth plainly appear, by the late moſt Abſurd and In-'ſolent Method, (more like the *Spaniſh* Inquiſition, than 'a Free Aſſembly of ſincere Chriſtians) they did take 'a Preacher, one of their Commiſſioners, or Choſen Mem-'bers, who having ſaid in Private, out of the Meeting, '*He could ſooner Die, or loſe his Right Hand, than Sign to 'a Paper Diſowning* G. K. which coming to their Intel-'ligence, that there was ſuch a Perſon, but not knowing 'who he was, they were ſo earneſt to find him out, that 'they cauſed to call over the Roll or Liſt, of the Names 'of the Perſons ſent from the reſpective Counties, to find 'out this Perſon, asking them one by one to find him 'out. And the poor Man, not daring to Lye, owned he 'was the Perſon; and being Terrified, leſt he ſhould be 'ſeverely Proceeded againſt by them, he came (with 'ſome others, to be Witneſſes of his Recantation,) and 'diſowned to me, what he had formerly ſaid, tho' a few

'Hours

is Tranſmitted to London, *and lodged in the hands of* Six Feoffees, *who, as to the Diſpoſal thereof, are to be Governed, by the Second Day Meeting, held on every* Monday *throughout the Year; which Money is for divers uſes,* viz. Stipends *for their Teachers:* Wages *for their Clerks:* Attendants *upon the Houſes of Parliament:* For Printing *and* Diſperſing *of their* Books: *For the Maintenance of the Poor:* For *the Relief of ſuch as have ſuffered for* Non-payment of Tythes, *and the Breach of other Laws; and for ſeveral other things, tending to the Propagating of their Doctrines, and Supporting of their Government.*

'Hours before, he profeſs'd ſo great a Concern and Ten-
'derneſs of Conſcience towards me. This Paſſage is ſo
'Conſiderable an Advance towards the Erecting the *Spa-*
'*niſh* Inquiſition among the Quakers, that I hope ſome
'will be awakened to take notice of it, and withſtand
'it.

And tho' the King and Parliament, were ſo Gracious, as to include the Quakers, in the Act made *primo Guliel-mi & Mariæ, For Exempting Their Majeſties Proteſtant Subjects, Diſſenting from the Church of* England, *from the Penalty of certain Laws*, &c. wherein it is Expreſſed, *That nothing herein contained, ſhall be Conſtrued to Exempt any of the Perſons aforeſaid from paying of Tythes, or other Parochial Duties, or any other Duties to the Church or Miniſter:* Yet notwithſtanding, the Quakers in their Yearly Epiſtle, ſent forth from their Yearly Meeting, held in *London*, the Fifth, Sixth, Seventh and Eighth Days of the Fourth Month, 1693. to the Monthly and Quarterly Meeting of Friends, in *England*, *Wales*, and elſewhere, thought fit to Order, 'That all Due and Godly Care be 'taken *(as they word it)* againſt the *Grand Oppreſſion*, '*and Anti-Chriſtian Yoke of Tythes, that our Chriſtian Te-*'*ſtimony* (ſay they) *born and greatly Suffered for, be faith-fully Maintained againſt them in all reſpects, and againſt Steeple-Houſes, Rates or Lays.*

And in the fore Cited Teſtimony from the Brethren, met together in the Third Month, 1666. they take Care to Stifle and Suppreſs (what they can) all Books wrote againſt them: Ordering thus; 'That if any Man or Wo-'man, which are out of the Unity, with the Body of the 'Friends, Print, or cauſe to be Printed, or Publiſhed in 'Writing, any thing which is not of Service for the 'Truth, but tends to the Scandalizing, and Reproaching 'of faithful Friends, or to beget or uphold Diviſion and 'Faction, then we do Warn and Charge all Friends, that 'do love Truth, as they deſire it may Proſper, and be 'kept clear, to beware and take heed, of having any

'Hand

'Hand in Printing, Republiſhing, or Spreading ſuch 'Books or Writings. And if at any time ſuch Books be 'ſent, to any of you that Sell Books in the Countrey, (af- 'ter that you, with the Advice of Good and Serious 'Friends, have Tried them, and find them Faulty) to 'ſend them back again, whence they came. And we fur- 'ther deſire, from time to time, Faithful and Sound 'Friends, may have the View of ſuch things, as are Printed 'upon Truth's Account *(as formerly it hath uſed to be)* 'before they go to the Preſs, that nothing but what is 'Sound and Savory, and that may anſwer the Witneſs of 'God, even in our Adverſaries, may be expoſed to Pub- 'lick View.

Which Meeting, is one of the moſt Ancient Meetings for Government, made up of Choſen Men amongſt them, expert in the Laws and Cuſtoms of the Nation, well skilled in the Courts of *London* and *Weſtminſter*, and other His Majeſties Courts of Record, and ſuch as underſtand the way and manner of Soliciting the Parliament: And to ſupport them in all theſe things, they have the *Common Bank* to aſſiſt them. *F. B. Pilg. Prog. p. 65. ch.* 10.

They have alſo a Six Weeks Meeting.

12.

In their fore-cited Yearly Epiſtle from their Yearly Meeting, held 1693. they Ordered, 'That Friends, at all 'their Monthly and Quarterly Meetings, ſhould be re- 'minded, to call for the Records of the Sufferings of 'Friends, to ſee that they be duly Gathered, truly En- 'tred and Kept, and accordingly ſent up (to *London*) as 'hath been often adviſed, both of what Tythes, *&c.* are 'pretended to be due, and for how long a time, and the time 'when taken, and by and for whom: And what Goods 'are taken, and the Value thereof, as well of thoſe not 'exceeding, as thoſe exceeding the Sums or Quantities 'demanded (it being a Suffering, in both, for Truth's ſake) 'they being in theſe particulars, found Defective and Im- 'perfect in divers Countries, which is an Obſtruction 'to the General Record of Friends Sufferings. And there- 'fore the Monthly and Quarterly Meetings are adviſed

They have alſo a Regiſter of their Sufferings, (which have been inflicted for their Breach of the Laws,) thereby to render the Governors & Government odious for Perſecution, to Poſterity. And do threaten, in After-ages, to publiſh the ſame, when the reaſons of the things, and matters of Fact, may be forgotten.

'to take more Care for the future, that all Friends Suffer-
'ings for the Truth's ſake, may be brought up *as Full and*
'*Compleat in all reſpects as poſſible may be.*

The Author of *Sathan Diſrobed*, Printed 1698. *p.* 82. Informs us, that in this Regiſter, there are many Groundleſs, and many downright Falſhoods, which it is very fit the World ſhould know; becauſe they take great Care to ſwell this Regiſter, and have threatened to publiſh it to After-ages (when the Facts cannot be Diſproved) whereby they hope to make their Sufferings for the Truth (as they call it) to exceed all the Ten Perſecutions, and to be more Undeſerved, than the Sufferings of Chriſt himſelf, or of the Apoſtles, as *Edw. Burr.* (their Second Piller next to *Geo. Fox*) expreſs'd in his Works, *p.* 273. 'The 'Sufferings of the People of God (*that is Quakers*) in 'this Age, is *greater Suffering, and more Unjuſt, than in the* '*Days of Chriſt, or of the Apoſtles, or in any time ſince.*——
'What was done to Chriſt or the Apoſtles, was chiefly 'done by a Law, and in great part by the DUE Exe-'cution of a Law, *&c.* And *p.* 85. ſaith he, It is here worth Notice, That the firſt Difference, betwixt Mr. *Pennyman* (who was a Quaker about Twenty Years') and the Quakers, was the Falſe Returns of their Collections, from the ſeveral Counties in *England*, of the *Sufferings* of the *Friends*, and Entring them (tho' proved to be Falſe) in their General Regiſter of Sufferings at *London*, For this they (to quiet Mr. *Pennyman*, and others, who Exclaimed againſt this, as a great Deceit) made a ſhew as if they would turn off the Clerk of this Regiſter, one *Ellis Hooks*, but, as we are informed, they did not turn him off.

13. *Whereas they have publiſhed of late Years, ſeveral Confeſſions of their Faith, which ſeem to be much more agreeable to the Word of God, and more*

Joſeph Wyeth, in his *Primitive Chriſtianity continued*, Printed 1698. *p.* 6. Aſſerts thus, 'Our Principles are NOW 'no other then what they were when we were firſt a Peo-'ple, for Truth Changes not. And *pag.* 53. he repeats it again, ſaying, 'That our Principles are NOW no other 'then what they were when firſt a People.

And in their Yearly Epiſtle, Printed 1696. they ſay,

'We

'We cannot but Recommend unto you, the holding up 'the Holy Teſtimony of Truth, which had made us to be 'a People; and that in all the parts of it, for TRUTH 'is one, and CHANGES not.

And in *The Quakers Cleared*, Printed——*p.*7. they ſpeak thus, *God is the ſame, Truth is the ſame, his People the ſame, and their Principles the ſame.*

And for Concluſion, *Geo. Whitehead*, in his Brief Remarks on *T. C*'s Book annext to the *Counterfeit Convert*, Printed 1694. *p.* 72. ſaith, *I may ſee Cauſe, otherwiſe to Word the Matter, and yet our Intentions be the ſame.*

conformable to the belief of the Church of England, *than formerly, we have juſt cauſe to* diſtruſt *theſe their Profeſſions, as being deſigned to* Serve a Turn, *becauſe they are ſo far from diſowning their Ancient Books, in which theſe Blaſphemies are contained, that they tell us, they have not deviated from any one Point of Doctrine which they firſt held.*

A Poſtſcript *by another Hand to the* Quakers.

Friends,

HAVING obſerved your Timerouſneſs about the Petition, ſince I came to Town, I take leave to tell you, that it ſeems to me, to ariſe from a ſenſible Knowledge and Conviction of your Errors; tho' you have the boldneſs to Impoſe upon the World in your late Book, *An Apology for the Quakers, and an Appeal to the Inhabitants of* Norfolk, *&c.* to ſay, *Who can Convict us of any Errors in Fundamentals?* &c. Who can? I can: I have: And, God willing, ſhall continue to do it ſtill, unleſs you Retract them: And ſo have many others; and this you are deeply ſenſible of, elſe you would not be ſo ſtartled and affrighted becauſe of the Petition, which neither Incite to Perſecution, nor any Alteration of the Act of Toleration of Proteſtant Diſſenters; but only, *That the Quakers Principles and Practices may be ſtrictly Examined and Cenſured, or Suppreſt; as they* (upon Examination) *ſhall appear to deſerve; and as to the Wiſdom of the Government ſhall ſeem meet,* &c. This is the Subſtance of what is deſired in the Petition, which doth ſo ſtartle you, which is a great ſign, that you are Convicted of Errors in Fundamentals: You formerly blamed others for flying to the Powers of the Earth, as a ſign that they had loſt the Lord, *p.* 18. calling the Parliament the Beaſt that carry the Whore, yet now none are ſo induſtriouſly concerned, nor more tedious in their ſolicitations to the Parliament, than the Quakers, *Sic mutantur.*

As for your Term, *Apoſtate*, which you often throw upon me, and others; 'tis no more than you caſt upon all People, (read the 16 page herein) that Love, Own, and Honour the King, yea, any King, ſince the Apoſtles time; and thereby charge all to be Apoſtates, and in the Apoſtacy; whether Lords and Commons in Parliament, Judges, Juſtices, *&c.* Yea, both Clergy and Laity of all Ranks and Degrees, who either are or have been Loyal to this, or any other King, in any Age ſince the Days of the Apoſtles; all are by your Ancient Teſtimony *Apoſtates*; and the Kings are with you *Spiritual Egyptians.* Theſe are your Primitive Principles you came into the World withal; which in your Yearly Meetings, or Convocations, as well as in your late Prints, you Revive and Renew in all its parts, and tell us you are not changed: Only G. *Whitehead* in your Name, ſays, *We may ſee cauſe otherwiſe to word the Mattor, and yet our Intentions the ſame,* &c. as above quoted: And that your Principles

are

are now no other (notwithstanding your new late Creeds to the contrary) than what they were when first a People; and what your Principles then were, here is both Authors produced, Book, Page and Line. What can you desire more? They do not go behind your Backs to Try, Judge and Condemn you; when you challeng'd them, they met you, and would have proved their Charge upon you but to my Knowledge (being present) you refused to own your Books, or the Doctrines therein contained, or make any Defence to the Charge upon you: I say, they did not go behind your Backs, to Try, Judge, and Condemn you, as you have done them. See *Burrough's* Works, *P.* 223. *viz. A just and lawful Trial of the Teachers and Ministers of this Age*, (Reprinted 1672.) *by a perfect proceeding against them, and they are Righteously examined, Justly weighed, Truly measured, and Condemned to be contrary to all the Ministers of Christ in former Ages; and to Agree and Concurr with all the false Prophets and Deceivers; and being brought to the* (Quakers) *Bar of Justice, these things are truly charged, and legally proved upon them, and found Guilty*, &c.

Now Friends consider, and be cool, do you think this was fair Dealing in you, thus to condemn the Clergy of all Ranks at once? If not, how can you have the Face to go to the Bishops for Favour, until you have retracted these your abominable Antient Testimonies, Printed in 1657, and Reprinted 1672. And you tell us you are the same still, only you can word the Matter otherwise. I know I anger you, for bringing to Light your hidden Works of Darkness; and 'tis for that you account me unreasonable: But if it be unreasonable in me to Recite these your Clandestine Trials, Judgments and Sentences of the Clergy behind their Backs, (and a Hundred more of your horrible Tenents) how much more unreasonable are your old Prophets, and present Teachers, who first writ and publish'd these things, and now justifie and defend them?

Again, This your Prophet and Son of Thunder, in his Works, *P.* 273. tells the World, that the Sufferings of the *Quakers* are greater, yea, and more unjust too, than the Sufferings in the Days of Christ his Apostles and Martyrs; yea, all the Ten Persecutions, by your Doctrin, were nothing to the *Quakers* Sufferings. See Page 26. herein. But that I may shew the Vanity of this your Presumption, as well as the *Quakers* Design, I shall once more give a Hint of the Nature of the Sufferings of the *Quakers*, and of the Apostles and Martyrs, and let the World judge what Principles you came into the World withal. In order to which, take this short Parallel.

Of the Quakers *Sufferings, See their Book, Stiled*, A horrible thing committed in the Land, *&c.* Page 8. *Taken from* Robert Minter, *the* 4*th. of the* 4*th. Month*, 1658. *by Priest* Alexander Bradley, *of* Elmston, *in* Kent.

First, Two Feather-Beds.
Three Bolsters, and one Pillow.
One Flock-bed and Bolster.
One Bedstead and Curtains.
Iron Rods and Cords for two Beds.
Ten pair of Sheets, and one Rug.
Five Table-cloths, and six Towels.
One Dozen of Trenchers, and one Spade.
A Mattock and Dung-fork.
45 double Clouts for a Child.

Of the Sufferings of the Apostles and Martyrs, as I find them in Hist. John Baptist, *St.* Stephen, *St.* James, Philip, Andrew, Matthew, Mark, *&c*

Some of whom were flee'd alive.
Some their Brains knockt out.
Some Crucified.
Some burn'd alive.
Some put in Boiling Oil, and the like.
Again, One hang'd, and her Skin flee'd off.
One had his Tongue cut out.
One broken in a Mortar.
One put in a Cauldron of boiling Oil.
One fry'd in a Pan.
One whipt, and her Dugs cut off.
Some bound to Axle-trees and burnt.
Some thrown to Lions and Tygers, *&c.*
Some tos'd on the Horns of wild Bulls.

Some

12 Beds and 4 Blankets.
Six Caps for a Woman.
Two Neckcloths, and four double Croſs-cloths for a Woman.
One Mantle and ſeven Chin-ſtays.
Three Shirts and three Biggins.
A Swadling-band and Back-band.
Two double Bibs and one Dreſſing.
Three Buſhels of Barley.
Three Milk-Pails, and half a Cheeſe.
Three Forms, and two Tables.
Three Pin-cuſheons and Pins.
Beſides a Thouſand Pins more, *&c.*

Some their Brains beat out with Clubs.
Some burn'd at Stakes.
Some preſs'd to Death with Lead.
Some hang'd on Gibbets.
Some hang'd on Trees till dead.
Some hewn in pieces with Swords.
Some ſawn in pieces.
Some Womens Bellies ript up.
Some torn in pieces with wild Horſes.
Some hung on Tenter-hooks till dead.
Some hang'd by the Hair till dead.
Some had their Noſes and Ears cut off.
Some their Mouths ſlit to their Ears, *&c.*

Thus much by way of Parallel; the Diſproportion I leave to your Conſideration; not to mention your Sham-Sufferings, as that of *Sam. Cater*, who pretended, and got it recorded, that he ſuffer'd 20 *l.* for Preaching at *Phakenham* in *Norfolk*, when he ſuffer'd not a Penny; but by his Subtilty got 10 *l.* ſent him from their Fund at *London*, as at large elſewhere I have ſhewed. I come next to ſhew your way of Canonizing your Saints, and what Perſons they are you Canonize; and I think *Rome* do not outdo you; as alſo your Deſign to render our Magiſtrates Infamous to Poſterity, in order to exalt your own Horn. For in another Book, ſtiled, *A Word of Reproof to my Fellow Soldiers*, &c. Printed 1659. P. 79. you ſay, 'Here ſol-'loweth ſome Signs, Examples and Judg-'ments for the Accurſed Generation, who 'deſire a Sign, but they are Miracles to them 'that believe. *And* (ſaith *E. B.*) *let ſuch reach hither their Hands, and with me feel and ſee the Wounds that the Lord of Life hath received in his Members*, &c.

1. In *Suſſex*, Prieſt *Coſſine* cauſed *Tho. Leacock* to be Impriſoned for ſpeaking a few Words after he had done; and ſoon after the Prieſt was cut off by Death.

2. *John Chatfield*, Prieſt of *Horſham*, cauſed *Tho. Leacock* to be Impriſoned; who ſoon after fell into a Dropſie, and in Six Months died.

3. Prieſt *Cutfly* of *Arundel*, being Inſtrumental in *Tho. Leacock*'s Perſecution, ſuddainly after died.

4. *Edward Hunt*, *Norwich* Goaler, who after *G. Whitehead* was diſcharged, brought his Action againſt him for Four Pence a Night, ſoon after cut off by Death.

5. *Rob. Allen* of *Bath*, who abuſed *Tho. Morford* in the Street, had a Boy ſcall'd to Death; and Parſon *Feak* beat *Chriſ. Atkinſon*.

Reader, Here is a few of the Examples, there being about 80 more in 9 Years in *England* and *Wales*, and ſtill they are collecting, elſe how will they outſtrip *Rome*? It remains now to ſhew what manner of Saints theſe are you now Canonize; and for whom theſe Judgments and miraculous Wonders were wrought.

1. *Tho. Leacock*, your Teacher, was a great Drinker; who on a time, at a Gentleman's Houſe in *Emny*, near *Wisbech*, drank till he was ſo drunk, that going out to make Water, fell backward into a Rain Ciſtern, brake his Bladder, was forced to carry a Diſh in his Breeches, to catch his Water, who ſoon after died miſerably. But whether in Judgment for your Preſumption, his own Sins, or a Warning to others, I will not determine, leſt therein I turn *Quaker* again.

2. *Tho. Murford* was a more vile Perſon; who being one of your Teachers, pretended to be a Surgeon, and applied Remedies to the Female Sex where he ought not; many in *Norwich* can give you a larger Account than I will do here.

3. *G. Whitehead* is ſtill living; and I could be glad he would Improve his Time, by ſeeking Repentance while it may be found, for his great Sin, in making a Schiſm in the Church, *&c.*

4. *Chriſ. Atkinſon*, thus Canonized, and one of your Prophets, Companion to *G. Whitehead*, in Writing, Printing, Preaching, Travelling, and Suffering, got a Wench with Child at *Norwich*, tried ſince for Felony, and hang'd; one of your now Teachers of Fame amongſt you gave me an Account lately of his Execution.

But as this ſhew your Deſign not good, thus to record ſuch Trifles, even to a Row of Pins and a Double Clout, ſo is it wicked with a Witneſs to Record ſuch as Perſecutors who execute the Laws; and that ſuch as die after, it is in Judgment; and Preſumptuous in you, to ſit in the Judgment-Seat.

But why ſhould your being examin'd about theſe and the like Inſolencies, put ſuch a Dread upon you, and thus ſtartle you, ſince it is agreeable to your own Propoſition in *Burrough*'s Epiſtle to his Works, who thus wrote? *viz.* 'And ſo gladly would 'we (*Quakers*) be made manifeſt to all the 'World; that if any, eſpecially the Heads 'and Rulers have any Doubts concerning 'us. For that End, let any propound that 'we, with the Conſent of Authority, 10, '20, or more of us, give as many of the 'ableſt Prieſts and Profeſſors a Meeting for 'Diſpute at any Place and Time, and for 'what Continuance they pleaſe—— Let the 'Prieſts and Profeſſors object what they can 'againſt us, our Principles, Practices, and 'whole Religion; and let ſuch that cannot 'prove our ſelves of the true Church and 'Religion, but is found in Error, let ſuch 'deny their Worſhip and Religion, and 'renounce it under their Hands, and con'feſs they have been deceived, *&c.*

I find in another Book of yours to the ſame Purpoſe, intituled, *The Copies of ſeveral Letters written by Jundry Friends, as they were moved by the Holy Ghoſt*, &c. Printed 1660. where *Geo. Whitehead* in his Admonition to King *Charles* II. *P.* 53. hath theſe Words: 'And if any of the Prieſts do Inform the 'King againſt the People call'd *Quakers*, or 'againſt our Principles, it is but a reaſon'able thing that thou hear both Parties Face 'to Face, that we may anſwer them; this 'was upon me to lay before the King, that 'we are free to vindicate *any* Principle we 'hold, according to Scripture.

Now for your Friends at *Weſt Dereham*; to avoid the force of theſe Arguments, when urged, as a Reaſon for you to defend your ſelves from the Charge the Clergy exhibited againſt you, purſuant to your Challenge, as that they were written 25 or 30 Years ſince; this could be no Argument, ſince your pretend to write from the Mouth of the Lord, moved thereto by the Holy Ghoſt. And as ſuch, of greater Authority than the Bible, for the Writings of *Moſes* and the Prophets, Chriſt and the Apoſtles, are much older, yet ſtill of Force: But this your Shuffle ſhew'd the Juſtices of Peace, the Gentry and Clergy, as well as the Proteſtant Diſſenters, that your Principles are ſo deſtructive to common Chriſtianity, as that they did not dare to ſtand the Teſt; and this, yea, ONLY this, ſo far as I know, put them upon a Petition to the Honourable Houſe of Commons, to do that for God and the Chriſtian Religion, which they could not do; namely, to examine your Principles, and cenſure your Errors, as to their Wiſdom ſhould ſee meet: And in this, they (both Church of *England*-Men and Proteſtant Diſſenters) are Unanimous; and this diſturbs you; this perplexes you, and for this your Tool, *John Field*, call and compare them to *Herod* and *Pilate*, *Haman* and *Judas*: And ſay *Field*, *Do not blame till you examine.* I tell you they have examined, and therefore blame, and they find your Blaſphemies ſo Great, ſo Apparent, and Manifeſt, that they alſo deſire their Superiors to examine; and when they have ſo done, no doubt but they'll blame and cenſure your Errors: And this ſtartles you, this makes you look about you, and cry Perſecution, Perſecution, when no Body deſigns it; nay, no Body deſires it; for that's the Way to encreaſe you, who are for Boldneſs like a Flint Stone, which lay it on a Table, and ſmite it with a Hammer, and it will abide Obdurate; but lay it on a ſoft Cuſheon, and a little Stroke will make it fly into many Shivers.

And though none ſolicite againſt your having the ſame Liberty that other Diſſenters have, yet I muſt ſay there is not the ſame Reaſon for you to expect it: For when the *Baptiſts* in your dear Friend *Oliver Cromwell*'s time had ſaid, *They thought it their Duty to preſerve them* [*i. e.* Biſhops and Clergy] *from all Violence*, your Teachers Aſſaulted them from all Quarters, even for ſo much as Tenderneſs towards the Biſhops, as to preſerve their Perſons from Violence and Injuries, much more for thinking of granting them any Toleration.

Edward Burroughs, your great Prophet and Primitive Pillar, wrote a Tract on purpoſe againſt this Declaration of the *Baptiſts*, and ſays to them, (*P.* 618. of his Works, as Reprinted 1672) *What! Are you about to make*

make a League and Covenant with Anti-christ? —— *Do you look upon them to be Miniſters of Chriſt, or of Antichriſt?* And P. 619. *What are you now for Tolerating Epiſcopacy? And if Epiſcopacy, why may not Popery be tolerated, ſeeing they are one and the ſame in Ground and Nature,* &c. He was ſeconded by another of your Teachers of great Name amongſt you, *viz Richard Hubberthorne*, in his Works, Reprinted 1663. who alſo attacked this Declaration of the *Baptiſts*, P. 229 of his Works, ſaying, *Why will you not tolerate Popery as well as Epiſcopacy? Have not the Profeſſors of Epiſcopacy murthered and ſlain, and do labour to murther and ſlay the People of God, as well as the Papiſts? And will you tolerate the Common Prayer among the Epiſcopacy, and not the Maſs Book among the Papiſts; ſeeing that the Maſs was the Subſtance out of which the Common Prayer was extracted?* &c.

And much more to the ſame purpoſe in theſe and others of your Early Writers, which ſhew ſufficiently your Antient Principles, and you tell us they are now no other than what they were when you were firſt a People, as in my Books I have more largely ſet forth, which may be had at Mr. *Kettleby*'s, at the Biſhops-Head, in St. *Paul*'s Church-yard. And for the Truth of my Quotations, I am ready to juſtifie under the greateſt Penalties my Superiors ſhall think fit to aſſign; and for my Arguments, every Man is left to his Judgment of Diſcretion, as I deſire my ſelf, and this may ſerve in Anſwer to all your Clamours; and what I have yet to ſay, you'll ſee in my next, which is ready for the Preſs, which is a Proof of my own Charge againſt you at *Weſt-Dereham* Church in *Norfolk*, the 9th of *December* laſt: Where not only the *Quakers* were forced to confeſs the Truth of my Quotations, but four Clergymen of known Reputation have under their Hands certified the ſame. As to your ſcattering your Book's both in the Church and the Country round, it is in Obedience to G. *Fox*'s Doctrine and Example, in his Book, *The Vials of the Wrath of God*, &c. Printed 1655 *P.* 2. *This* [Book] *is to be ſcattered among the Ignorant, Simple, and Blind People*, &c. I am ſatisfied your Ancient Teſtimony was deſign'd to bring the Clergy to a Morſel of Bread, but hitherto you have been diſappointed: For, ſays G. *Fox* in his Paper *concerning Poets*, &c. *P.* 8. *But I ſhall tell you the Scholars of* Oxford *and* Cambridge, *It would be more pleaſing to God, for you to get a Spade on your Backs, and a great old Glove, and a Bill in your Hand, and ſtop Gaps, and make up old Hedges, and threſh out Corn, and go amongſt Day labouring Men for* 3 *d. a Day*, &c.

And indeed if it be as *Burrough*'s, their great Prophet, ſaid in the recited Trial and Condemnation of the Clergy, in his Works, *P.* 223, 227, 234, *viz.* That they Agree and Concur with all the falſe Prophets and Deceivers in former Ages; that they are Miniſters of Antichriſt; and for which all honeſt People have left them, yet have 1500000 *l.* a Year for their Antichriſtian Service, as his Antient Teſtimony ſets forth, Printed 1655. and Reprinted by the Approbation of *Geo. Whitehead*, &c. 1672. then indeed 3 d. a Day is enough; nay, too much. But that this Antient Teſtimony (from which they ſay they do not deviate) might be renewed, and kept freſh in Memory, *W. Penn* in his *Guide miſtaken, &c.* Printed 1668. *P.* 18. ſaith, *Whilſt the idle Gormandizing Prieſts of* England *run away with above* 1500000 *l. a Year, under Pretence of being God's Miniſters; and that no ſort of People have been ſo univerſally through Ages the very Bane of Soul and Body to the Univerſe, as that Abominable Tribe, for whom the Theatre of God's moſt Dreadful Vengeance is reſerved to act their Eternal Tragedy upon*, &c. And if ſo, it's time for them to get a Bill, a great Glove, mend Gaps, and Threſh for 3 d. a Day, as their Apoſtle *Fox* preſcrib'd.

But *J. Feild* in his Book, *An Apology for the* Quakers, *and an Appeal to the Inhabitants of* Norfolk *and* Suffolk, *&c. P.* 9. 1*ſt. Would the Clergymen account it juſt, that any ſhould Charge them, Condemn and Cenſure them.* 2*dly*, They exhort, *To do to others as they would that others ſhould do to them.* 3*dly*, p. 5. *We* (ſay they) *pray for all Men, for Kings, and all that are in Authority.* 4*thly*, p. 7. *We* (ſay the *Quakers*) *have, and always had a high Value for the Scriptures above all other Books.* 5*thly*, p. 1. *They* (i. e. Clergy) *Incenſe thoſe in Authority againſt this Innocent People* (i. e. Quakers) *that the Monſter of Perſecution might be again raiſed to Suppreſs them*, &c.

Anſ. As to the Firſt, *Would the Clergy account it juſt to Charge and Condemn them?* &c. Juſt or unjuſt, they are both Charged and Condemned at the *Quakers* Bar, as above quoted;

quoted; yea, and in *Smith*'s Works, *P.* 157, 161. the *Quakers* Dialogu'd the Biſhops, and ſummon'd all Eccleſiaſtical Courts and Officers; and not only by their Authority Condemn them, but call the Biſhops Monſters, and into the Bargain ſay, *The Book of Common-Prayer is conceived by an Adulterous Womb, and that it receives its Strength from the Pope's Loins.* And 2*dly*, *That therein you* (Quakers) *do not do as you would be done by*; and therein groſs Hypocrites and Diſſemblers with God and Man. But 3*dly*, your Pretence *to pray for all Men, for Kings*, &c. This is ſo Falſe and Falacious, that I challenge the whole World to produce one Inſtance of your praying for King *William*, or any King, ſave once at a Meeting at *Milden-Hall*, where *Sam. Cater* prayed for the late K. *J.* II. and how ſhould you be found in that Practice, ſince all Kings (with you) are but Spiritual *Egyptians*, by your Ancient Teſtimony, from which you have not deviated in one Point? But your Principles the ſame they ever were, tho' as *Whitehead* ſays, *You can now word the Matter otherwiſe.* 4thly, *That you value the Scriptures above any Books in the World.* This is falſe with a witneſs, when you in Print tell us, *We may as well burn the Bible as your Writings*, (ſee p. 9. herein) calling the Scriptures *Duſt, Death, Serpents Meat, Beaſtly Ware*, and that *Preaching out of them is Conjuration.* And G. *Whitehead* tells us in his Book, *Truth defending the Quakers*, &c. p. 7. That *what is ſpoken from the Spirit of Truth in any, is of greater Authority than the Bible.* And many of your Books (nay, even that) are ſaid to be given forth from the Spirit of Truth, the Holy Ghoſt, and ſpoken from the Mouth of the Lord. How then do you value the Bible above all Books in the World? But as *Solomon* ſaid, *Prov.* 26. 3. *A Whip for the Horſe, a Bridle for the Aſs, and a Rod for the Fool's Back*; and ſo you muſt give me leave to whip this *John Feild* for his deep Hypocriſie and Deceit; and I wiſh it may do him Good. What! to pretend that the *Quakers* value the Bible above all Books, then conſequently above their own. This is ſuch a Lie, that it ſtabs it ſelf; when you exalt and value your own as of greater Authority, and are commanded by your Teachers to read them in your Meetings, and never read a Chapter of the Old and New Teſtament in your Religious Meetings, (if ſuch I may call them) ſince you were a People; neither is it agreeable to your Ancient Teſtimony. Nay, I am perſwaded, that ſhould the Government think fit, for a Proof of your Sincerity herein, to injoin you to read a Chapter of the Bible at the beginning of your Meeting, (I mean, by ſuch of your Teachers as can read a Chapter) you would be ſo far from ſubmitting to Authority, that they'd firſt go to Jayl, and then call it Perſecution, and record it to Poſterity: But would it therefore ever the more be Perſecution? I trow not; ſince it was the Practice of Jewiſh, as well as the Chriſtian Church in all Ages of the World.

But 5*thly* and *laſtly*, *That the Petitioners would Incenſe theſe in Authority to raiſe that Monſter, Perſecution, upon you.* Now, tho' I do profeſs my ſelf a Member of the Church of *England*, I have often, and do now again tell you, that I am againſt Perſecution, and will add, that Perſecution for the Name of Jeſus, or for Righteouſneſs ſake, is a Badge of a falſe Church; of which, your Schiſm in *Penſilvania* has given a Demonſtration. And had you Power in your Hand (which God grant you may not) I doubt not but we ſhould ſoon feel your little Finger as heavy, as ever you felt a Parliaments Loins. Witneſs your Indicting me for Printing, unlicenced; your own frequent Practice at that time, and your Perſecuting of *G. Keith*, &c. in *Penſilvania*; but I hope all Suffering is not Perſecution. Shall Men fire Houſes, and poyſon Rivers, and not be Controuled, Limited, nay, Puniſhed, if they will follow their own Light, blind Zeal and Imaginations. In like manner, ſuch as poyſon the Streams of the Chriſtian Religion, ſubvert the Faith, undermine Chriſtianity, broach and maintain Heretical Opinions, and Damnable Errors, even denying the Lord that bought them, as you have in Print, which I take to be a Fundamental Error; and by me proved upon you; I hope then it will not be raiſing Perſecution, to have you examined about theſe things, which is the main thing you fear, whilſt you make the World believe you fear Perſecution.

Thus referring *John Feild* to my former Books, I ſubſcribe my ſelf the *Quakers* Friend, tho' I tell them the Truth,

Feb. 18. 1698. *Francis Bugg.*

F I N I S.

855. f. 7
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A Copy of a Letter ſent to the *Hague*, about the latter end of May 1691. with a Book incloſed, (hereafter mentioned) and ſealed up, and ſuperſcribed after the following Manner.

Theſe for Him that is commonly ſtiled, William *King of Great* Brittain, France, and Ireland, *wherefoever he now inhabits in* Holland, *or in the other parts beyond the Sea, to be opened by himſelf only; with all carefulneſs and ſpeed. This is deſired and required in the Name of the Great and Almighty God, whoſe* Truth it is.

To the preſent King William, Richard Stafford, *a Scribe of Jeſus Chriſt, deſireth Temporal Preſervation, and Eternal Salvation.*

IN Order to that, You are deſired and required (by the Duty which you owe unto God, and by that concern thou haſt for the welfare of thine Immortal Soul, in the ſucceeding and eternal ſtate) to read *theſe Words of his Law*, and *theſe Statutes of the Lord thy God*, which are here gathered together in this ſhort incloſed printed teſtimony of Truth, entituled, *Things plain and weighty*, &c. Which I have publiſhed forth unto the World, and have taken this method to ſend it unto thy ſelf, that thou mayeſt know the things which ſo greatly and immediately belong unto thee. Thou mayeſt in leſs than half a minute caſt thine Eye upon the lowermoſt Paragraph of *Page* 6. and then turn over to *Page* 12, wherein if it did ſo happen unto thee, as was expreſſed in the Publick *Gazett*, when thou wenteſt forth in the *Ireland* Expedition, that ſign may in like manner ſignify, as the *renting of the Skirt of a Mantle* to one of old, 1 *Sam.* 15. 27, 28. *That the Kingdom ſhall be removed from thee*, (but thy Body ſhall not be hurt nor injured) *and reſtored back to a Neighbour of thine*, who had both the Right and Poſſeſſion, before thou tookeſt the Luſt away from him by *falſe Accuſation*. It was an effect of God's infinite Mercy, that when thou hadſt taken Poſſeſſion, and afterwards didſt go forth *to kill*, 1 *Kings* 21. 19. and thou didſt appear in an Open and Hoſtile manner againſt thy Uncle and Father in Law, that thou alſo didſt *not fall at Ramoth-Gilead*, 1 Kings 22. 20. by a like Judgment which came upon *Ahab*, as is there recorded. Thou didſt not throughly conſider, that *whoſoever hateth his Brother, is a Murderer: and ye know that no Murderer hath eternal life abiding in him*, 1 John 3. 15. and thou mayeſt for this be Judged by God, as one of thoſe *Murderers of Fathers, and Manſlayers*, 1 Tim. 1. 9. (againſt which *the Law of God is made*, and will take hold of thee, notwithſtanding thou art now above any Law of Man) although he fled for his Life, and eſcaped thine Hands; for God knows the Heart, and whither it was in thy mind to kill and ſlay, and deal with him as an Enemy. As alſo his Subjects will be pronounced *Perjured Perſons*, verſe 10. and are therefore liable to the future Vengeance of God, though now by reaſon of their multitude, they eſcape all preſent Puniſhment. *Except ye repent, ye ſhall all ſuffer for theſe things*. And if thou wilt go on in thy Diſobedience and Tranſgreſſion and Contempt of the Law of thy God; If thou wilt hold faſt that Kingdom thou haſt gotten by Violence and Wrong, * *any Law or Ordinance of God to the contrary notwithſtanding*: If thou wilt ſtrive and endeavour to keep that which God hath determined to take from thee, he will nevertheleſs be too ſtrong for thee. For, *as the Lord liveth, the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into Battle and periſh*, 1 Sam. 26. 10. *Yet thou ſhalt be brought down to hell* (which there ſignifies the Grave) *to the ſides of the Pit*, Iſa. 14. 15. And then *the Kingdom will be removed from thee* to thine eternal loſs. Then thou ſhalt remember, that *Richard Stafford* was the beſt Friend which thou hadſt in this

* *Behold herein the height and depth of ſin, that a Worm of five or ſix foot long ſhould act againſt and contrary to the Will and Commandment of the great God who fills Heaven and Earth with his Preſence, and conſequently it involves the Creatures in a proportionableneſs and eternity of Puniſhment and Miſery.*

Worlds

World; for he did long ago counsel and admonish K. *William*, *seeing he is so desirous of a Kingdom, that he take heed, least by endeavouring to keep a tottering moveable Kingdom here on Earth, he lose that Eternal Kingdom above, which cannot be shaken*; which counsel at that time, *viz.* January 4. 1689. was not taken and received; but then there will be worse and longer Indignation and Anguish, that thou didst not in the days of thy Tryal, comply therewith. (Mark this) "God can turn the Hearts of our Lords, and Counsellors, "and wise Men, that they may perceive their sin and error: And they may undoe that by "the words of Truth and Righteousness, which was transacted by a little more than the "greater number of those who were misled by Ignorance, sinful and Ungodly Principles, "or *Thoughts of Iniquity*. So that if thou wilt not do it of thy own accord, and free mind, God will do it either by way of Judgment or Mercy. It is by way of Mercy, as long as there shall not be the least harm done to thy outward Person; but only thou art to be *Gently*, Isa. 40. 11. (for so is God's method) put down one step lower into that station thou wert in before. Herein no wrong will be done unto thee; For, *Cannot Princes be contented, except they be altogether Kings?* What a Confusion and Disturbance would this make throughout the whole Creation, if every Man, wherein God hath placed him, would not therein abide; but he would step out or above his Rank, whither by Right or Wrong, Violence or Cunning? Thou sensibly, and by experience, knowest that Ambition is restless and uneasie, and *thou art wearied in the greatness of thy way*: So that if thou dost come down from what thou art now climbed up, and to what thou wert before, thou wilt live more happy and contented here on Earth, and be in the true and ready way to Heaven, which is, in keeping tha Commandments of God, and not going aside; but to remain in that calling or condition, in that rank and Degree, wherein the Creator of Mankind did place and appoint thee. However, Think or do whatever thou wilt, it is most wicked, and provoking to attempt it; but it is vain and impossible to *resist God*. For though the Ungodly and Rebellious may seek and endeavour to do it for a while, yet he cannot long continue to act contrary to what God hath purposed. *There is no Wisdom, nor Understanding, nor Counsel against the Lord.*

It is my proper business to *declare unto* Jacob *his transgression, and to* Israel *his sin*; even to the King upon the Throne, all one as to the Beggar upon the Dunghil. And therefore I do here use this freedom in *words of truth*; for, Cursed is that Deceiver, who doth the Work of the Lord deceitfully. But I do really and unfeignedly desire, that thou mayest live out all those days, which God hath appointed to the Life of Man upon Earth. Take heed therefore, because thou hast been a *Man of War, whose sword hath shed much blood*: And it being both written, and often experienced, *All they that take the Sword, shall perish with the Sword*, Mat. 26. 52. and their Blood is oftentimes shed on the Earth: Thy own memory and knowledge can furnish thee with several Examples of those who have been at last killed in War, after they have fought many Battles, and escaped many near imminent dangers, I say again therefore unto thee, Take great heed unto thy self, least it should happen unto thee after this manner: My hearts desire and prayer unto God is, that thou mayest be *eternally saved*; but in order to that, it is necessary to tell thee, That *it is impossible for God to lie*, and that it is a contradiction in terms, That he (*who accepteth not the person of Princes, nor regardeth the rich more than the poor, for they are all the work of his hands*) should save any one whatever in the continued breach and transgression and contempt of his own Laws. If the *King* doth indeed desire to *live for ever*, and would be *saved by Christ*, and *partake of the heavenly Blessing*, there is no other way to obtain all this, but by *turning himself away from his Iniquities*, or In-Equities, *viz.* by ceasing to do those things which are not equal.

As thou hast any regard to thine own Eternal Happiness or Misery, consider what is here Written, and give God the glory, as to Obey him in all things. Only in so doing thou shalt

Dated from London, May 11. 1691. FARE WELL.

To the Lords Spiritual and Temporal, *and the* Commons of England, *at what Time or Place ſoever, They ſhall be in* Parliament Aſſembled.

Richard Stafford, *a Scribe of Jeſus Chriſt, deſireth Temporal Preſervation, and Eternal Salvation.*

IN Order to that, I have ſent you theſe three Printed Teſtimonies of Truth, which God hath been pleaſed to ſhew unto me his Servant; to the intent that they may be carefully laid up againſt the next Seſſions of *Parliament*, when they ſhall continue to ſit to do Buſineſs. Such a great Counſel and Aſſembly is not to be concerned with every trifle and impertinency; but ſeeing that it is now come to paſs in this Generation and latter days, That *they who have ſo long ſate to make Laws for others, God hath now raiſed up one to ſet his Laws before themſelves*; Ye ought not to be ſtill as your Fore-fathers, a Rebellious and Stubborn Generation, *who have continually caſt away the Law of the Lord of Hoſts, and deſpiſed the Word of the Holy One of* Iſrael, who will not ſuffer *all his Judgments to be before you, but ye do put away his Statutes from you.* For the times paſt may ſuffice the Nations to have reigned wholly themſelves, and to ſhut out the ſence of God with the knowledge and Obligation of his Law; this is hardly ſuffered to *come into their minds, but in no wiſe to enter into their Conſultations.* But this know, that God did never give Riches and Honour to any of his Creatures for them to deſpiſe him after this manner. Wherefore ye ought to receive and hearken, and attend unto the *Words of his Grace and Truth.* Whereby, or the like words, *The Lord of Hoſts hath purpoſed to Order and Eſtabliſh Government and Peace,* (for both ſhould go together) *with Judgment and with Juſtice, from henceforth even for ever*; and to ſettle Righteouſneſs in theſe three Kingdoms, which are united one to another: And the like way and method (by Obedience unto the Lord, and by doing according to the Laws, Rules, and Directions he hath given) will be tranſmitted to all the other Habitable Parts of the Earth. Which now with its *Foundations are out of courſe, and the dark places thereof are full of the habitations of cruelty.* But the way is ſhewed, and the means are left in your power to ſet them in right order again, and to adjuſt all things by way of Mercy and Reconciliation.

It will be convenient upon the firſt day, or at the beginning of your Meeting, to bring forth theſe Books of Divine Truths in (which there is not one Sentence or Line, without Plain and weighty ſignification) that they may be read amongſt you. *For the Word of the Great and Eternal God, ſhould be preferred before the Speech of a little and Dying* Man.

I thought it convenient to do thus, and advertiſe you hereof by this way of writing, or Epiſtle; becauſe in caſe of my own Mortality, *That ye may be able after my Deceaſe to have theſe things always in Remembrance,* If God, in whoſe hand my Breath is, ſhould take it away by Sickneſs, or common Accident; or if the Devil by his Incornate Inſtruments, and by the outward means of Aſſaſſination, Poyſon, cloſe Impriſonment; (and ſo dying for want of Air) or by that Judiciary kind of Murther, as in times paſt, as by *ſlaying the Prophets for ſetting the Laws of God before the People, and for teſtifying againſt their Tranſgreſſion,* and for exhorting to the Obſervance of his Commandments: Yet, if any of theſe ſhould happen unto me, I ſhall ſee again the People of my Generation,

neration, and more particularly, those who shall *Persecute* or *Murther* me. Which God forbid and restrain them from either. *I shall also know, and make my Return how ye have received and obeyed this Word.* However it was sent unto, and delivered unto you at such a Time, and after such a manner, That ye may nevertheless take this great Matter into Consultation. And if *Righteousness* and *Peace* be then throughly and universally established upon *sure, firm and lasting Foundations*, It will be the most Glorious and Happy Session that hath been in *England* this last hundred years, or ever since it hath been a Nation and People. For it is both their bounden Duty, and it is necessarily required to their Good, for the whole World, and all things therein to obey the Law of their great Creator. And notwithstanding all fooliſh, vain or false Imaginations, This will be your *Wisdom* and your *Honour* in the sight of the other Nations of the World, and all besides that is really excellent and truly desirable.

Which, that ye may all do, I shall not only pray to God after the manner of *Formal Clergy-Men*, or *Mock-Worshippers*; But I do herein put you in Mind, That ye both may, and also ye are hereby required to do according as God hath said and commanded in the Bible. And to this the Obligation is as much greater then for any to comply with your Acts, Statutes, Ordinances, Constitutions, as *God* is great than Man, *Heaven* higher than Earth, *Eternity* longer than this short Life, a most perfect and enduring Happiness, and Salvation doth exceed the fading, imperfect, trivial Conveniencies, and the utmost Preservation which can be had in this World.

So witnesseth,

Richard Staffard, a Scribe according to the Promise and sending of Jesus Christ Who all that he spake, did or suffered, was to this great and only end, *That he might bring us to God.*

Dated from *London, July* 21. 1691.

FINIS.

855.f.9
13

Some FEW of the

QUAKERS

MANY

C: 430..

Horrid *Blaſphemies, Hereſies,*

AND THEIR

Bloody Treaſonable Principles,

Deſtructive to

GOVERNMENT.

Deliver'd to the Members *of Both* Houſes, *of the* LORDS *and* COMMONS.

In the Month of *March*, 169⅘.

I. *Concerning the Holy* Trinity.

THE *Scriptures* do not tell the People of a *Trinity*, nor *Three Perſons*; but the *Common-Prayer-Maſs-Book* ſpeaks of *Three Perſons*, brought in by the Father the *Pope*. George Fox his Great Myſtery p. 246.

William Penn, his *Sandy Foundation.* p. 12, 13, 14, 15.

That Frequent, but *Impertinent Diſtinction*, that *God* is *One* in *Subſtance*, but *Three* in *Perſons* or *Subſiſtences*. —A moſt *Abſurd Blaſphemy*. —They, the *Trinitarians*, muſt neceſſarily Conclude their kind of *Trinity* a *Fiction*.

Since the *Father* is *God*, the *Son* is *God*, and the *Spirit* is *God*, (which their Opinion neceſſitates them to Confeſs) then unleſs the *Father*, *Son*, and *Spirit*, are Three diſtinct *Nothings*, they muſt be Three diſtinct *Subſtances*, and Conſequently Three diſtinct *Gods*.

If each *Perſon* be *God*, and that *God* Subſiſts in *Three Perſons*, then in each *Perſon*, are *Three Perſons* or *Gods*: And from *Three*, they will increaſe to *Nine*, and ſo *ad Infinitum*.

And here I am alſo willing to Over-look *Finiteneſs* in the *Father*, *Son*, and *Spirit*, which this *Doctrine* muſt ſuppoſe.

Much more might be ſaid to Manifeſt the Groſs *Contradiction* of this *Trinitarian* Doctrine, as *Vulgarly* Receiv'd.

It is requiſite I ſhou'd inform the Reader concerning its *Original*: Thou may'ſt aſſure thy ſelf, it's not from the *Scriptures*, nor *Reaſon*, ſince ſo expreſly *Repugnant*. —It was *Conceiv'd* in *Ignorance*, *Brought forth* and *Maintain'd* by *Cruelty*. —It hath obtain'd the Name of *Athanatian*, from *Athanatius* [ſo he Spells *Athanaſius*] an *Opiniated* Man, becauſe ſuppos'd to have been moſt concern'd in Framing that *Creed* in which this *Doctrine* is Aſſerted.

[The *Contents* of the *Section*, p. 16. are in theſe words] *The Vulgar Doctrine of Satisfaction, being Dependent on the Second Perſon of the Imagin'd Trinity, refuted from Scripture.*

George Whitehead, and 3 other *Quakers*, in their Book, Intituled, *Iſhmael and his Mother caſt out.* p. 10.

Here is the *Three Perſons* thou Dreams of, which thou wouldſt Divide out of *One*, like a *Conjurer*.

He [*i. e.* Mr. *Townſend* a Miniſter in *Norwich*, againſt whom they Diſputed] is ſhut up, with the *Three Perſons*, in *Perpetual Darkneſs*, for the *Lake*, and the *Pit*.

Act of Toleration.

Provided always, and be it further Enacted by the Authority aforeſaid, That neither this Act, nor any Clauſe, Article or Thing herein contained, ſhall Extend, or be Conſtru'd to Extend to give any Eaſe, Benefit, or Advantage to any Papiſt, or Popiſh Recuſant whatſoever; or any Perſon that ſhall deny in his Preaching or Writing, the Doctrine of the Bleſſed Trinity, as it is Declared in the aforeſaid Articles of Religion.

In the *Yearly Epiſtle*, given forth by the *Yearly Meeting* of the *Quakers in London*, *An.* 1696. Aſſembled from all the *Counties* of *England* and *Wales*, by their *Repreſentatives* regularly Choſen, as alſo from *Scotland*, *Ireland*, *Holland*, ſeveral Parts in *Germany*, and many Countreys of our *Plantations* in *America*, the *Quakers* are afreſh Enjoin'd to *Hold up the Holy Teſtimony of Truth, which has made us* (ſay they) *a People to God, and Preſerved us ſo unto this Day; And that in* ALL THE PARTS OF IT; *for Truth is One, and Changes not: And what it Convinced us of to be Evil in the Beginning, it Reproves ſtill.*

And in ſeveral of their late Books, they ſtifly Maintain, That they are not *Changed* in any Point of *Doctrine:* And that they will ſtand by the *Teſtimonies* of their *Ancient Friends*, as being All given forth by the immediate Dictates of the *Holy Ghoſt*. And they have Inſerted a long Paragraph in the *Poſt-Man*, Num. 568. upon occaſion of the late Conference at *Weſt-Deerham* in *Norfolk*, wherein are theſe words, *The Quakers not queſtioning but to Acquit their Ancient Friends, and their Writings, from thoſe Black Charges, not being Conſcious of Deviating in Any* ONE POINT *of Doctrine, from what they firſt held.*

II. *Con-*

II. *Concerning Christ our Blessed Lord.*

William Penn his *Serious Apology.* p. 146.

That the *Outward Person* which *Suffered*, was properly the *Son* of *God*, we Utterly Deny.

Sword of the Lord Drawn. p. 5.

Your *Imagined God* beyond the *Stars*, and your *Carnal Christ*, is Utterly Deny'd. ——To say this *Christ* is *God* and *Man* in *One Person*, it is a *Lie*.

Great Mystery. p. 250.

The *Devil* was in thee, thou say'st thou art Saved by *Christ* without *thee*, and so hast Recorded thy self to be a *Reprobate*.

Will. Bayly's Works. *p.* 307.

What was his (*Christ's*) Person, being *Mean* and *Contemptible* to them (his *Disciples*) more than another Person?

Sandy Foundation. p. 20.

That *Finite* and *Impotent* Creature, [speaking of *Christ.*]

Ed. Burrough his Works. *p.* 273.

The *Sufferings* of the People of God (*Quakers*) in this Age, is *Greater* Suffering, and more *Unjust*, than in the Days of *Christ*, or of the *Apostles*. ——What was done to *Christ*, or the *Apostles*, was chiefly done by a *Law*, and in great part, by the *Due Execution* of a *Law*.

Solomon Eccles his *Letter* to *Rob. Porter.*

The *Blood* of *Christ* was no more than the *Blood* of another *Saint*.

Will. Penn his *Guide Mistaken* p. 25.

Christ *Co-essential* and *Co-eternal* with his *Father*, &c. of being made *Man*, of his *Dying* for our *Sins*, *Rising* and *Ascending* into *Heaven*, &c. *Confused Babble*, and by *Rote Canting*, *By-paths* of *Vain Tradition* and *Invention*, *Romancing*, *Dark Results* of *Factious*, and *Corrupted Councils*, &c.

G. Whitehead his *Truth Defending the* Quakers. *p.* 22.

Christ's coming in the *Flesh* was but a Figure, [*i. e.* a *Figure* or *Type* of the *Inward Christ*, or *Light within.*]

Will. Penn in his *Christian Quaker.* p. 97.

One *Outward thing* cannot be the proper *Figure* or *Representation* of another, ——the *Outward Lamb* shews forth the *Inward Lamb.* [i. e. *the Paschal Lamb was not the Figure or Type of the Outward Christ, but of the Light within, of which Christ himself was but a Figure.*]

G. Whitehead his *Light and Life of Christ within.* p. 38.

The *Quakers* see no need of Directing Men to the *Type*, for the *Anti-Type*, nor yet to *Jerusalem*, either to *Jesus Christ* or his *Blood*——And where doth the *Scripture* say, the *Blood* was there shed for *Justification*?

People

People must seek their *Saviour* above the *Clouds* and *Firmament*, contrary to the Righteousness of Faith, *Rom.* 10. 6. Another while, they must look to *Jerusalem* for *Justification*, to the *Blood* that was there *Shed*, contrary to *Deut.* 30. 13, 14. and *Rom.* 10. *Ibid.* p. 61.

And indeed this, [i. e. *Justification* by that] we *Deny*, and *Boldly Affirm* it, in the *Name* of the *Lord*, to be the *Doctrine* of *Devils*, and an *Arm* of the *Sea* of *Corruption*, which does now *Deluge* the *whole World*. G. *Whitehead*, and *Will. Penn* their *Serious Apology*. p. 148.

Faith in *Christ*'s outward *Manifestation*, has been a *Deadly Poison*, these *Later Ages* have been *Infected* with. *Will. Penn* his *Quakerism a new Nick-name for old Christianity*. p. 6.

And since they believe that *Outward Appearance*, [*i. e.* of *Jesus* at *Jerusalem*] they need not *Preach* what is not to be *Again*. *Ibid.* p. 12.

So when you come to know this [*viz.* the Operation of *Christ*, or the *Light within*] you will *Cease* remembring his *Death* at *Jerusalem*, and will come to see how he hath been *Crucify'd* in you. *The Doctrine of Perfection Vindicated*. p. 19.

So all *Christendom* hath talked long enough of *Christ's Flesh* and *Blood*. *G. Fox* his *Several Papers, for the Spreading of Truth*. p. 59.

Not to *Jesus* the Son of *Abraham*, *David* and *Mary*, Saint or Angel, but to God the *Father*, all Worship, Honor and Glory be given. *Will. Shewen* his *Treatise concerning Thoughts and Imaginations*. p. 37.

Can *Outward* Blood *Cleanse* the *Conscience*? [He speaks of the *Outward Blood* of *Christ*, which tho' the *Quakers* do Deny to have any *Virtue* or *Efficacy*, towards *Cleansing* of the *Conscience*, yet they Attribute this to *their own Blood*, which they Deny to the *Blood* of *Christ*. For speaking of their own *Sufferings*, and the Shedding of *their Blood* (which was never done in *England*, unless some Boy gave them a *Bloody Nose*) they say thus to those whom they call'd their *Persecutors*.] *Isaac Pennington* his *Questions to the Professors*. p. 25.

That you will by no means be thence *Cleansed* (i. e. *from the Guilt of the* Quakers *Blood*) but by the *Same Blood*, which you so Cruelly Shed. *The Guilty Clergy-Man Unvailed*. p. 17.

If there be any other *Christ*, but he that was *Crucify'd WITHIN*, he is the *False-Christ*. —*Devils* and *Reprobates* make a talk of him *without*. *G. Fox* his *Gr. Mystery*. p. 206.

[They make *Christ* not to be any *Person*, but only a *Principle* in the *Heart*.]

Will. Penn his *Christian Quaker*. p 97.

Christ's Body, or what he had from the *Virgin*, strictly Consider'd as such, was not the *Seed*. [*i. e*, the *Seed* of the *Woman*, promised *Gen*. 3. 15.] It is clear from hence, The *Serpent* is a Spirit: Now nothing can Bruise the Head of the *Serpent*, but something that is also *Internal* and *Spiritual*, as the *Serpent* is: But if that *Body* of *Christ* were the *Seed*, then could he not Bruise the *Serpent's* Head in All, because the *Body* of *Christ* is not so much as in any One: And Consequently, the *Seed* of the *Promise* is an Holy and Spiritual *Principle* of *Light*, *Life*, and *Power*, that being Received into the *Heart*, Bruiseth the *Serpent's* Head.

Id. His *Address to Protestants*. 2 Edit. *An.* 1692. p. 118, 119.

Let us but soberly Consider what *Christ* is, and we shall the better know, whether *Moral* Men [tho' *Heathen*] are to be reckon'd *Christians*. What is *Christ* but *Meekness*, *Justice*, *Mercy*? &c. Can any then Deny a *Meek* Man to be a *Christian*?

III. *Concerning the Holy Scriptures.*

Joh. White and his Quakers Refuge. p. 17.

Whether the First *Pen-Man* of the *Scriptures* was *Moses* or *Hermes*? Or whether both these are not one? Or whether there are not many Words Contain'd in the *Scriptures*, which were not spoken by the Inspiration of the *Holy Spirit*? Whether some Words were not spoken by the *Grand Impostor*; some by *Wicked* Men; some by *Wise* Men, ill *Apply'd*; some by *Good* Men, ill *Express'd*; some by *False Prophets*, and yet *True*; some by *True Prophets*, and yet *False*? &c.

G. Fox his *Gr. Mystery*. p. 246.

The *Scriptures* are not the *Word of God*.

Ibid. p. 225.

[Yet he says of his own Writings] *To you all, This is the Word of the Lord.*

Will. Penn, & *G. Whitehead* their *Serious Apology*. p. 49.

The Question being ask'd the Quakers, *Do you esteem your Speakings to be of as great Authority as any Chapter in the Bible?* The Answer is in these Words, *That which is spoken by the Spirit of Truth in any, is of as Great Authority as the Scriptures and Chapters are, and Greater.*

The

The *Scripture* is not his (*God's*) Voice. —Theſe are in ſome things *Fallible*, and ſo not fit to be the *Rule*. But the *Light* of *Chriſt* in the *Heart*, ---This is *Infallible*, the only *Guide*, *Law* and *Rule*—in the *Spirit*, and not in the *Letter*, which is *Fallible*.

Sam. Fiſher his *Meſſages of the Lord.* p. 19. and 21.

Which is *Duſt* and *Death*, —*Beaſtly Wares*, &c.

Tho. Lawſon his *Threefold State of Anti-Chriſt.* P. 9.

Your Original is Carnal, *Hebrew*, *Greek* and *Latin*, and your Word is *Carnal*, the *Letter*. —Their Original is *Duſt*, which is the *Letter*, which is *Death*: —And their *Goſpel* is but *Duſt*, *Matthew*, *Mark*, *Luke*, and *John*, which is the *Letter*.

G. Fox his *News out of the North.* P. 14.

IV. *Concerning the* Sacraments.

Your *Baptiſm* and *Sacraments*, as you call it, and all your *Ordinances*, and *Churches*, and *Teachings*, it is *Cain's* Sacrifice.

G. Fox his *News out of the North.* p 14.

I affirm, —That *Circumciſion* is as much of force as *Water-Baptiſm*; and the *Paſchal-Lamb* as *Bread* and *Wine*. —And we can Teſtifie from the ſame *Spirit*, by which *Paul* Renounc'd *Circumciſion*, that they are to be *Rejected*, as not now *Requir'd*.

W. Penn his *Reaſon againſt Railing.* p. 108, 109.

To ſay that *Sprinkling Infants* with *Water*—is *Baptiſm* into the Faith of *Chriſt*, this is the *Doctrine* of the *Devil*.

Ed. Burrough his Works. p. 190, 191.

Their *Sacrament*, as they call it, is *Carnal*, —their *Communion*, *Bread* and *Wine*, it is the *Table* of *Devils*, and *Cup* of *Devils*.

G. Fox his *News out of the North.* p. 14.

V. *Concerning the* Reſurrection *of the* Body.

If the Compleat Happineſs of the *Soul* reſts in a Re-Union to a Carnal *Body*, for ſuch it is Sown, then never cry out upon the *Turks Alcoran*; for ſuch a *Heaven*, and the Joys of it, Suit Admirably well with ſuch a *Reſurrection*.

W. Penn his *Reaſon againſt Railing.* p. 138.

If a thing can be the *ſame*, and notwithſtanding *Changed*, for ſhame let us never make ſo much ſtir againſt the Doctrine

Ibid. p. 134.

ctrine of *Tranſubſtantiation*; for the Abſurdity of it is rather Out-done than Equaliz'd, by this Carnal *Reſurrection*.

Id. In his *Invalidity of* John Faldo's *Vindecation.* p. 369, 370.

I do Utterly Deny, That this Text (1 *Cor.* 15. 44.) is concern'd in the *Reſurrection* of *Man*'s Carnal *Body* at all, —but the Two *States* of *Men*, under the *Firſt* and *Second Adam*; Men are *Sown* into the World *Natural*, ſo are they the *Sons* of the *Firſt Adam*: But they are *Raiſed*, *Spiritually*, thro' him who is the *Reſurrection* and the *Life*, and ſo are they the *Sons* of the *Second Adam*, —who came to *Raiſe up* the Sons of the *Firſt Adam* from their *Dead*, to his *Living*; their *Natural*, to his *Spiritual Eſtate*. But perhaps it will be Objected, that the 47th Verſe, *The Firſt Man is of the Earth Earthly*, and part of the 49th Verſe, *We ſhall alſo bear the Image of the Heavenly*, ſeem to imply a *Bodily Reſurrection*; but let the whole *Verſe* be Conſider'd, and we ſhall find no ſuch thing, *&c.*

Tho. Ellwood in his *Anſwer to* G. Keith's *firſt Narrative.* p. 149.

The *Apoſtle*, (1 Cor. 15. 44.) does not ſay, The *Natural* is made a *Spiritual Body*; or the *Natural Body*, and the *Spiritual Body* is but *one* and the *ſame Body*; but he ſets them in *Oppoſition*, as *Two* diſtinct *Bodies*. The *Body* that is put in the *Grave*, is a *Natural Body*; but the *Body* that is *Raiſed*, is a *Spiritual Body*. —And that none might think this *Spiritual Body* was the *ſame*, he adds, There is a *Natural Body*, and there is a *Spiritual Body*.

Rich. Hubberthorn's Works. p. 119.

His Envy hath Reached to Heaven, to prove, That the Saints in Heaven are not Perfect, but wait for the *Redemption* of their *Bodies*; which now, if People mind the Scripture, there is no ſuch Doctrine in it, as the *Saints* in *Heaven* have not Receiv'd the *Redemption* of their *Bodies*.

Ibid. p. 121.

Theſe are they that ſay, ——That the *Saints* Glorified in Heaven, do yet Hope for the *Reſurrection* of their *Bodies*.

VI. *The* Quakers *make themſelves* Equal *to* God, *and a* Part *of* God.

G. Fox his *Gr. Myſtery.* p. 273.

The *Soul* is a *Part* of *God*, for it came out of him; and that which came out of him, is of him.

And

And is not this of *God*'s Being? *Ibid.* p. 180.

Chriſt brings the *Soul* up into *God*, from whence it came, whereby they come to be *One Soul.* *Ibid.* p. 91.

Who are come up into the Biſhop *Chriſt*, they are *One Soul.* *Ibid.* p. 229.

We are of his *Fleſh* and *Bones*, and have his *Subſtance.* *Ibid.* p. 248.

Chriſt is not *Diſtinct* from his *Saints.* *Ibid.* p. 207.

Chriſt is the *Elect.* *Ibid.* p. 88.

The *Light within* is *Chriſt.* *Ibid.* p. 310.

The *Soul* is not a *Creature*; but *Infinite* in it ſelf, and without *Beginning.* *Ibid.* p. 29. and p. 90.

They that have the *Spirit* of *God*, are *Equal* with *God.*— He that is Joined to the Lord, is one Spirit, there is Unity, and the Unity ſtands in *Equality* it ſelf. *Fran. Howgil's* Works. p. 232.

He that hath the ſame *Spirit* that Raiſed up *Jeſus* from the Dead, is *Equal* with *God.* *Geo. Fox* his *Soul's Errand.* p. 8.

The Righteouſneſs which God effects in us, is not *Finite*, but *Infinite.* *G. Whitehead's Voice of Wiſdom.* p. 36.

VII. *Of* Chriſt's *coming to* Judge *the* Quick *and the* Dead.

What is that *Glory* of the *Father*, in which *Chriſt*'s coming is? Is it *Viſible* to the *Carnal Eye?* And *When* was that *Coming* to be? Is it now to be looked for *Outwardly?* —We acknowledge the ſeveral *Comings* of *Chriſt*, according to the *Scriptures*, both that in the *Fleſh*, and that in the *Spirit.*— But *Three* Comings of Chriſt, not only that in the *Fleſh* at *Jeruſalem*; and that in the *Spirit*; but alſo *Another Coming* in the *Fleſh*, yet to be *Expected*, we do not Read of. *G. Whitehead* his *Light and Life.* p. 41.

Doſt thou look for *Chriſt* as he was Son of *Mary*, to Appear *Outwardly*, in a *Bodily* Exiſtence, to ſave thee? If thou do'ſt, thou may'ſt look until thy Eyes drop out, before thou wilt ſee ſuch an *Appearance* of him. *Id.* His *Nature of Chriſtianity.* p. 29, 30.

And as for that, 1 *Theſ.* 4. 15. concerning the *Coming* of our *Lord* from *Heaven*, which theſe Men aforeſaid, blindly put *afar* off,—The Saints who then were *Alive* remained unto *Id.* With other *Quakers* in their *Brief diſcovery of the Dangerous*

Principles of John Horne. *p.* 9.

it: —So their Converſation was in *Heaven*, [*viz.* a *Heaven* within *them*; for] they did not ſay, their Converſation was at a *Diſtance* off, above the *Clouds*, from whence you look for a *Chriſt*.

George Fox his Great Myſtery. P. 214.

There's none have a Glory and a *Heaven*, but *within* them.

VIII. *Concerning* Government.

[The *Quakers* hold none Lawful, but in their own Hands; for that they only have a Right to *Rule* over the whole *Earth*: And that it is Lawful for them to *Fight* and *Subdue* the *World* under them. And that they *Expect* it.]

A Declaration of the *Quakers* Sign'd by *Ed. Burrough*, and 15 of their Principal *Leaders*, in Name of All the reſt.

We have Choſen the *Son* of *God* to be our *King*, and He hath Choſen *Us* to be His *People*: And he might Command *Thouſands*, and *Ten Thouſands* of his *Saints*, at this Day, to *Fight* in his Cauſe. —For it is His only *Right* to *Rule* in *Nations*, and *our Heirſhip* to *Poſſeſs* the *Uttermoſt Parts* of the *Earth*; tho' for the *Preſent*, we are given up to *Bear* and *Suffer*.

Sam. Fiſher's Meſſages of the Lord. p.32,33.

He [the King of the *Quakers*] in them, and they in him, ſhall *Rule* the *Nations*, with a *Rod* of *Iron*, and *Break* them in *Pieces* as a *Potters Veſſel*.

[*They Introduce* God *ſpeaking thus of the* Quakers.]

Yea, I will never Reſt till I have made All their *Foes* their *Foot-ſtool*: And howbeit the *Powers* of the *Earth* are of *Me*, —I will utterly *Subvert* and *Overturn* them: And bring the *Kingdoms* and *Dominions*, and the *Greatneſs* of the *Kingdom* under the whole *Heaven*, into the Hands of the *Holy Ones* of the *Moſt High*: And give unto my *Son* and his *Saints* to *Reign* over All the *Earth*, and to take All the *Rule*, and *Authority*, and *Power*, that ſhall ſtand up againſt my *Son* in his *Saints*.

A Book that bears no other *Title* but this, *This is only to go amongſt Friends.* *N. B.* It was a

Put on your *Armour*, and Gird on your *Sword*, and lay hold on the *Spear*, and *March* into the *Field*, and Prepare your ſelves to *Battel*; for the *Nations* doth Defie our God, and ſaith in their Heart, *Who is the God of the* Quakers, *that we ſhould Fear Him, aud Obey His Voice?* Ariſe, Ariſe, and

ſound

ſound forth the Everlaſting Word of *War* and Judgment, in the Ears of All *Nations*: Sound an *Allarum*, and make their Ears to Tingle. Our Enemies are whole *Nations*, and Multitudes in Number, of a *Rebellious* People, that will not come under *Our Law*: Which Ariſe up againſt Us, and will not have Our *King* to *Reign*, but *Trample* His *Honour* under Foot, and *Deſpiſe* His *Law*, and His *Statutes*, and count His *Subjects* as *Slaves*, and *Bondmen*. Stand up-on your Feet, and Appear in your *Terror*, as an *Army* with *Banners*; and let the *Nations* know your *Power*, and the *Stroke* of your *Hand*: *Cut down* on the *Right* Hand, and *Slay* on the *Left*; and let not your *Eye* Pity, nor your *Hand* Spare; but *Wound* the *Lofty*, and *Tread* under *Foot* the *Honourable* of the *Earth*: And give unto the Great *Whore* Double, and give her no Reſt Day nor Night; but as ſhe hath done, ſo let it be done unto her, and give her Double into her Boſom; as ſhe hath loved *Blood*, ſo give her *Blood*, and *Daſh* her *Children* againſt the *Stones*. And let none of the *Heathen Nations*, nor their Gods *Eſcape* out of their Hands, —but *Lay Waſte* the *Fenced Cities*, and *Tread down* the *High Walls*; for We have *Proclaimed* Open *War* betwixt *Michael* Our *Prince*, and the *Dragon*. Your *Captains* are *Mighty Men*, and your *Leaders* are Skilled to Handle the *Sword*, and they are Riding on before you. Ariſe Worm *Jacob*, and fear not, but *Threſh* the *Mountains* to *Duſt*; for God hath given *Thee* the *Power* of Thy *Enemies* to *Tread* upon, and they ſhall *Fly* before Thee, and ſhall *Fall* by Thy *Sword*. ——Therefore all ye *Lambs* of my *Father*, and ye *Camp* of the *Lord's Hoſt*, wait upon Him to Fulfil His Will, for He hath put into your Hearts to Make *War* in Righteouſneſs againſt the *Beaſt*, and the *Falſe Prophet*. ——Thou *Beaſt*, upon which the *Falſe Prophet* Sits, whom thou Upholdeſt by thy *Law*; —Of thy *Sin* there is no *Forgiveneſs*, and of thy *Torment* no *Remiſſion*. Over you do we (and ſhall for ever) Rejoice and Sing, and over your *God*, and your *King*, the *Dragon* that Old *Serpent*, &c.

Secret of their *Government*, not fit to be *Divulg'd*. It is Subſcrib'd, the Firſt Part by *Fra. Howgil*; the Second by *Edw. Burrough*, which he Directs, *To the Camp of the Lord in* England. And is Printed in his Works. *p.* 64. But the Firſt Part by *Howgil*, with that Title, *This is only to go amongſt the Friends*, is left out.

Your

Ed. Burrough his Trumpet of the Lord, Sounded, or *Fearful Voices of Terrible Thunders, uttered from the Throne.* ——*Declar'd and Written by a Son of Thunder.* ——*By Order and Authority given unto me* (says he) *by the Spirit of the Living God.* ——*Given under my Hand, and Sealed by the Spirit of the Eternal God.* p. 96. of his Works.

Your *Despised Government* shall *Rule* over *Kingdoms*, and your *Laws* shall All the *Nations* of the *Earth* become Subject unto you.

Pag. 111. —Therefore you will he Honour and Exalt, and will
Pag. 113. Establish your *Kingdom* in Peace for ever. —All the *Dominions* of the World are not Equal in Treasure and Wisdom unto Thee. —Call upon thy God, and awake Him to *Vengeance*, to *Smite* and *Slay* thy Adversaries, and to Consume their Habitations from off the Earth, who have been too strong for Thee. —All the *Princes* of the *Earth* Contemn Thy *Law*, and count the *Sons* of Thy Chosen Heritage, as *Slaves* and *Bondmen*, and Decree Unrighteous *Decrees*, and Seal them in the *Pit* of their *Unbelief*, upon the *Mountains* of their *Rebellion* against thee. How long Lord? How long? —Thy *Host* and *Chosen* wait for Commission from Thee, to do Thy Will: —And thy *Camp* wait to see the Honour of *Kings* and *Princes* Overthrown by Thee, *&c.*

Ibid. p. 101. Some of you were *Teachers* for the *King*, and *Bishops*, and were Ordained by their *Law*; and your Prayers have been to your *Idol God.* —The *Beast* is Risen in Defence of you already; and you pray to your *Dead Gods*, and *Preach* to your Ignorant People against My *Heritage.* —Your *Rebellion* is the *Sin* of *Witch-craft.* —*Blood* shall you have to *Drink.* —My *Plagues* shall Remain with you upon the *Earth*, and follow you to the *Lake*, &c.

IX. *Concerning* Kings *and* Kingly *Government.*

G. Fox his *Several Papers.* p. 8, 9, 16. Will these that are true *Christians*, have any more *Kings* among them but *Christ?* —That is the *False Church* that doth not Live—upon the *Heads* of the *Kings*: —Many cry for an *Earthly King*,, and will have *Cæsar*, and is not this this the same Nature the *Jews* was in? And do not they

they in this Crucifie *Jesus?* All *Kings* and *Emperors* have sprung up in the *Night*, since the Days of the *Apostles*, among the *Anti-Christs*. ——These *Kings* are the *Spiritual Egyptians*, got up since the Days of the *Apostles*. You never read of any *King* among the *Christians*, but among the *Apostates*; since the Days of the *Apostles*. These *Christians* that will Doat so much of an *Earthly King*, are *Traytors* against *Christ*.

There is that Nature wou'd have an *Earthly King* to *Reign*, in which Nature Lodgeth the *Murtherer*. *Id.* His *A word from the Lord.* p. 15.

The *Lord* will *Cleanse* the *Land* of you (*Rulers*, *Priests*, &c.) and not any that Rejects *Christ* shall *Rule* in *England*. *Discovery of the Enmity.* p. 59.

The *Lord* is Risen to *Overturn*, *Overturn*, *Kings* and *Princes*, *Governments* and *Laws*. —And there shall be no *King* Ruling, but *Jesus*; nor no *Government* of Force, but the *Government* of the *Lamb*. *Ed. Burrough* his Works. p. 244.

The *Quakers* are Rais'd of the Lord, even *Contrary to All Men*, and they cannot seek to any *Outward Authority*, but to the *Lord* Alone. *Ibid.* p. 507.

X. *Concerning* Parliaments.

Many are so Doating on the Name of a *Parliament*, as tho' it were Essential, and Cries up the *Priviledge* of *Parliament*. But if they will not hearken to the Voice of their *Masters*, the *People*, but may be call them *Rebels* and *Traytors*, if they shou'd be turn'd out, *&c.* *Fran. Howgil* his Works. p. 5.

XI. *Of the* Lords.

What a *Dirty*, *Nasty* thing it wou'd have been, to have heard talk of a *House* of *Lords* amongst them. *G. Fox* to the *Council of Officers.* p. 7.

XII. *Of the* Commons.

A *Parliament* Chosen by the *Voices* of the *People*, are not like to Govern for *God*, or the *Good* of his *People*. *G. Fox* jun. *his* Works. p. 87, 88, 89, 91.

The Chusing of *Parliament Men*, according to the Cu-

ſtom of *England*, which is call'd its *Birth-right*, ſtands in Reſp ct of Perſons, and not in Equality.

pag. 92, 93. We ſee, the People have been in Great Blindneſs, in Contending for *Parliaments* ſo Choſen.

pag. 150. Seeing the *Righteous* are *fewer* in Number than the *Unrighteous*; and that the *Law-makers* are Choſen by the *Moſt Voices*, and that of the *Richeſt* People outwardly, how are the *Righteous* like to be *Preſerved*, in *outward Freedom*, by the *Laws* that are ſo made?

XIII. *Of the* Quakers *rejecting all* Humane Laws *and* Authority, *but* Their own, *which they think to be* Infallible.

Ibid. p. 149. It is *God's* proper *Right* to give *Laws* unto *Man*: —In this particular alſo, *Man* have ſet himſelf in the Seat of *God*; and ſo have Diſhonoured the one *Law-giver*, by ſetting up *Many* Law-givers.

Ed. Burrough his Works. p. 501. Witneſſes we ſtand againſt *Parliaments*, *Councils*, *Judges*, *Juſtices*, who Make and Execute Laws in their Will, over the Conſciences of Men, or Puniſh for Conſcience-ſake: And to ſuch *Laws*, *Cuſtoms*, *Courts*, or Arbitrary Uſurped *Dominion*, we cannot yield our *Obedience*.

Ibid. p. 861. Both the *Law-makers*, and the *Judges* of the *Law*, muſt be *Infallible* in *Knowledge* and *Judgment*, in this Caſe, (of Hereſie) otherwiſe the *Law* made for that Purpoſe, and the *Judgment* given by that *Law*, are both *Falſe* and *Unjuſt*, and not according to *God*, and his *Truth*; but are to be juſtly *Judged* and *Condemned* of the *Lord God*, in his Day and Seaſon.

The Quakers *think that they have this* Infallibility *of* Judgment; *and therefore, that they only have any Right to Judge of* Hereſie, *or to make* Laws.

Ibid. p. 862. Every True *Member* of the True *Church*, —hath *Certainty*, and *Infallibility* of *Judgment*, and *Diſcerning* who are out of the *Truth*, and in the way of *Error*, and are *Hereticks*.

Thou

Thou not being *Infallible*, thou art not in the *Spirit*, and ſo art not a *Miniſter*, and art not able to Judge of *Powers*, that is not *Infallible*, nor *Magiſtrates*, nor *Kingdoms*, nor *Churches*. *G. Fox* his *Gr. Myſtery*. P. 96.

XIV. *Of the* Quakers *taking upon them* Authority *to* Abrogate *the* Laws *of the Land*; *and* Aſſociating *for the ſame, with their* Hands, Lives, *and* Eſtates.

The *Commands* of *Men* muſt be *Annulled* that takes *Tythes*, and not to be *Obey'd* by them that live in the Covenant of God. *Several Papers*, &c. Subſcrib'd by above *Seven* Thouſand *Quakers*. p. 3.

We Declare with our *Hands*, and with our *Lives* and *Eſtates*, againſt the *Miniſtry* that takes *Tythes*, and the *Setters* of them; —And the *Law* that Upholds them. Are not all theſe ſet up by the *Dragon*'s Power, the *Devourer*, the *Deſtroyer*? pag. 63. pag. 74.

To you, this is *The Word* of *the Lord God*. pag. 4.

So all the *Preachers* for *Tythes*, and *Money*, and the *Takers*, and *Payers* of *Tythe*, muſt be Teſtify'd againſt in the *Lord*'s *Power* and *Spirit*: —And therefore, in the *Power* of the *Lord*, maintain the *War* againſt the *Beaſts*. [*By the* Beaſt *they mean the* Civil Power *that Supports the* Church, *which they call the* Falſe Prophet, *and the* Whore *that Rides upon the* Beaſt. *This is their Common Dialect thro' all their Writings*.] *G. Fox* his *Journal*. p. 431

Truth allows no Payment of *Tythes* at all, under the *New Covenant*, but *Condemns* it. —They who Pay *Tythes*, do therein uphold a *Legal* Ceremony, *Abrogated* by *Chriſt*; and thereby Deny *Chriſt* to be come in the *Fleſh*, which is a Mark of *Anti-Chriſt*. *Thom. Ellwood* his *Antidote* againſt *Will. Rogers*. p. 78.

[*The Supream Authority of the* Quakers, *the* Yearly Meeting *at* London, *Iſſue their* Orders, *to the* Monthly *and* Quarterly Meetings *in* England, Wales, *and* elſewhere, *in what they call their* Yearly Epiſtle, *to them Directed in theſe Words*] Againſt the Grand Oppreſſion and Anti-Chriſtian Yoke of Tythes, that our Chriſtian Teſtimony Born and greatly Suffered The *Yearly Epiſtle* for the Year, 1693.

fered for, be Faithfully maintained againſt them in all reſpects, and againſt Steeple-Houſes, Rates, or Lays, *&c.*

XV. *Of the* High *and* Divine Authority *which the* Quakers *do Arrogate to* Themſelves. *And that they do intend (when* Able*) to* Root up, *and* Deſtroy *All other* Governments: *And think it not Lawful to* Obey *them.*

The *Yearly Epiſtle* of their *General Aſſembly* at *London*, for the Year, 1675.

It is our *Sence*, *Advice*, *Admonition*, and *Judgment*, in the Fear of *God*, and the *Authority* of his *Power* and *Spirit*, to *Friends* and *Brethren* in their ſeveral *Meetings*, That no ſuch *Slight* and *Contemptible* Names and Expreſſions, as calling *Mens* and *Womens* Meetings, *Courts*, *Seſſions*, or *Synods*. ——That faithful Friends *Papers*, which we Teſtifie have been given forth by the *Spirit* and *Power* of *God*, are *Mens Edicts* and *Canons*. ——That *Elders* in the Service of the Church, *Popes* and *Biſhops*, with ſuch *Scornful* ſayings, be *Permitted* among them; but let *God's Power* be ſet upon the Top of that Unſavory Spirit that Uſes them, *&c.*

[*Here Obſerve*, *Firſt*, *That not only the* Decrees *of their* Judicatures, *the* Yearly, Quarterly, Monthly, *and* Weekly *Second-Days* Meetings, *but the* Papers *and* Writings *of the* Quakers *are Declar'd to be* Given forth by the Spirit and Power of God: *And conſequently to be* Infallible. *And ſo they ſtand by All their* Ancient Teſtimonies.

Secondly, *The Names of* Courts, Seſſions, *or* Synods, Mens Edicts *and* Canons, *the Style of* Elders, Biſhops, *or* Popes, *are thought too* Slight *and* Contemptible, *and* Scornful Sayings *for the much more* Super-Eminent *and* Divine Authority *of the* Quakers! *Who take to Themſelves the* Style *of the* Council *of* Apoſtles, *and ſay*, It ſeemeth good to the Holy Ghoſt, and to Us. *And every one of their Books*, *almoſt*, *is ſaid to have been* Given forth *by the* Eternal Spirit, *by the* Truth *of* God, *the* Wiſdom, *the* Power *of* God, *and the like*; *which you will ſeldom miſs upon the* Title Page *of any of their Ancient Books*.

Will. Penn his *Judas and the Jews*. p. 25.

Thirdly,

Thirdly, The Second-Days Meetings, *held every* Week *in* London, *Conſiſts of none but their* Preachers, *or* Miniſters, *as they call them : And theſe, with thoſe above-nam'd, of their* Monthly, Quarterly, *and* Yearly Meetings, *are not for* Worſhip, *but only for their* Government. *Which they keep with their* Doors Shut, *or* Guarded : *And none but whom they pleaſe can have Admiſſion ; which is Expreſly againſt the* Act *of* Toleration, *that Extends only to* Meetings *for* Religious Worſhip ; *and Excludes All from any Benefit by that* Act, *who keep their* Doors Shut *at their* Meetings.]

[*The* Sentence *which the* Quakers *have paſt againſt others, upon this Head, of Setting up a* Government *within the* Government.]

Any *Party* of *Men* under a *Government*, to make *Laws*, not being *Lawfully Authorized* ſo to do, for the *Binding* of *others* ; and thereunto to Require *Obedience*, is the Setting up of *Themſelves* above the *Law*, and *Treading* it under their *Feet* ; and rendring of them, whom they do ſo *Bind*, their *Slaves* and *Vaſſalls* : And ſo is TREASON. *The Weſt Anſwering to the North*, by *Geo. Fox*, and ſeveral other *Quakers*. p. 80.

[*But they think Themſelves to be* Lawfully Authorized, *as being the only* Saints, *who have a* Right *to* Rule, *under their* King : *And to Poſſeſs the* Univerſal Heirſhip *of the* Whole Earth. *For they ſay*,]

The *Quakers* are in the *Truth* ; and *None* but *They*. *The Quakers Challenge*. p. 3.

The *Quakers* are the *Only Miniſters* of *Chriſt*. —All Sects are Join'd againſt them. *Gr. Myſtery*. p. 267.

All others are ſo, *i. e. Equivocating, Deluding Hypocrites*, except the *Quakers*. *Ibid.* p. 249.

All *Profeſſors, Proteſtants*, and *Papiſts* upon the Earth, are *Ignorant* of *Chriſt*'s Body : ——Therefore be all in the *Enmity* one among another. *Ibid.* p. 158.

And ſo now is All *Profeſſors* and *Teachers* upon the Earth, and *Kings* of the Earth Ravened inwardly from the *Light*, —ſtanding againſt the *Light*, and the *Lamb*, and the *Saints* : ——And are not to be Received into the Houſes of the *Saints*, neither to bid them God ſpeed. *Ibid.* p. 99.

Id. In his *News out of the North.* p. 27. A Day of *Slaughter* is coming upon you, who have made War againſt the *Lamb*, and againſt the *Saints*; for *Deſtruction* you are, the *Sword* you cannot eſcape. And it ſhall be upon you e're long——

Hew down All the *Powers* of the Earth. ——Slay *Baal*. *Baalam* muſt be Slain. All the *Hirelings* muſt be turned out of the Kingdom. —The Sword of the Lord is Drawn againſt you All. You are Ruled by the Prince of the Air, and in the Power of Darkneſs ye ſtand.

pag. 20. And the *Government* ſhall be taken from you Pretended *Rulers*, *Judges* and *Juſtices*, *Lawyers* and *Conſtables*. All this Tree muſt be Cut down; and *Jeſus Chriſt* will Rule *Alone*.

pag. 28. His *Sons* and *Daughters* are going abroad Joyfully, in the Power and Strength of the Almighty. —*Howl*, *Wo* and *Miſery*, all ye *Prieſts*, ye Blind *Prieſts*. —All *Nations*, and *Languages*, *Tongues*, and *Kindreds*, and *People*, *Tremble* before the *Lord*'s *Hoſt*, and the *Lord*'s *Army*.

pag. Dreadful is the Lord and Powerful, who is coming in his Power to Execute true Judgment upon all you *Judges*, and to Change all your *Laws*, ye *Kings*.

pag. 38. And thou *Beaſt* [the *Civil Government*] and *Falſe Prophet* [the *Church*] muſt into the *Fire*. The *Falſe Prophet*, is the Councellor to the *Beaſt*; and the *Beaſt* maintains the *Falſe Prophets*: —Both into the *Pit*, into the *Lake*, and *Fire* you muſt both go. The *Lord* hath ſpoken it.

[*This, with much more to the ſame Purpoſe, is* Apply'd *and* Directed.]

pag. 18. To the *Heads* of this *Nation*; and all the *Dominions* of the *Earth*. And to all who are under the *Dominion* of the *Earthly Powers*, *Nations* and *Kingdoms*, every where in all the *World*. To you All, *Kings*, *Princes*, *Dukes*, *Rulers*, *Judges*, *Juſtices*, *Third-Burrows*, or *Town-Clerks*.

Ed. Burrough his Epiſtle, *To the Camp of the Lord in* England. Only among you [*Quakers*] is God known: —You are God's only Witneſſes: --You are the *Royal* Seed,--whom God hath Choſen to place his Name in, and to take up his Habitation among, above all the *Families* of the *Earth*. —All

Nations

Nations ſhall call you *Bleſſed.* —O thou *North* of *England!* [Whence G. *Fox* came, and the firſt *Quakers*] out of thee did the *Branch* ſpring, and the *Day-ſtar* Ariſe, which gives Light to all *Regions* round about: —Out of thee, *Kings*, and *Princes*, and *Prophets* did come forth, in the *Name* and *Power* of the *Moſt High*, &c.

None knows aright how to *Govern* others, but them that are themſelves Govern'd by the Lord *Jeſus Chriſt*: Who are *Anointed* to *Govern*, as well as to *Preach*; for the *Spirit* of *Government* is a *Pure* and *Majeſtical* Gift of *God*, &c. *Id.* His *Defence of the True Church of the Quakers.* p. 19.

Such as Believe not in the *Light*, ſuch was not to be *Obeyed.* G. *Fox* his *Viſitation to the Jews.* p. 35.

XVI. *Their* Treatment *of* Kings.

You and Your *Kings*, and Lordly Power, (by which you thought to Exerciſe Lordſhip over my Heritage) ſhall be *Enſlaved* by the *Devil*, in the *Pit* of *Darkneſs*, in *Everlaſting Bondage*, where *He* ſhall *Reign* your *Lord* and *King* for *Evermore.* *A Trumpet of the Lord*, —*Or Fearful Voices of Terrible Thunders, Uttered from the Throne.* —*Declared and*

Written by a Son of Thunder. Edw. Burrough in that *Chapt.* Directed thus, *To all you who are or have been always Enemies to the very Appearance of Righteouſneſs, who are called* Delinquents *and* Cavaliers. *An.* 1655. But in the Reprinting of *Burrough's* Works, *An.* 1672. this whole *Chapter* is left out; tho' ſaid to be, *By Order and Authority given unto me* (ſays *Burrough*) *by the Spirit of the Living God.*

XVII. *Their* Treatment *of the* Clergy, *particularly of the* Church *of* England.

The *Idle*, *Gormandizing Prieſts* of *England*, run away with One Hundred and Fifty Thouſand Pounds a Year, under Pretence of God's *Miniſters.* —No ſort of People have been ſo *Univerſally*, thro' *Ages*, the very *Bane* of *Soul* and *Body* of the *Univerſe*, as that *Abominable Tribe*, [of *Prieſts*] for whom the *Theatre* of *God's* moſt *Dreadful Vengeance* is Reſerv'd, to *Act* their *Eternal Tragedy* upon. *Will. Penn*, his *Guide Miſtaken.* p. 18. *An.* 1668.

XVIII. *Their*

XVIII. *Their* Treatment *of the* Diſſenters.

Will. Penn, his *Quakeriſm a new Nick-name, &c.* p. 165.

An *Ill-bred, Pedantick Crew*, the *Bane* of *Religion*, and *Peſt* of the *World*, the *Old Incendiaries* to *Miſchief*, and the beſt to be *ſpared* of *Mankind*: Againſt whom the *Boiling Vengeance* of an *Irritated God* is *Ready* to be *Pour'd* out.

Will. Penn, his *Serious Apology*. An. 1671. p. 156.

If the *Quakers* Expreſſions had been *Ten Thouſand* times more *Significant*, *Earneſt*, and *Sharp* againſt that *Curſed*, *Bitter Stock* of *Hirelings*, they had been but *Enough*; and I wou'd then ſay, *Not Enough*, but that the Reverence I bear to the *Holy Spirit*, wou'd oblige me to Acquieſce in whatever he ſhou'd Utter thro' any *Prophet* or *Servant* of the *Lord*, [i. e. *James Naylor*, whoſe *Over-kind Railings* againſt the *Clergy* he Defends.] And we have nothing for them [the *Clergy*] but *Woes* and *Plagues*, who have made *Drunk* the *Nations*, and laid them to *Sleep* on *Downy-Beds* of *Soft*, *Sin-pleaſing Principles*; whilſt they have *Cut* their *Purſes*, and *Pickt* their *Pockets*. *Tophet*'s prepared for them, to *Act* their *Eternal Tragedy* upon: Whoſe *Scenes* will be *Renewed*, *Direful*, *Anguiſhing WOES*, of an *Eternal*, *Irreconcileable Juſtice*.

FINIS.

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14

THE Quakers Challenge

MADE TO THE

Norfolk Clergy,

OR A RELATION OF A CONFERENCE

BETWEEN

Some *Clergy-Men* of the *Church* of *England*, and some *Quakers*, held (on the 8th of *December*, 1698. in *West-Dereham-Church*) in the County of *Norfolk*; together with those Letters which passed between them in order thereunto.

To which is added a Certificate relateing to the Challenge.

The Second Edition.

LONDON,
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An *Ill-bred, Pedantick Crew*, the *Bane* of *Religion*, and *Peſt* of the *World*, the *Old Incendiaries* to *Miſchief*, and the beſt to be *ſpared* of *Mankind:* Againſt whom the *Boiling Vengeance* of an *Irritated God* is *Ready* to be *Pour'd* out.

Will. Penn, his *Serious Apology.* An. 1671. p. 156.

If the *Quakers* Expreſſions had been *Ten Thouſand* times more *Significant*, *Earneſt*, and *Sharp* againſt that *Curſed*, *Bitter Stock* of *Hirelings*, they had been but *Enough*; and I wou'd then ſay, *Not Enough*, but that the Reverence I bear to the *Holy Spirit*, wou'd oblige me to Acquieſce in whatever he ſhou'd Utter thro' any *Prophet* or *Servant* of the *Lord*, [i. e. *James Naylor*, whoſe *Over-kind Railings* againſt the *Clergy* he Defends.] And we have nothing for them [the *Clergy*] but *Woes* and *Plagues*, who have made *Drunk* the *Nations*, and laid them to *Sleep* on *Downy-Beds* of *Soft*, *Sin-pleaſing Principles*; whilſt they have *Cut* their *Purſes*, and *Pickt* their *Pockets*. *Tophet*'s prepared for them, to *Act* their *Eternal Tragedy* upon: Whoſe *Scenes* will be *Renewed*, *Direful*, *Anguiſhing WOES*, of an *Eternal*, *Irreconcileable Juſtice*.

FINIS.

LONDON,
Printed by *Rich. Janeway* Jun. on *Addle-Hill*, near *Doctors-Commons*: And are to be Sold by *Jonathan Robinſon* at the *Golden-Lion* in St. *Paul*'s Church-yard. 1699.

A Friend, Sept 1
855.f.9
14

THE Quakers Challenge

MADE TO THE

Norfolk Clergy,

OR A

RELATION

OF A

CONFERENCE

BETWEEN

Some *Clergy-Men* of the *Church* of *England*, and ſome *Quakers*, held (on the 8th of *December*, 1698. in *Weſt-Dereham-Church*) in the County of *Norfolk*; together with thoſe Letters which paſſed between them in order thereunto.

To which is added a Certificate relateing to the Challenge.

The Second Edition.

LONDON,
Printed by *H. Hills*, for *Edward Poole*, at the *half Moon* under the Royal *Exchange*, *Cornhill*. 1699.

A Relation of a Conference *between ſome* Clergy-Men *of the* Church *of* England, *and ſome* Quakers.

SOME *Quakers* in the County of *Norfolke*, having by a Letter Challenged the *Clergy* of the *Church* of *England*. Time and Place (leave from our Superiours firſt obtained) were at length fixed, and our Charge according to their deſire ſent to them, as appears by our firſt Letter; and on the Day appointed, *viz. Dec.* 8th 1698. the *Quakers* and *We* met in *Weſt Dereham Church*, in the County aforeſaid, and took our Places before prepar'd. *We* firſt read the Service of the Day, near the beginning of which they coming in ſtaid it out, not to Joyn in the Duty, but rather to affront it, carrying themſelves Irreverently all the Time. As ſoon as our Service was Ended, one of their Speakers began to Pray; whereupon all of them immediately pulled off their Hats, and carried themſelves as at a Religious Worſhip: The firſt thing we did, we read the Letter containing their Challenge; preſently they ſtarted up and denied it to be a Challenge, and Avowed they would not go one ſtep further, unleſs we would own our ſelves to be the Agreſſors, and acquit them of that Charge; we Inſiſted that they were our Challengers, and Repeated to them their own Letter of Challenge; They told us they were provoked by certain Carriages of Ours to write that Letter.

But nothing could they make appear under our Hands, only urged ſome Stories they had heard as a provocation; we told them further, that that was a plain owning of their Challenge that they did it, only they were provoked to it: And after many long Harangues of ſeveral of their Speakers, they

desired that all the Letters which had passed between us might be read to the Auditory; not as if they could get any advantage by reading them, but, as appeared to us afterwards, meerly to divert us an Hour or more from prosecuting our Charge. Then they Quarrelled with us about the Preliminaries of our Charge, that we did not send them the Charge some time before. We told them we had in our first Letter, and it was a Charge of Blasphemy against God, &c. but they Insisted to have a more particular account than a general Charge; that is, they Expected to have the Names of the Books, Page, and Line, from whence we Intended to prove our Charge against them, sent them some time before. We answered, we had Law and Equity against such an unreasonable demand: We told them the Law was their own, 'twas from *Edw. Burroughs*, who was a Son of *Thunder*, and spoke all from the Mouth of the Lord, whose Book used to be with them of as much Authority as the Bible; which allows us a liberty to appoint our own Time, Place, and Terms: They would by no Means have it read, spending two Hours or more in a mighty noise against it; which sufficienly Exposed them to all our People, who in great numbers, and very oft cryed out, Let it be read, Read *Edw. Burroughs*; and tho we assured them it was not to be read as any proof of the Blasphemies we Charged them with, but only to settle the preliminaries, yet could we not prevail for a long while.

'And so gladly would we be made manifest to all the 'World, if that after the reading of this Book any be un- 'satisfied still in this matter, and if any, Especially of the 'Heads and Rulers, have Doubts and Jealousies raised in them 'concerning Us and the Priests, and that they further would 'be satisfied and resolv'd for that end, let any wise Men 'propound for full satisfaction of all sorts of People, that 'We with the consent of the Chief in Authority that have 'Power in this Nation, who may preserve Peace and Safety 'among People, and thereby to stop all Jealousies, may Freely

'and

'and Cheerfully, 4, 10, 20, 30, more or fewer of Us, 'give as many of the Wiſeſt and Ableſt of the Prieſts and 'Profeſſors a meeting for Diſpute, at any Place in *England*; 'at what Place, Time, and for what Continuance as they 'ſhall Aſcribe and Conſent unto, and to Diſpute and Con-'trovert betwixt Us and Them, any ſuch Thing, and every 'ſuch Particular as ſhall, or may be objected by any of the 'Heads and Rulers, or other grave underſtanding Men—— 'and a little after he ſaith thus, And let ſuch, whether Them 'or Us, that cannot prove our Selves to be the True Church 'of Chriſt, nor of the True Worſhip and True Religion, 'nor in the Truth, but is found to be in the Errour and out 'of the Truth: Let ſuch deny their Worſhip and Church, 'Renounce all their Religion, and Confeſs to all the World 'under their Hands, that they are, and have been deceived, 'and for ever hereafter ſtop their Mouths, and never profeſs 'nor practice any more what they have done in ſuch a Reli-'gion; And freely upon theſe Iſſues and Conditions We will 'joyn Tryal with Them. *Let Them appoint, Time, Place, 'and profer Terms at Their own pleaſure*, and then to all the 'World it ſhall be manifeſt, and to all People diſcovered, 'whether We have not good Ground and ſufficient Reaſon 'to War againſt theſe Prieſts.

The paſſage out of *Edw. Burroughs* being read at laſt, they then alledged they were not bound, neither would they ſtand to *Edw. Burroughs*'s Terms (for ſuch Meetings as theſe.) And then We Inſiſted upon Equity, and told them there was no reaſon (as in one of our Letters) that We ſhould be ſo gene-rouſly kind to Them, as to tell 'em the very Place where We would Aſſault 'em; for the nature of the Blaſphemy We charge 'em with ſhould be ſo Plain and Obvious, that every Chriſti-an ſhall be able to underſtand it to be ſo upon the reading it to them. But ſhould we tell them the Names of our Books, Page, and Line beforehand, we had deſerv'd rather to be laughed at as Fools, than looked on as Diſputants; for this

would be to ſend them our Arguments before the Diſputation; if we ſhould tell 'em all the Mediums from whence we intended to fetch them: We told them the Evidence we ſhould bring was not from ours, but from their own Books, and it was not fit we ſhould tell them the Names of our Witneſſes beforehand, that they might have time to Tamper with them, and make them ſpeak what they never Intended, and ſo weaken their Teſtimony: We aſſur'd them the Blaſphemy we Charge them with ſhould be very plain, and they need not ſend for their Advocates from far Countries to Plead the Cauſe of it, and make People believe that Blaſphemy is true Doctrine.

The ſame liberty we allowed to them, after they had Anſwered our Charge, to Charge any of our Church of *England* Writers with Blaſphemy, and without giving us Book, Line, or Page beforehand, we will either Diſown or Juſtify it; beſides, when a Time of Diſputation with an Adverſary is Set, and I have ſent him the Queſtions to be diſputed on; was it ever Expected before, that I ſhould before the Time ſend him all my Proofs: The Queſtion you know betwixt us, is, whether they be Blaſphemers or no? we hold the Affirmative, and offer to prove it; but they will make no defence for themſelves, unleſs we ſend them all our Proofs beforehand. *Preſently* they Cried out, we Reproach the Parliament, who have owned them to be Diſſenting Proteſtants, whilſt we would prove them to be Blaſphemers; and indeed they did Strut Exceedingly for the Honour the Parliament hath done them, to Recognize them as Proteſtants, as if under the Protection of the Act of Parliament they might Blaſpheme (*Cum Privilegio*) and no body muſt be ſo bold as to Ask them, why do you ſo? They told us we are going about moſt uncharitably to *Damn* them all. We told them, they may Repent of their Blaſphemies and be ſaved: For *Paul* was once one of their Companions in Blaſpheming the Name of *Jeſus Chriſt*, and if they will Accompany him in his Change too, they may obtain Mercy as well as he. They

They told us Blaſphemy againſt God, was the Sin againſt the Holy Ghoſt, becauſe the Holy Ghoſt was God: We told them we were ſorry it was ſo for their ſakes; but for their Comfort we hope for to make it appear it was not that unpardonable Sin; ſo from the 12th of St. *Math.* we Explain'd to them the nature of that Sin, and ſtopt their Mouths, and now we began to Charge them with Blaſphemy againſt God; they Intreated us to ſuſpend awhile, and they would deſire to ſpeak but one quarter of an Hour, and then they would be ſilent; we yielded it, then they talked againſt the Challenger, and the Unreaſonableneſs of the Preliminaries what they pleaſed, and when they had Harangued thus a quarter of an Hour: Now Gentlemen, ſaid we, we hope you will give us leave to talk out our quarter too: No truly, ſaith one of them, that is a new Bargain; whereupon the People Shouted and Hiſſed them, and as ſoon as we began to proſecute our Charge, one gets upon a Form and bawls aloud to the People, to ſtop their Ears, or Deafen them, that they might not hear us: Thus they continued, (for as ſoon as one was wearied another ſtepped up in his Place) till the End of the Day: Tho there were two Magiſtrates preſent, and many Perſons of good Quality, with a great Company of all ſorts of People beſides, ſome of whom offered, if we would permit it, to have pull'd them down and turn'd them out: This Diſorder hindred us from proſecuting our deſign to any purpoſe, tho we Permitted every one of them from *London*, or from *Rome*, if they pleaſed, to have free liberty to Diſpute, if they will do it fairly without Noiſe or Clamour: No, they declar'd they did not come thither to Diſpute, for they were not prepared: And whereas we had brought a great number of the *Quakers Books* both Old and New, and all of them of their moſt Celebrated Authors, they Cryed, no Books, no Arguments; which occaſion'd great Laughter and Shouting among the People; but they ſtill continued their long Harangue againſt our Preliminaries,

and about the great ſufferings they had Endured, deſignedly, that the People might not hear us; and ever and anon they would have been Charging us; Inſolently urging us to prove our ſelves Chriſtians, and by and by we muſt prove our ſelves Miniſters of Chriſt; which was Anſwered, tho we told them that was not the buſineſs of the Day. And 'twas a Cunning deſign of theirs to divert us from our Charge ſo much dreaded by them. When we were in the purſuit of their Blaſphemies, to ſtart another game in our way; we bid them Anſwer our Charge firſt, and then we ſhould be at leaſure to Anſwer any of theirs, provided they be not Charges of ſome little and ſmall Errours and Miſtakes, but down-right Blaſphemy.

One of us got to a Corner of the Seat from whence he might be heard by ſome of the People, and laid open ſome of the Blaſphemies we had to Charge them with, out of their Books, to the great ſatisfaction of the Auditors, who Cried out, Blaſphemy, Blaſphemy: but he could not proceed far without Diſturbance: One of them very Pertly asked us, that if we looked upon them to be ſuch Blaſphemers, what is the reaſon that we have let them alone ſo long, that they never heard of ſuch a Charge from us before (even thro the ſpace of Forty years?) and how comes it to paſs that we have been ſo Careleſs of our Flocks: We Ingenuouſly told them, that we never had ſo right an underſtanding of their Principles as of late; but for the future we aſſur'd them that we ſhall (and we hope all the reſt of our Brethren throughout all *England* will) take notice of this their Admonition, and double their Diligence and Vigilancy in their Reſpective places: A little after we took liberty each of us to propound an Argument, but could hardly go through with one of them; and upon Reading their Books to prove our Arguments, the People again Cried out Blaſphemy, Blaſphemy: It being near the Evening, one of their Speakers made mention of our Lord Biſhops Name, and that he had waited on him at *Norwich*, and Diſcourſed with him About this Matter in the preſence of the

Arch-

Arch-Deacon (Dr. *Jeffery*'s) And inſinuated to the People as if my Lord had now a more favourable opinion of their Challenge than before, ſince he had given him a more Juſt Relation (as he ſaid) of the Circumſtances, but none of us could believe his Relation : About this Time, or ſomewhat before, they threw among the People great numbers of little Pamphlets, thus ſtiled (*The Chriſtianity of the People called* Quakers) tho it neither Comes up to their Principles Expreſſed in their former Books, nor is ſaid to be written from the Mouth of the Lord, and Sealed with the Eternal Spirit, as thoſe are, and without any of their Names or name affixed to it, ſo that any of them, if Charg'd with it, may at their own pleaſure deny it, as not agreeing with their former Teſtimonies, but plainly deſign'd to ſerve a preſent turn : This Charge of Blaſphemy nettled them Exceedingly, and they ſometimes Expoſtulated with us, ſaying, the Charge was very High : we granted it to be ſo, but the worſt of it was, we ſhould Certainly prove it, if they would let us go on ; but when we urg'd them with a paſſage out of *Chriſtopher Atkinſon*'s Book (call'd *The Sword of the Lord drawn*) as Guilty of Blaſphemy, they utterly diſowned both him and his Books, ſaying, the *Quakers* had renounc'd him above Thirty years ago, tho he was Mov'd (as he there Witneſſes in the Title page) by the Lord God of Life, and the Spirit of Truth, as it was made manifeſt in him from the Lord. The Night approaching, and many of the People there being at great diſtance from their Homes, the Magiſtrates then Preſent ſeeing nothing more (which might tend to Edification) was like to be done, were pleaſed to put and End to the Conteſt, and Diſſolve the Aſſembly : After we had declared, that ſeeing they had Challenged us, we would not leave the matter thus ; but ſeek for ſome more favourable opportunity to make good our Charge againſt them ; and ſo we Intend (by Gods help) when the Days are long, and the Weather good, and if the *Quakers* will Anſwer fairly, we will permit any of them

all to Appear; but if they ſhall fall a Clamouring, as they Inceſſantly did at this Meeting, we will very Civilly (by ſome means or other) take them by the Hands and lead them out of Doors: But notwithſtanding they have done ſo much to hinder our good Deſign of proving our Charge to the People, we hope we have ſtopt the Gangreen that it ſpreads no further in our Corner, the People being generally ſatisfied, and do believe them now to be Blaſphemers, becauſe they Refuſed to come to a Tryal, nor would ſuffer their Books to be Read. This we thought neceſſary to give the World an Account of, not only for our own Vindication, but their Satisfaction, which we the principal Managers have given under our Hands this 12th day of *December*, 1698.

Edw. Beckham, D. D. Rector of *Gayton Thorpe*.
Henry Meriton, Rector of *Oxborough*.
Lancaſter Topcliffe, Rector of *Hockwold*.

December the 12th 1698.

Having ſeen a Relation of a Conference (at the Management of which we were preſent) Atteſted under the Hands of *Edw. Beckham*, D. D. *Henry Meriton*, and *Lancaſter Topcliffe*, We do hereby Teſtify and Declare, that the Sum and Subſtance of the aboveſaid Relation is true.

E. Wodehouſe
John Wodehouſe } Juſtices of the Peace.
John Meriton, Rector of *Boughton*.
Laur. Parke of *Barton*, St. *Andrews*.
Henry Bell Eſq; *Thomas Fyſh* Preacher at *Kings Lynn*.
Thomas Walker, B. D Fellow of *Sidney* Coll. in *Cambridge*.
John Williamſon Miniſter of the Goſpel. *John Turner*.
Charles Peaſt. *Phi. Wodehouſe*, Gent. *William Blythe*.
Bellw. Raven. *Edward Tilſon*. *John Maxey*, Junior.

A Copy of the *Quakers* Challenge *September* the 7th 1698.

Hen. Meriton, John Meriton, and *Laur. Parke.*

IT is Prudence in Wise men, to hear and weigh a Defence as well as a Charge. *Francis Bugg* hath Charged the People called *Quakers* in Print, and has been Answered to those several Charges several times. Some of the Answers wrote in Defence of the said People are Entituled *A Charitable Essay, A Just Enquiry, Innocency Triumphant, and the Counterfeit Convert a Scandal to Christianity*: Which are those which at present occur to our Memory. And when you have read over those Answers, if you will give it under your Hands, that those Answers are Defective; Or if you think you have Matter to Charge us withal, let us have your Charge under your own Hands, and appoint Time and Place convenient, and *we* or some others of *us* God willing will meet *You* as Publickly as you Please. But we reject *Francis Buggs* Charge, as being already sufficiently Answered several times over, as also him to be one of the Persons concerned against us in Disputation, because of his unreasonableness.

We cannot suppose you so void of Common Sence, as to look upon it suitable to a right Management of Controversy, to answer an Opposer several times over in one and the same thing or things.

And be it known unto you all, this is not thro any Consciousness to our selves, of holding any Errors; But if you think it is, you may if you please, try the utmost of your skill and strength, and see what you can get by it. Pray leave of Boasting, till you have obtained the Victory.

Remember the Answer that was given to *Benhadad*, 1 *K.* 20. 11. You may make up a *Quaker* according to your own

Dreſs, to pleaſe your Fancies, bnt Counterfeits will not paſs with us for true Coyn.

Therefore to conclude at preſent, as we ſaid before, *we* are free, or ſome others of *us*, to meet with *you* or any of you all, *Francis Bugg* only Excepted, for the Reaſons aforeſaid, to take your Charge, and ſtand a publick Tryal, deſiring only the Common Priviledges to ſuch occaſions belonging, Provided as aforeſaid you think meet, in *your* own Names, or any other of *your* Cloth, to Charge *us*.

And through the Lords aſſiſtance you ſhall hear from *us*, or ſome other of *us*, whom *you* or ſome of *you*, have endeavoured to traduce, and we doubt not Publickly to put aſide that Diſguiſe that by others hath been put upon *us*, and to make it appear to all unbiaſſed Perſons, that *we* really are, in the Truth, andSimplicity of the Goſpel of our Lord and Saviour Jeſus Chriſt.

Your real Friends.

Rich. Aſhby. Stephen Stanton. Tho. Buckingham.
John Hubbard. Daniel Phillips. Richard Caſe.
Rhillip Taſſell. Matth. Harriſon. John Brown.
Rich. Marler. John Hunter.

A Copy of the Anſwer to the *Quakers* Challenge, ſent to *John Hubbard*, *Richard Aſhby*, *Daniel Phillips*, *Rich. Caſe*, &c. the 27th of *October*, 1698.

Friends,

IT hath not been from any diſtruſt of the goodneſs of our Cauſe, or any backwardneſs in *us* to defend It, that *we* have been thus long in returning an Anſwer to the Challenge *you* ſent *us*, but partly from not being able to reſolve immediately, at that diſtance *we* Live, from thoſe *we* had

had to Conſult, how far it was fit to Comply with ſome of *your* Terms, that appeared unreaſonable to *us*, and partly from the dificulty of getting *your Books*, which *you* might with greater Juſtice expect in this Caſe *we* ſhould read, if they were permitted to go more freely, then yet *we* can find, into other Hands, as well as thoſe of *your* Friends. But having, with a great deal of trouble, in ſome Meaſure got over this Stop, *we* ſhall not inſiſt upon *Francis Buggs* bearing any part in the intended Diſpute, Nor wave the Challenge *you* have turned upon *us*, inſtead of accepting of *his*, which yet *we* think *you* ought to have done, Notwithſtanding what *you* Precarriouſly affirm in *your* own Cauſe, of *his* being unreaſonable and Anſwered already.

But *your* excluding *him*, ſhall not hinder *us*, or ſome of our Bretheren, from giving *you* a Meeting, in Anwer to *your* Challenge.

And that *we* may prevent Tumults and Confuſions, and that *our* Meeting may obtain the deſign *we* hope for, God's Glory and the Hearers Edification, *we* think fit to acquaint *you* with theſe following Propoſitions :

I. *That the Place to Meet in be* Weſt-Dereham *Church, being pretty Capacious and well Gallery'd.*

II. *That the time of* our *Meeting be on* Thurſday *the 8th of* December, *at Ten of the Clock in the Forenoon, and ſo on, as many* Thurſdays *following, as there ſhall be occaſion for.*

III. *That but Six of a ſide be permitted to Diſpute, and thoſe Six to be known Inhabitants, within the Counties of* Norfolke, *and* Suffolke,-*Or the City of* Norwich, *and that there be but one of thoſe Six to ſpeak at a time, and that he be not interrupted, unleſs he run out beyond the term of five Minutes at a time.*

IV. *That no Perſonal reflections ſhall be made one againſt another, that are Forraign to the Cauſe.*

V. *That a Notary of each ſide be appointed, to write down the Objections and Anſwers that are made by either Party,*

and that they be compared at the end of every Meeting, if there ſhall happen to be more than one.

The matters *we* Charge *you* with are as follow.

I. We *Charge* you *with Blaſphemy againſt God.*
II. *With Blaſphemy againſt Jeſus Chriſt.*
III. *With Blaſphemy againſt the Holy Scriptures.*
IV. We *Charge* you *with great contempt of Civil Magiſtracy, and the Ordinances which Jeſus Chriſt Inſtituted*, viz. Baptiſm *by* Water, *and the* Lord's Supper, *with* Bread *and* Wine.

V. We *Charge* you, *that the* Light within *as taught by you, leaves* you *without any certain Rule, and Expoſes* you *to the forementioned, and many other Blaſphemies.*

Hen. Meriton. John Meriton. Lau. Parke.

October 31. 1698.

Friends,

YOUR Paper, with the Charge upon the People call'd *Quakers* without a Date, came to the Hands of our Friend *John Hubbard* on the 27th Inſtant. *You* were pleaſed to call the Offer *we* made to *you* in Writing a Challenge, which term we think is no ways applicable to it. For *we* taking Notice of *your* readineſs to Eſpouſe *Francis Bugg's* Charge and Challenge, *we* lookt upon it very Reaſonable, and Prudence in *you* as Wiſe men, to hear *our* Defence, therefore referr'd *you* to ſeveral of *our* Printed Anſwers, which if *you* had deſir'd of *us* to have ſeen them, *we* would have procured them for *you*, but not one word of that from *you*, in ſo many Weeks time. And for *our* excluding *F. B.* from any Part of the intended Diſpute, *we* have ſo much Cauſe and reaſon for it (*we* believe) as will ſufficiently juſtify *us*, in the Opinion

Opinion of all Judicious Perſons. And whereas *you* render it difficult, to Procure *our* Friends Books, *we* are willing to expoſe them, to any that deſires them, as is well known, and as *you* might have Prov'd, if *you* had made Tryal.

And now before *we* take Notice of *your* Propoſitions, *we* judge it neceſſary to enquire into the Extent of *your* Charge, whither it be upon the whole Body of the People called *Quakers*, or upon Particular Perſons, or upon the Writings of Particular Perſons, Eſpecially *your* three firſt Charges. If *you* Charge a whole Body of People, *you* are not Juſt in *your* limitation, that the Perſons that have a ſhare in the Diſpute, be only known Inhabitants in *Norfolke*, *Suffolke*, and City of *Norwich*, and at the ſame time Charge all the ſaid People generally. If it be againſt particular Perſons, *we* judge *you* ought to name Them in *your* Charge ; if it be againſt the Writings of particular Perſons, it is neceſſary for *you* to name the Authors, and the Titles of the Books, and the Pages, this *we* inſiſt upon. Theſe things Premiſed, *we* take Notice of *your* Propoſitions.

I. As to the Place in *Weſt Dereham*, *we* do not object againſt it, but are indifferent as to that.

II. The day Prefixt being the Eighth of *December*, will not be convenient for ſome of *us*, being in *Stoak-fair* Week.

III. That Six Perſons of a ſide only be Permitted to Manage the Diſpute, and thoſe Six to be known Inhabitants in *Norfolke*, *Suffolke*, and *Norwich*, *we* agree to, provided *your* Charge reaches not to any Perſon, or the Writings of any *Perſon*, that lives not in either of the ſaid Counties, or the ſaid City, but if it doth, *we* expect (and account it very reaſonable) to be left to *our* free liberty in the Choice of *our* Six, and allow the ſame liberty to *you*. And that but one be allowed to ſpeak at a time, is very neceſſary, and *we* like it well, but not to be limited Preciſely to the ſpace of five Minutes ; yet to endeavour brevity , and before anſwer be made, that there be a little pauſe.

IV. V. Your 4. and 5. Propoſition *we* like, as ſtated by *you.* And do expect an Explanation of the extent of *your* Charge, as is aboveſaid, to be ſent *us* without much delay, waving here to Repeat or Object againſt it, or any Article thereof, but refer that until *we* hear further from *you.* *We* are your Friends,

Rich. Aſhby. *John Hubbard.* *Dan. Phillips.*
Richard Caſe. *John Brown.* *Phillip Taſſill.*

To *Rich. Aſhby, John Hubbard, Dan. Phillips, Richard Caſe, John Brown,* and *Phillip Taſſell*; the Coppy of a Letter in Anſwer to the Former, dated *November* the 3d 1698.

Friends,

WE Obſerve in *your* laſt, dated *Octob.* the 31ſt 1698. how apt you are to Catch at every little Eſcape, tho nothing relating to the Cauſes, the omiſſion of a date. *We* hope, tho *we* forgot the 27th of *Octtober*, *we* ſhall not forget the 8th of *December.* *You* are offended *we* call *your* firſt Letter a Challenge to *us*, tho *our* betters have thought it to be the Boldeſt, and Perteſt that ever was ſent to the whole *Hoſt of Iſrael, viz.* as *you* more then once in *your* Letter term it to *us*, or any of *us* all, and to any of *our* Cloth, and that from the Hands of ſuch whom *we* never took to be any great *Goliahs.* But all this anger is it ſeems, becauſe *we* ſo Zealouſly, as you think, eſpouſe *Francis Buggs* Charge. One may ſee how ready *you* are to take Fire when ſo ſmall a Spark will kindle *you*; For one of *us* was not there when he delivered his Charge; Another of *us* came by meer accident; and None of *us* were any other then as Witneſſes to the delivery of it; which any Three of *your* honeſt Neighbours, *we* ſuppoſe, might have been without offence. As to the Books *you* men-

tion'd

tion'd to *us* to be Read, which *you* conceive would have cooled *our* Zeal for *Bugg*, and his ſo often as *you* ſay baffl'd Charge, *You* may pleaſe to know that *we* have Read them, and that *Bugg* is not Anſwer'd, nor can be Anſwer'd any other way (ſeeing this Charge is drawn from Quotations out of *your Books*) but by denying the Truth of Them, which *your* pretended Anſwerers do not do ; but betake themſelves to their uſual Palliating and Painting tricks, to cover over and hide their deformities.

We confeſs *we* had a better Opinion of *your* Principles before *we* ſaw *your Books* then now *we* have ; for indeed *we* have received more ſatisfaction from *your* Anſwers, then from the Books they pretend to Anſwer, being confirm'd more in *our* belief that they are Unanſwerable. And if *you* write in this manner, *we* ſhall never deſire to take the Pen out of *your* Hands, for it will do *us* no Hurt ; but for the Gall that is in the Ink. Yet becauſe *you* ſay he muſt be rejected, and *you* will have it ſo, *we* have given *you* your Humour, and have accepted of *your* Challenge without him.

Friends, *Your* People have been ever ready to ſay, *Our* Charges have been Lies and Forgeries, and every where have run with this cry in their Mouths ; Lies, all Lies, becauſe alas, they never Read *our Books*, or at leaſt never compar'd them with *your* Authors : Therefore *we* perceive that writing Books will not do ; but *we* muſt bring forth thoſe that *you* have written at a Publick Meeting, and lay them open before *your* deluded followers, and deſire them to ſee with their own Eyes, and perhaps they may ſee ſuch a Frightful Sight as they little expected there.

You might eaſily have diſcerned that *our* Charge affects the whole Body of *your* People, it relating to Blaſphemies ſo long and ſo often Printed and yet never Contradicted or Cenſured, but aſſerted to be from Perſons Infallible. Blaſphemies ſo often approved of by *your* Second day Meeting, where all *your Books* are Examined, and by an Index *Expurgatorius* Cor-

 rected,

rected, tho written from the Mouth of the Lord. So that *your Church* hath owned them, and *we* may juſtly Charge the Blaſphemies of theſe Books upon *it*, till they diſown them.

But *you* ſeem to be much concerned for the Reſtraint *we* lay upon *you*, ſo that *you* may not go out of this Dioceſs for *your* aſſiſtance. But truely Sirs, *you* ſee, *we* have put the ſame Reſtraint upon *our* ſelves, *we* will not go out of the Dioceſs, perhaps, but a little way from Home for *ours*; *we* cannot think *you* can be at a want for help in ſuch a Dioceſs, where there are ſeveral Thouſands of *you*.

Beſides if *you* will have a little Patience, the Perſons *you* had probably deſigned for this Service may have work enough at Home ere long: For *we* are Inclinable to believe, that the like Charge to this will go thro many Dioceſſes in this Kingdom; So that they may ſave *their* Powder and Shot till the Charge comes to *their* Door.

Friends, tho *we* intend to Charge *you* with Blaſphemy out of *your own Books*; yet *we* cannot think it fit to give *you* the Authors Names, Line, and Page; for that were to ſend *you our* Arguments before the day *we* ſhall uſe them, that *you* might have time the more cunningly to Elude the force of them. It is enough to let *you* ſee, *we* intend to Charge *you* with Blaſphemy, as expreſſed in *our* laſt, tho *we* ſhould not be ſo fooliſhly generous as to tell *you* the very Place where *we* intend to aſſault *you*. Beſides *we* our ſelves have not yet read over ſome of *your Books*, out of which as *we* are reading them, there ariſes every day new matter for a Charge, and ſo perhaps there may to the time of *our* Meeting; For *we* can ſcarce open a Book of *yours*, but preſently *we* are even frighted with ſuch Apparitions that ſends *us* to our Prayers, for a Poor deluded People that are daily haunted with them: And further *we* may add, that *you* have their Books as well as *we*, and would *you* read them over as *we* do, ye *your* ſelves could not but ſee thoſe Blaſphemies *we* Charge *you* with, being too big to eſcape your ſight.

But

But *you* think it juſt, the Authors of thoſe Books out of which *we* extract *our* Charge, ſhould be permitted to ſpeak for themſelves. *You* cannot but know, that moſt of thoſe Authors are Dead, and as for them that are alive, *we* have already heard them in *your Prints* to little purpoſe: However, they have no reaſon to Challenge it as a peculiar due to them, to be the only Vindicators of their Cauſe, ſeeing every Particular Member of *your Church* is concern'd in it, as well as they; So that it is a Charge upon every one of *you* all, as well as upon the Authors of thoſe Books, *you* having Eſpouſed them, till they be diſown'd, and condemn'd by *you*.

To conclude, *we* cannot ſee how it can conſiſt with either Juſtice or Prudence to alter *our* Method, for the Reaſons given; *We* therefore think it but a vain thing for *you* to trouble *your ſelves* or *us*, with any more ſuch Letters. Poor People! that are going blindfold to *Samaria* inſtead of *Dothan*; the Lord open *your* Eyes to ſee where *you* are, and whither *you* are going, is the Prayer of *your* beſt of Friends, tho *you* may poſſibly think *us your* greateſt Enemies.

Hen. Meriton. John Meriton. Lau. Parke.

To *Hen. Meriton*, *John Meriton*, and *Lau. Parke*, a Reply to the foregoing Letter, dated *Nov.* the 9th 1698.

Friends,

YOURS of the third Inſtant *we* received, wherein is the date of *your* former; in Anſwer to which when, *we* in Friendly ſort told *you* of that Omiſſion, it was not that *we* did Catch at any little eſcape of *yours*, which did at leaſt relate to the Letter, if not to the Cauſe. But to proceed; As in *our* laſt *we* judge the term Challenge not proper to the offer *we* made, whatever the Judgment of *your* Selves, or

Betters may be concerning it; As for its Boldneſs and Pertneſs (as *you* are pleaſed to term it) *we* take it to be another Eſcape of *your* Memories, to ſuppoſe it herein to exceed any of thoſe (as *you* ſay) which were ſent to the whole *Hoſt of Iſrael.* But ſuch as it is *we* doubt not to make good, and that in truth void of Wrath. As to *Francis Bugg*, *you* did Eſpouſe his Charge blindfold, as appears by *your* after Inquiry, and reading of *our Books*, and did Eſpouſe it by more ways then that one of Witneſſing to the delivery of his Charge, which none of *our* honeſt unprejudicate Neighbours would.

As for Quotations made by *Bugg* from *our Books*, *you* ſay the pretended Anſwerers deny notthe truth of them, but betake themſelves to their uſual Palliating and Painting tricks, *&c.* This Aſſertion *we* have no cauſe to Credit, but for the preſent will ſay, that *we* know that in ſeveral Anſwers of *ours* to Books of this ſort, there is frequently detected falſe Quotations, and his apparent Forgeries, which if either *you* have not read, or not obſerved, it might have been well enough to forbear that ſcurrility of *Painting, and Tricks.*

Now for *your* Charge, *you* acknowledge it to be upon the whole Body of *us*, and therefore (as in *our* former) *we* think *you* are not juſt in *your* limitation, nor does *your* threat (if *you* will have a little Patience, *&c.*) fright *us* from ſtill inſiſting on *our* Exceptions; For as *our* laſt did declare *our* acceptance of ſuch of *your* Propoſitions as were equal and fair, and deſired the reſt might be agreeable, and ſuch as *we* are perſwaded no ingenuous or juſt Perſons would Evade or deny *us*; So *we* ſtill inſiſt on them, not knowing any Power or Dominion *you* have over *us*, to overrule what we have ſo fairly offered to qualify *your* Limitations. For if *you* intend to confine *us* as Reſpondents, only who are within this Dioceſs, it is reaſonable to confine *you* not to Charge Perſons or their Books more remote or abſent; For why ſhould a Man whom *you* may Charge, be obliged to Anſwer by Proxy, when perhaps

haps he can better defend himſelf; the Juſtice of the Common Law in this Caſe much exceeds *your* pretence of Edification; And this being denied by *you*, *we* take it for granted, *your* deſign is to Cenſure and paſs Judgment on Perſons unheard. And if *your* Charge be to be drawn from Books, it is as reaſonable by the Common voice of Mankind, that their Titles and Pages be given, the Authots of which if living, have an undoubted right to explain for themſelves; or if Dead, ſuch notice is reaſonable for *our* due preparation to Anſwer: Till which *we* ſhall only ſay, that the Living labours of the Dead have this Juſtice due to them, *viz.* that the whole be conſidered, and the Scope and Intent of the Writer be taken, and not rigidly, much leſs falſly to pervert his words to a Sence contrary and repugnant to the Scope of the whole: The refuſal whereof will ſpeak a deſign Partial, Injurious and Precipitant; but *we* hopeing (on better Conſideration) *you'l* do otherwiſe, do expect as above to be ſent *us*, in ſuch convenient time, as *we* may examine them, which cannot be in leſs time then Three weeks at leaſt. This demand its true *you* laugh at, and call it a fooliſh generoſity; yet, it being reaſonable, *we* inſiſt on it: For the frightful Apparitions which by opening *our Books you* ſay ſent *you* to *your* Prayers, *&c.* *we* doubt *your* Frights or Fevers have been ſo great, as to prevent *your* having any true Idea of Them, or any loving concernment for *Us* therein: And not finding *our* ſelves haunted, as *you* ſuggeſt, *we* rather deſire *you* to ſpeak truth than offer falſe Sacrifice. For concluſion to this, and to try *your* Ingenuity, whether *your* Method be to do as *you* would be done unto, *we* put theſe following Queſtions.

I. *Whether* you *are willing to be Charged out of all the Old and New Books, Pamphlets and Sermons that* your *Brethren the Clergy have Wrote and Printed, to ſtand and fall by them.*

II. *Are* you *willing* we *ſhould Publickly Charge* you *with Errors, or Miſtakes out of any of the abovementioned, and not*

beforehand give the Particular Inſtances to you; *For know* ye, *that* we *expect Equal liberty with* you, *to Charge as well as to be Charged.*

III. *Will* you *Perſonate all* your *Brethren as above, both Dead and Living, ſo as to be Charged out of their Books in their ſtead.*

Your direct Anſwer we *expect without any further Evaſion, Boaſt or Menace, in the interim conclude,*

Your abuſed (becauſe not ſufficienly known) Friends.

Richard Aſhby. John Hubbard. Dan. Phillips. Richard Caſe.

The Reply, dated *November* the 16th 1698.

Friends,

YOUR laſt does not a little aſtoniſh Us. 1*ſt*. That you ſhould deny your Challenge, which is as plain an one as Words in Engliſh can make it, and truly very brave, to all our Cloth, that is to Nine or Ten thouſand of us. 2*ly*. That you affirm, that we eſpouſed *Bugg*'s Cauſe, when you, or ſome of you cannot but know the contrary by one of us: For when the laſt Summer you demanded of *Hen. Meriton*, whether he would juſtify *Bugg*'s Books written againſt you, he Anſwer'd, They contain'd Matters of Fact, which he was not capable of judging of, having not the Books to compare them with *Francis Bugg*'s Writings; yet told you, that if his Citations were true (you ſee then he made an If of it, and therefore did not juſtify them) he would juſtify ſuch Expreſſions were Blaſphemy.

But you are ſtill offended at our unreaſonable limitation of you as to the Place whence you are to fetch your Diſputants. But *Friends*, did not you begin with us? Did not you limit us, when you rejected *Francis Bugg*, and all others too, that were not of our Cloth, ſome of whom you know too well might

might have been very uſeful to us in this Service. Nay, did not you reject *Francis Bugg* for this reaſon, becauſe he had been Anſwer'd, as you pretend, over and over again, and was unreaſonable, as if we had nothing to do but *Actum agere*: Aud may not we ſay the ſame of your Hackny Diſputants, they have truged ſo long in that road, and have been Spur'd and Gall'd by us enough already, and therefore in reaſon we ought to turn them off awhile, and give them reſt till another occaſion; More plainly, they have been Anſwered over and over already, and are unreaſonable.

Beſides, Your Church, which you profeſs your ſelves ſo Zealous Members of, have owned, and approved of thoſe Books we intend to quote, and your ſelves have been known to admire, and almoſt adore them and their Authors; And therefore till you diſclaim them, you are as much concern'd to Vindicate them as the Authors themſelves; for by owning them you become joynt Authors, and your Plea for them will be the Plea of Parties, and not of Proxies.

But now, When the Court of Equity will not relieve you, you fly to Common Law; but if yon give us no better proof of your skill in it, then in this inſtance, we ſhall have little reaſon to take your Counſel in Law Buſineſs.

Friends, 'Tis matter of Fact we Charge you with, that we find ſuch and ſuch Blaſphemous Expreſſions in *your Books*: For matter of Right, whether ſuch Expreſſions are to be eſteemed Blaſphemy, we ſhall leave it to the Judgment of the Auditory. The matters of Fact your Authors have already owned them, at leaſt ſo much as will make good our Charge: And for matter of Right, whether ſuch Expreſſions are Blaſphemous or no, we think the Common Law will not allow the accuſed Malefactor, when he's convicted of the Fact a right, to Judge of the Law, or whether his Fact hath been a breach of it. Suppoſe we had Charged ſome of your *Friends* with Common Swearing by their Maker, and they ſhould not deny matter of Fact, that they have ſaid ſuch

words only ; they excuſe them with a great deal of Artifice, that they were ſpoken in Paſſion, that they dropt from them raſhly, or their minds did a little run out, or truly they do not affect ſuch Speeches, or they may ſee Cauſe otherwiſe to word them, is there any Law or Equity ſuch Men ſhould be admitted in any Court in the World to Plead and Apologize for Common Swearing. If matter of Fact be Prov'd or Own'd, may not the Judge turn ſuch Men out of the Court, and paſs the Definitive upon them. The fact is own'd by their Men themſelves, that ſuch Expreſſions are in their Books, ſo much at leaſtwiſe as will prove the Charge, and let the Auditory (whom we appeal to as Judges in this Caſe) determine whether Blaſphemy or no. We dare affirm, it will be eaſier for the People to Judge that ſuch and ſuch words are Blaſphemy, then ſuch words are Swearing. And we are Sorry to ſee you ſo Zealous for ſuch Authors, only to give them an opportunity to excuſe Blaſphemy. At laſt, you direct us to that Golden Rule in Divinity, *to do as we would be done by*, and think you have Gravell'd us with three Queſtions, which you ſuppoſe we cannot Anſwer, if we ſtick to our former meaſure, without apparent Violation of it.

Now Sirs, what are thoſe hard meaſures, I pray ? Why truly, after we have Charged ſome of yours with Blaſphemy, in ſome Books Printed 10, 20, 30, ſome 40, Years ago, that were never Corrected, nor Cenſured by your Church in your Second days Meeting, erected on purpoſe to Examine Books and Licence them, but have been approved and commended to us, and admired by almoſt all of you ; we demand, that you would either juſtify, or diſown them publickly under your hands. And now you ask us very pertinently, whether we are willing to be Charged with all the Old and New Books and Pamphlets that our Brethren of the Clergy have written or Printed to ſtand or fall by them.

Such an Impertinency as this is would be almoſt Intolerable, but that we are ſo commonly uſed to them by your

Party :

Party: Do but Scratch your Heads a little, and conſider ſeriouſly the force of ſuch a conſequence. We are bound to juſtify, or diſown all the Books of our Brethren, as to every little Error or Miſtake, becauſe we call upon you only to juſtify or diſown the Blaſphemies of yours: We doubt not but there have been ſome tolerable Errors in ours, which are no great blot to an Author that acknowledges himſelf to be a Man, *viz.* fallible, but a mighty prejudice againſt the Infallible Club, whether at *Rome* or *Grace-Church-ſtreet*, that pretend they cannot Err: And we are only obliged to a Charitable forbearance in ſuch Caſes, when you will be obliged for every Error you find in yours, by reaſon of ſuch a pretence, to diſown them as Cheats.

But if any of our Authors have wrote or Printed Blaſphemy, we are ſure ſuch have not been approved or allowed of by our General Meeting, our Convocation, who have made bold to Cenſure them without asking the Authors leave; or if there be any ſuch that have eſcaped the Knowledge of the Convocation, and therefore not Cenſured by them, perhaps they have been condemned, if not burnt by Parliaments and Univerſities; or if they have eſcaped ſuch a Cenſure, bring out ſuch Books of ours when you will, and you ſhall ſee, we will either juſtify or diſown them, without calling for the Authors to come and plead their Cauſe.

To the Second Queſtion we Anſwer, You ſhall have equal liberty with us, produce our Books, and your Charge againſt them (Suppoſing it be of Blaſphemy) when you will after you have firſt anſwered ours, and we will give you leave to reſerve your particular inſtances to the very Time and Place of Meeting, if you pleaſe; For we are aſſured, that Blaſphemy is of ſo ſtrong and rank a Scent, that every Chriſtian that hath not his Noſe quite ſtopt, that as St. *Paul* ſays, can but exerciſe his Senſes never ſo little about Good or Evil, as ſoon as ever it's opened or diſcover'd, will preſently nauſeate and turn away from it. And we are ſorry that ſo many of

you have got ſuch a ſtuffing in your Heads, as not to perceive it; Nay, you think them ſweet Odours ſure, that you will not be ſatisfied till you be allowed Advocates to Plead for them, as ſound and wholſom, and therefore to be continued in the beſt Room of the Houſe, the Church.

The third Queſtion is Coincident with the Firſt, but we muſt anſwer it, or you'l ſay we dropt it for its Weight; for there is no reaſon we ſhould appear in the Perſon of all thoſe our Brethren, ſo as to be Charged with every little Error out of their Books, in their ſtead; but this we will do, bring forth their Books and Blaſphemies, as we have ſaid before, and we will either juſtify them or diſown them, without conſulting the Authors of them. And this is all that we deſire of you, either to juſtify or diſown Yours and Their Blaſpemies under Your Hands, which we may expect from you by the ſame rule you lay before us, *do as you would be done by.*

And why may we not expect this of you, ſeeing you have abandoned you Authors in leſſer matters, as in their Orders about *Ribbons, Lace, Slit-waſt-Coats, Prancing Steeds, Coſtly Habits, fine Clothes, Stately Buildings, in forbearing to Thee and Thou, and Sir your Betters,* Seeing many of you have oppoſed their Orders in *Paying Tithes, Womens Meetings, Swearing in Courts of Judicature, of carrying no Guns in their Ships, or uſing the Carnal Weapen.*

Laſt of all, We take Notice, with much joy, to ſee you ſo much fall off from the former rude and rugged behaviour of thoſe Men, whoſe Cauſe you eſpouſe, towards the Clergy: It is not long ſince your Addreſs to themwas in that Tinkerly Language, *Greedy Doggs, Babylons Merchants, Devil driven dungy Gods, Witches, Bloodhounds, Sodomites, Gimcracks, Wheelbarrows, Tatterdemallions,* which you have now Exchanged for more familiar and kind Expreſſions, to call us *Friends*; tho your former Carriage hath been as Divinely Authorized as your preſent Blaſphemies; Your very Railings have been, as you have pretended, by Inſpiration. We hope

ſince

ſince you have begun to draw from that Old filthy Spirit that dwelt in your Anceſtors, you will at laſt totally abandon them, ſeeing you have abandoned them in leſſer Matters, and why not in their Blaſphemies? *Friends*, Pray trouble us no more with your Letters, for our Meaſures are fix't, and you may Chuſe whether you will meet us upon the Terms reſolved upon or no. No more from thoſe who are reſolved to continue your real Friends, whether you will or no.

Hen. Meriton. John Meriton, Lau. Parke.

Here followeth the Copy of the *Quakers* laſt Letter, dated *November* the 23d 1698. To which the Miniſters made no Anſwer.

Friends,

YOURS of the 16th Inſtant We have receiv'd; the tenor of it declares Your purpoſe ſtill to evade our juſt demand, as is ſet forth in our 2d and 3d Letters to you; we ſhall now give you a brief Reply, becauſe we perceive our Letters are troubleſome to you. Firſt, if you were as real as you pretend Frindſhip towards us, the Moderation of Friendſhip, queſtionleſs, would prevent your being aſtoniſhed at our denial of the Term Challenge in our Letter to you: For then it had been our place to have Charged you, ſo we ſhould have made our ſelves Plaintiffs, and you had been Defendants, We doubt not but upon more mature thoughts, your aſtoniſhment will vaniſh away. 2dly. We ſtill inſiſt upon our former demands, as juſt and reaſonable; for how can you (or any Man whatſoever) think that we, or any others for us, can make Anſwers to Matters thus hiddenly Charged upon us, whilſt you refuſe us the knowledge of them as (you ſay) they ſtand in our Books. Pray be plain with us, and if there be ſuch Rank Blaſphemy (as you ſay) bring it forth, do not be ſhy, Give us Author, Title, Book, and Page, and if you pleaſe, tell us in the firſt place, what is Blaſphemy. 2dly. Wherein do you Charge us with Blaſphemy againſt *God*, and againſt *Jeſus Chriſt*, and againſt the *Holy Scriptures*? What are the Words of thoſe ſeveral Blaſphemies? Your direct Anſwer to thoſe particulars. 3dly. We think it not worth while to follow you thro all the Parts of your Letter, it being a great part of it *Rattle*, and *Noiſe*, beſides our preſent buſineſs. 4thly, You evade our Inſtance

of the Common Law. We diſtinguiſh between mattér of Fact, and a Right to Judge. You have Charged us with matter of fact: We demand a Copy of our Charge, that we may prepare our Anſwer to make. (as a point of Juſtice allowed by the Common Law to Male factors) We deny your having any Juriſdiction over us, as Judges, and before we ſubmit, we will have full proof of your Commiſſion. Temporal Judges you are not, and to be Spiritually qualified you muſt prove, before we acknowledge you as ſuch. 5thly. Seeing you reſolutely refuſe our juſt demand, we do not look upon our ſelves obliged to Meet you under the limitation of your Terms.

We ſtand to our former offer, and by the Terms we have offered to qualify yours, and if you refuſe, it ſhews (for all your pretence of Friendſhip) a contrary deſign upon us; we cannot look upon your Reſolution to Friendſhip any thing elſe, but an empty pretence, until (as a proof that it is otherwiſe) you give us the inſtances of your Charge in Form and Manner aforeſaid; which is not (as you ſay) to ſend us your Arguments beforehand, but the matter of fact you Charge us with. This as a point of Juſtice from you we ſeek, not your mercy, make your Arguments as ſtrong as you will. But while you thus put us off, we look upon it no other then a ſhift, and Evaſion on your Parts, and a deſign to over-rule us. We leave it with you as a Teſt upon your reſoluet Friendſhip. Give us our juſt demand of Author, Title, Book, and Page, with convenient time (as ſet forth in our laſt to you) to prepare to make Anſwer; which if you ſtill deny, we look upon your pretence of Friendſhip to be a meer Complement and Decoy, and a Deſign of much evil to us Couch'd under't. Notwithſtanding we are your Friends, and deſire you would mind the witneſs of God in your Conſciences, that admits of no deceit, and will, if minded, lead you to deal plainly: To which you muſt ſtand or fall one day.

Richard Aſhby. John Hubbard. Dan. Phillips. Richard Caſe. &c.

P. S.

SEeing you have rejected our Terms as aforeſaid, and we have refuſed to be impoſed upon by ſome of your Limitations, we therefore ſhall take our Liberty, either to Meet or not Meet you: And if we Meet you, to have others of our Friends preſent with us, who are not Inhabitants within this Dioceſs, if we ſee Cauſe, and if they have freedom thereto.

A

A Certificate;

Of ſeveral Principal Inhabitants within the Pariſhes of Weſt-Dereham, *and of other adjacent Pariſhes, to obviate the falſe Reports given out by the* Quakers *wherewith they endeavour to make the World believe, that the late* Norfolke *Challenge was not made by them to the* Clergy *of the* Church *of* England.

THE Pariſh of *Weſt-Dereham* in *Norfolke*, having in it ſeveral Diviſions and Sectaries, and but an Exceeding ſmall Sallary for a Miniſter, diſcouraged moſt Men from ſupplying the Cure; By reaſon whereof it was ſeldom well Supplyed for any long time together, and the greateſt part of the People in danger of falling to the *Quakers*, who ſeldom fail of making their Markets in ſuch dark Corners; until the preſent Miniſter thereof undertook it, at the requeſt of ſome Principal Men of the Pariſh, and entred upon that Cure in *June*, 1691. and very laboriouſly, and conſtantly has continued till this preſent time. Againſt whom the *Quakers* have been in a continual rage, for being diſappointed of their Prey. Which diſpleaſure of theirs they could not forbear to Expreſs by many undecent Acts, becoming a People of ſuch pernicious Principles and rugged behaviour as they. Such Inſtances whereof as at preſent occur to our minds are theſe.

The Wife of one *Becket* a *Quaker*, gave her ſelf the trouble of going three Miles to the Miniſters Houſe, on purpoſe to vex him with *Quakerly Queſtions* in a Quibling way, upon *Aſcenſion* day Morning 1695. His Family can Witneſs the truth of this, as alſo Mrs. *Biſhop*, a Principal Perſon of the Town of *Barton*, who happened to be with the Miniſter then. We of this Pariſh, and divers other Perſons of Neighbouring Pariſhes too, do very well remember the time, that *Becket*, the Husband himſelf, watcht our Miniſter in a Lane (not far from the Church) lin'd on both ſides with People, to Diſpute him; when his Spirits were exhauſted with Preaching, and his Strength weakened, by performing the Duty of the Day.

One *Phillips* a *Quaker* went to diſturb our Miniſter at his own Houſe, one *Munday* in *May* laſt, to Challenge, and Provoke him to Diſpute with the *Quakers*, at a Meeting at *Stoak*, that was to be held on the Morrow, as himſelf confeſſed after he came Home; And he and his Friends ſet abroad the Report ſome days before, to

call the Country together, and then gave it out, that the Prieſts promiſed, but durſt not come; both which we believe to be falſe.

This *Phillips*, together with one *Maſon* and *Beket*, by ſpeaking Profanely of the Ordinances of Chriſt, and ſetting up a Conventicle contrary to Law, in an unlicenc'd *Barn*, where there never had been one before, and their reſtleſs Importunities to make Men go to their Meetings, and by Villifying our Miniſter (for no other Cauſe but preſerving his Sheep from being devoured by the *Wolves*) gave our Miniſter and us great occaſion to dread an Apoſtacy of the People from the Chriſtian Faith.

This, and nothing but this, made us and our Miniſter willing to permit Mr. *Bugg* to come among 'em, to try if he could conjure down this buſy Spirit which poſſeſſes the *Quakers*, and is ſo troubleſom to us, having heard, that he had thrown that unclean and Blaſpheming Legion out of ſome other Places before. We and our Miniſter accompanied him to one *Quakers* Houſe, and ſent one of his Printed Charges in a Letter to *Sam. Cater* a Speaker; Further than which, we believe our Miniſter was not concerned; And it was his great deſire of ſaving Souls, and a quiet life, that made him ingage ſo far: For he was always averſe, that either he or his Brethren ſhould ingage in a Publick Diſpute. He, to our knowledge, was ever ſo far from giving a Challenge, as that he never would accept it when it was offer'd, till now; For many Provocations and Challenges has he had; One above all the reſt we cannot forget, which was given him in Writing when he was in the Pulpit, by one *Lilly*, in ſight of the whole Congregation: Which beſides many more, he evaded as well as he could, till this laſt bold Challenge came on, which was to all the *Clergy* of *England*, as well as to his Brethren and him. So that whatſoever the *Quakers* may pretend to the contrary, we verily believe, They are the Challengers, and none but they: But we hope it has done much good, and had the Miniſters been permitted to make out their Charge, which was Artificially drowned in Noiſe, *Quakeriſm* in theſe Parts, would have received a Mortal Stroke.

The truth of all this is Certified by us, whoſe Names are here Subſcribed.

William Fena. William Young. Richard Taylor. Geo. Archer. John Smith. John Wright. Tho. Wade. Tho. Complin. John Goddard. Tho. Ward. Tho. Hubbard. William Prick. Caleb Mayor. Grace Lamſon. Mary Parke. Barth. Ramſey. Sam. Chicco. Wil. Sargiſon.

FINIS.

MERCY

Covering the Judgment-Seat,

AND

855.f.9
15

Life and Light

Triumphing Over

Death and Darkneſs:

IN THE

Lord's Tender Viſitation, and Wonderful Deliverance, of One that Sat in Darkneſs, and in the Region and Shadow of Death.

Witneſſed Unto

In Certain EPISTLES and PAPERS of Living Experience.

By Richard Claridge.

LONDON, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-Street*, 1700.

FINIS.

The PREFACE,

To the Honeſt-hearted *Readers*, that ſincerely Deſire to be Truly Informed about the Great and Weighty *Matters* of *Religion*, and to know *Peace* with *God*, through Jeſus Chriſt, who is the *Light* and *Saviour* of the World, *John* 9. 5. 1 *John* 4. 14.

WE Live in an Age of High Notions and Speculations about Matters of Religion, *and according to the Various Apprehenſions that Many have thereof, in their Ignorance of the* True God, *and* Jeſus Chriſt *whom he hath ſent a Light into the World, they have Set up this and the other Way and Mode of* Worſhip, *in Oppoſition and Contradiction to one another; Each pretending* Scripture *for their ſeveral Ways; but Wreſting rather than Interpreting of it, both to the Diſhonour of God, and Hurt of themſelves and others. So that they have laid a* Stumbling-Block, *by this Diverſity of Opinions, not only in the Way of the* Jew, Mahometan, *and* Gentile, *but of many alſo under the Profeſſion of* Chriſtianity. *Whereby, as the Former have been Confirmed and Hardned in their* Judaiſm, Turciſm, *and* Paganiſm; *ſo the Latter, have*

ſome of them proved Atheiſts, Anti-ſcripturiſts, *and Openly* Profane; *others have taken up with the* Traditions *and* Inventions *of Men, inſtead of the* Commandments *and* Ordinances *of the Lord; and a Third Sort, who are* Honeſt-hearted, *and have at times ſincere Deſires in their Souls after the Lord, are ſo Diſtracted in their Minds through the Subtilty of the* Enemy, *who is at Work in a Myſterious Manner, under the Various Forms of* Humanely-Deviſed Worſhips, *that they know not at preſent what to Joyn to, or where to Fix, that they might find a* True Reſting Place *for their* Souls.

For the Awakening therefore of All that are a Sleep in Sin, *or* Empty Forms of Profeſſion, *and for the Information of All ſuch, but more Eſpecially of the Sincere-hearted Ones, whom the Lord in Meaſure may have Awakened, and in whom he may have raiſed Earneſt Breathings and Deſires at certain Times and Seaſons, in this Day of his Tender Viſitation, after the Enjoyment of Himſelf; the Exhortation from the Lord unto Sleepy Sinners, and Secure Formaliſts, is,* Awake ye that Sleep, and Ariſe from the Dead, that Chriſt may give you Light and Life. Let the Wicked forſake his Way, and the Unrighteous Man his Thoughts; and let him Return unto the Lord, and he will have Mercy upon him; and to our God, for he will Abundantly Pardon, *Iſai.* 55. 7.

And

And to the Awakened, Seeking Ones, in the Sincerity and Humility of their Hearts, it is the Word of the Lord, Ye are not far from the Kingdom of God; My Righteouſneſs is near, and my Salvation is gone forth, *Iſai.* 51.5. Come unto me, *ſaith Chriſt Jeſus*, All ye that Labour, and are Heavy Laden, and I will give you *Reſt*. Take my *Yoke* upon you, and Learn of me, for I am Meek and Lowly in Heart, and ye ſhall find *Reſt* unto your Souls, *Mat.* 11.28,29.

You will ſay perhaps, This is Comfortable News indeed, and thou bringeſt us Glad-Tidings of Good Things. But how ſhall we do to be made Enjoyers of them? O that we knew where we might find him, whom our Souls Deſire! That we might come even to his Seat!

Anſw. *Having Obtained Mercy at the Hand of God, to be Faithful, I will Declare unto you*, Where *and* How *you ſhall find him. Turn to the* Light Within, *to Chriſt Jeſus in his* Inward Appearance *in your Hearts, who ſaid*, I am **the Light** of the World; he that Followeth me, ſhall not Walk in Darkneſs, but ſhall have **the Light** of Life, *John* 8.12. *Be not Faithleſs, but Believing: I know the* Enemy *of your Souls will do what he can to Diſcourage and Hinder you; for he hath many Inſtruments at Work, to Miſrepreſent and Aſperſe the* Eternal

Eternal Truth of God, *and the Faithful Followers of* Chriſt. *The* Scribes *and* Phariſees, *the* Prieſts *and* Levites, *were Buſie and Induſtrious Adverſaries in Ages and Generations paſt, and ſo are their Succeſſors now; notwithſtanding their vain Pretences to* Antiquity, Univerſality *and* Conſent; *and their Lying Words, ſaying,* The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are theſe, *Jer.* 7. 4. *But, O ye Tender and Enquiring Ones, I Beſeech you not to follow the Voice of* Strangers *and* Hirelings, *who come to Steal, Kill and Deſtroy: But hearken to the* Voice of Chriſt Jeſus *in your own Souls, who ſaid,* I am come that they might have Life, and that they might have it more abundantly. I am the good Shepherd; the good Shepherd giveth his Life for the Sheep, *John* 10. 10, 11. *Of whom it was Propheſied,* Behold, the Lord God will come with a ſtrong Hand, and his Arm ſhall Rule for him: Behold, his Reward is with him, and his Work before him. He ſhall feed his Flock like a Shepherd; he ſhall gather the Lambs with his Arm, and carry them in his Boſom, and ſhall gently lead thoſe that are great with Young, *Iſai.* 40. 10, 11. *Do not conceive of Him, as too many in their Ignorance do, that he is a Saviour* Afar off, *and not* Nigh at Hand. The Righteouſneſs which is of Faith ſpeaketh on this wiſe, Say not in your Hearts, Who ſhall Aſcend into Heaven? That is, to bring Chriſt down from Above. Or who ſhall Deſcend into the Deep? That is, to bring up Chriſt again from the Dead. But what ſaith it? The Word is Nigh thee, even in thy Heart; that is the Word of Faith which we Preach, *Rom.* 10. 6, 7, 8.

Now, in Directing People to the Word of Faith, in their Hearts, *or the* Light Within, *which are both One in Nature,* tho' *Differing in Name; we do not thereby make void the Outward Appearance of Chriſt in the Prepared Body, wherein he came to Do and Suffer the Will of God, for the Redemption and*

and Salvation of loſt Mankind; but as any Man or Woman comes to Believe in the Light Within, *and to receive with Meekneſs the* Ingrafted Word; *ſo we Teſtifie from our own Experience, that they will be led to have an higher Eſteem for the Outward Appearance of Chriſt, than ever they could have before. For the Experimental Knowledge of the Myſtery, Enhanſes the Worth and Value of the Hiſtory.*

You ſee then where you may Meet with Him whom your Souls deſire; namely, Within you: For the Kingdom of God is Within you, *Luke* 17. 21. And Chriſt in you *is* the Hope of Glory, *Col.* 1. 27.

The other part of your Enquiry, reſpects the Way or Manner of your Coming to Meet with him, and how you may be made Enjoyers of his Living Preſence. I anſwer, Not by Outward Obſervation, and Bodily Exerciſe, which profiteth little; but by Inward Waiting, and Applying of the Mind to the Light of Chriſt *in your own Conſciences, which he hath cauſed to ſhine there, and to go before you; and, as you yield Faithful Obedience to it, to guide you out of Darkneſs into his Marvellous Light:* For if ye believe in the Light, ye ſhall be the Children of the Light, *ſee John* 12. 36. *And come to Witneſs that Peace with God, that Quietneſs and Aſſurance in your own Boſoms, which is the Work and Effect of* Righteouſneſs; *nay, it cannot be attained any other way. For whoever would come to enjoy True Peace with God, he muſt be made Righteous; and that by a Righteouſneſs wrought* in him *by the Spirit of Chriſt, without whom he can do nothing acceptable to the Lord; and not meerly by a Righteouſneſs* without him. *We can ſet our Seals to the Doctrine of* Imputation, *as 'tis plainly Stated in the* Scriptures of Truth; *that is, when a Man is Actually Poſſeſſed of the* Righteouſneſs *which is ſaid to be Imputed to him; but not as ſome Perſons have Diſguiſed it, who under Pretence of Exalting* Chriſt's Righteouſneſs *Without them, have made the* Work of the Holy Spirit in

Sanctification

Sanctification, *no part of the Sinners* Juſtification: *Whereas the Formation of Chriſt in the Soul, is ſo abſolutely Neceſſary, and that* Formation *is* Sanctification, *that without it, No Man ſhall Inherit the Kingdom of God.*

Turn in, Turn in, to the Fountain of Life, All ye that are a Thirſt for God, and draw Water out of the Well of Salvation! Whoſoever drinketh, *ſaid Chriſt Jeſus,* of the Water that I ſhall give him, ſhall never Thirſt: But the Water that I ſhall give him, ſhall be In Him a Well of Water ſpringing up into Everlaſting Life, *John* 4. 14. *When you come to drink of this Pure Water, and know it to be* In You, *as Chriſt hath Teſtified, you will then ſee what Muddy Streams and Broken Ciſterns you went to in Times paſt; yea, you will be ſenſible, that* No Notions, No Speculations, No Forms, Nor Worſhips of Man, *in his own Will and Time, are of any Value; for as you are Made Partakers of the* Holy Life of Jeſus, *ſo you will ſee* Death *in every ſuch Device and Imagination; your Eyes will then be opened* in the Light, *to ſee the* Darkneſs and Emptineſs *of that* Shadowy and Unſatisfactory Diſpenſation *you were ſometimes under.*

To

The First EPISTLE.

To my Honoured Father,

William Claridge.

Honoured Father !

LET not my Using the Singular Number, of *Thou* and *Thee*, be offensive to thee; for 'tis Scripture-Language to a Single Person, and according to the Right Rules of *Grammar* in all Tongues and Languages: So that if we would Speak or Write truly and properly to a Single Person, and not falsly or flatteringly, we ought to use the Singular Number, *Thou* and *Thee*; and not the Plural, *You.* I do confess, I have not used this plain and proper way of Speaking and Writing formerly; but the Lord having Convinced me of his Blessed *Light* and *Truth*, as 'tis own'd and receiv'd by the People (called *Quakers*) and turn'd me from *Darkness to Light*, and from the *Power of Satan unto God*, and holpen me to take up the *Cross of Christ*, the *Power of God*, whereby I am in some measure Crucified to the World, and the World unto me; so that the Life that I now live, is by the Faith of the Son of God, who died for *All Men*, and hath given a Manifestation of his Spirit unto me, and *Every Man* and *Woman* in the World, to profit withal; I dare not now joyn with the World in any thing that is contrary to *Truth*; either in their Men-made Faiths, or Men-made Worships, or in their Sinful Practices, Customs and Usages, or in their Civil Ceremonies and Complements, as they Call them: But my Faith is the *Gift of God*, which purifieth my Heart, and inableth me to overcome the World; and my Worship is that which God alone is the Author of, a *Spiritual Worship*, and the Praise of it is of himself, and not of Men. Neither dare I,

being delivered from *my Former Blindneſs*, have any more to do with the Unfruitful Works of Darkneſs, but muſt Reprove them.

For a long time I have been as a *loſt Sheep* going aſtray, wandring up and down from Mountain to Hill, and from Hill to Mountain, and ſeeking Reſt in this and the other Form of Men-made Worſhip; for one ſaid, *Lo, here is Chriſt*; and another ſaid, *Lo, there is Chriſt*; pretending he was either in the Deſarts, or in the ſecret Chambers of Humane Inventions: But after Tryal, I found he was not there; for my thirſty Soul could meet with no Water of Life in their broken Ciſterns, to refreſh it; my hungry Soul could find no Living Bread in their Baskets, to ſatisfie and ſuſtain it. All their Forms were Shadows without the Subſtance, Shells without the Kernel, Leaves without Fruit, Clouds without Rain, Miſerable Comforters to my Sorrowful Soul, adding Affliction to my Trouble; but adminiſtring no true and laſting Eaſe and Refreſhment. And when I was thus Wandring and Seeking in great Diſtreſs and Perplexity, and Cries ſprung up in my Soul to the Lord for Help; the Lord was pleaſed to Ariſe, and Reveal his Everlaſting Arm, and ſend Redemption unto my Soul. For Him, whom I had been ſeeking *Without and Abroad*, I found to be *Within and at Home*. The Word of Life, which I wanted, was Nigh me, *in my Heart, and in my Mouth*; and as *Jacob* ſaid, *Surely the Lord is in this place, and I knew it not*, Gen. 28. 16. So can I, That the Lord was *In me*, tho' I was ignorant thereof, and was looking for him *Without me*. Chriſt was *Within me*, in my Heart and Conſcience; the Seed of the Heavenly Kingdom was there; the *True Light* ſhone in my Darkneſs, the Spirit of Truth convinced me, tho' I regarded it not.

But now, *God, who commanded the Light to ſhine out of Darkneſs, hath ſhined in* my Heart, *to give* me *the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt*, 2 Cor. 4. 6. And the Grace of God, which hath been Exceeding abundant towards me, hath inabled me to Walk in it, and yield Obedience to it, according to my Meaſure, in the due and patient Exerciſe of his own Heavenly Gift.

Thus

Thus hath the Lord at laſt, in his Infinite Mercy to my Soul, brought a *Poor Dark Creature* to the *Glorious Light* of his Beloved Son, and to the Brightneſs of his Riſing, and cauſed a *Stray Sheep* to Return to the *Shepherd and Biſhop* of our Souls. And being thus wonderfully Turn'd to Chriſt, *the true Light*, my Soul earneſtly deſireth, That *All Mankind*, and particularly thou, *My Dear Father*, may be turn'd to him alſo; and may effectually know the great Salvation that comes by Jeſus, who is come to Save us from our Sins, and to Redeem us from *all Iniquity*, and Purifie us unto himſelf a Peculiar People, Zealous of good Works: Which, as we come to know, we ſhall be Witneſſes indeed of the *New Creation*, and of the *New Birth*; without which, whatſoever Forms we are under, or Pretenſions we may make to *Chriſtianity*, we cannot See the Kingdom of God. For thus ſaid Chriſt to *Nicodemus*, *Except a Man be Born again, he cannot ſee the Kingdom of God*, John 3. 3. And, *Marvel not that I ſaid unto thee, Ye muſt be Born again*, verſ. 7. Now ſince this *New Birth* is of Abſolute Neceſſity to be Known, by every one that hopes to Enter into the Kingdom of God; and yet is a *Riddle* to the greateſt Part of Perſons under the Profeſſion of *Chriſtianity*; the Lord having made me a Witneſs of it, I feel his Drawings upon me, in the tender Love of Chriſt, to Unfold it unto others.

The *New Birth* then, is a Being *Born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which Liveth and Abideth for ever*, 1 Pet. 1. 23. There are *Two Seeds* and *Two Births*, according to the Nature of the ſeveral *Seeds*; there is the *Corrupt*, and the *Incorruptible Seed*; and there is the *Old Birth*, and the *New*. The *Corrupt Seed*, from whence the *Old Birth* proceeds, is that which the Envious One ſows; and both this *Seed* and *Birth* tend unto Death.

Now this is the State wherein all Men are by Nature, the *Corrupt Seed* lives and rules in them, and brings forth the Fruits of Unrighteouſneſs, as *the Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life*, 1 John 2. 16. Together with that long Train of Sins, mentioned by the Apoſtle, *Gal.* 5. 19, 20, 21. Which they who Commit, ſhall not Inherit the Kingdom of God; for *He will Render to every Man according to his Deeds; to them, who by Patient Continuance in Well-doing, Seek for Glory, and Honour, and*

Immortality, Eternal Life: But unto them that are Contentious, and do not obey the Truth, *but obey Unrighteouſneſs; Indignation and Wrath,* Rom. 2. 6, 7, 8. *The Wages of Sin is Death,* Rom. 6. 23. *Except you Repent, ye ſhall all likewiſe Periſh,* Luke 13. 3, 5. *If ye Believe not that I am He, ye ſhall Die in your Sins,* John 8. 24. *He that Believeth not the Son, ſhall not See Life; but the Wrath of God Abideth on him,* John 3. 36.

But the *Incorruptible Seed, Chriſt Jeſus,* Gal. 3. 16. The *Word of the Kingdom,* Mat. 13. 19. from whence the *New Birth* Comes, is both *Seed* and *Sower* himſelf; and he Sows it in the Hearts of *All Mankind,* and would have All to keep it, and bring forth Fruit with Patience. But ſome are like the *Way-ſide,* which Receive the *Seed*; and the Devil cometh, and taketh the Word out of their Hearts, leſt they ſhould Believe and be Saved. Some are like the *Stony-Places,* that having no Root, do only Believe for a while, and in Time of Temptation Fall away. Others are like *Thorns,* which when they have heard the Word, go forth, and are Choked with the Cares, or Riches, or Pleaſures of this Life, and bring no Fruit to *Perfection.* And ſome are like the *Good Ground,* which in an Honeſt and Good Heart, having heard the Word, keep it, and bring forth Fruit with Patience, ſome an hundred Fold, ſome ſixty, ſome thirty: Compare *Mat.* 13. 19, 20, 21, 22, 23. with *Luke* 8. 12, 13, 14, 15.

The *Incorruptible Seed* is ſown in *All,* not one Man or Woman excepted; but we ſee the Reaſon, why it doth not grow to Maturity in *All,* namely, *Becauſe the Devil catcheth away that which was ſown in the Heart*; or, *it wants good Rooting*; or *is choked by the Cares, or Riches, or Pleaſures of this Life.* So that it is the Honeſt and Good Heart only which receives and keeps it, and ſo becomes Fruitful. And this is the *New Birth,* or a being *Born again of Incorruptible Seed,* when the *Word of God* (I mean *Chriſt Jeſus,* whoſe *Name* is called, *The Word of God,* Rev. 19. 13.) is received, and the word *Preached* is mixed with *Faith* in the Hearts of them that hear it, whereby a Renovation in the Spirit of their Minds is Experienced. The Effect of which Renewing, is manifeſted by the Fruits of the Spirit: For where Chriſt is formed in the Soul, *Old things are paſt away, and all things are become New,* 2 Cor. 5. 17. There *is a Putting off, concerning the former Converſation, the Old Man, which is Corrupt, according to the deceitful*

ceitful Luſts; and the New Man is put on, which after God is created in Righteouſneſs and true Holineſs, Epheſ. 4. 22, 24. And where this *Putting off the Old Man*, and *Putting on the New*, is Known and Experienced, there is a True Regeneration: And ſuch as know this, are True Believers in Chriſt, and ſhall not come into Condemnation, but are paſſed from Death to Life. As to their former Tranſgreſſions, they are freely forgiven through Chriſt, the great and alone Propitiation, upon Repentance from Dead Works, and Faith towards the Lord Jeſus Chriſt. Their paſt Iniquities are Forgiven, and their Sins are Covered, as though they never had been Committed. And this is *Juſtification from the Guilt of Sins that are paſt, through the Forbearance of God in Chriſt Jeſus, whom he hath ſet forth to be a Propitiation through Faith in his Blood*, Rom. 3. 25. So that all thoſe who are True Believers, are *New Creatures*; they are *Waſhed, Sanctified, and Juſtified, in the Name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor. 6. 11. And *unto them there is no Condemnation; for they are in Chriſt Jeſus, and Walk not after the Fleſh, but after the Spirit*, Rom. 8. 1. Theſe are the Sons and Daughters of the Lord God Almighty; for they *have Received the Spirit of Adoption, whereby they cry, Abba, Father*, Rom. 8. 15. *The Spirit it ſelf beareth Witneſs with their Spirits, that they are the Children of God; and if Children, then Heirs, Heirs of God, and Joint-Heirs with Chriſt*, verſ. 16, 17. And by theſe, Pure and Acceptable Service is performed to God, through Jeſus Chriſt.

Now if ever thou Comeſt to Know the *New Birth*, thou muſt Know a *Spiritual Travel:* There is a Sight and Senſe of Sin, and Groaning to be Delivered, before the *Man-Child is Born*. Therefore, *my Dear Father*, Bring, I humbly Intreat thee, Every Thought, Word and Action, to the *Light of Chriſt* in thy own Conſcience, and the *Light* will ſhew thee what they are, and will Reprove the Evil, and Condemn the Unjuſt; and as thou Turneſt at *Wiſdom's Reproof*, ſo God *will pour out his Spirit unto thee, and will make known his Words unto thee*, Prov. 1. 23. Turn therefore even now to the Lord; for he is a God, *who would have all Men to be ſaved, and to come unto the knowledge of the Truth*, 1 Tim. 2. 4. *He pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage; he retaineth not his*

Anger

Anger for ever, becauſe he delighteth in Mercy, Mic. 7. 18. *To day therefore hear his Voice*, Heb. 3. 7. *For behold, now is the Accepted Time; behold, now is the Day of Salvation*, 2 Cor. 6. 2. Conſult no longer with Fleſh and Blood, but Take up thy Croſs and follow Chriſt. There is no coming to the Father, but by the Son; *and him that cometh unto me*, ſaith the Son, *I will in no wiſe caſt out*, John 6. 37. Thus Commending thee to *God, and to the Word of his Grace, which is able to Build* thee *up, and Give* thee *an Inheritance among all them which are Sanctified*, Acts 20. 32.

I Remain,

Thy Dutiful and Affectionate Son,

Earneſtly Deſiring thine Eternal Welfare,

George's Court, near *Hick's Hall, London*, the 7th of the 10th Month, 1697.

Richard Claridge.

To

The Second EPISTLE.

TO

Moſes Sergeant of *Red-ditch*

In *Worceſterſhire*,

Formerly a *Preacher* among the *Baptiſts*, and Member of the Congregation Meeting at *Bromeſgrove*, in the ſaid *County*, (whereof I alſo ſometimes was) and lately come forth in a Publick Teſtimony to God's Bleſſed *Light* and *Truth*.

My Dear Friend,

HAving heard by many Faithful Friends, and particularly by *Thomas Sheward*, *Mary Gulſon*, *John Leech* and *John Bowater*, of thy Faith in our Lord Jeſus Chriſt, and Obedience thereunto; my Heart within me was right Glad at the Report thereof, and doth even now leap for Joy, in a Fellow-ſenſe of the Lord's Mercy both to thee and me: For he hath done Wonderful Things for us, in Turning us from *Darkneſs* to the *True Light*, Chriſt Jeſus; from *Error*, to his *Eternal Truth*; and from the *Miniſtration of the Letter*, to the *Miniſtration of the Spirit*; wherein, his *Judgments* have been ſet before us, and *Righteouſneſs* and *Peace* have kiſſed each other. And now his own Work doth Praiſe him, and Speak of his Kingdom and Glory, and Talk of his Power, which he hath made known to a Remnant; who were ſometime under the Dominion of *other Lords*, but now by

by Him only they will make Mention of his *Excellent Name*, and Declare the great things he hath done for their Souls. *For in* Judah *is God known, and his Name is great in* Iſrael; *in* Salem *alſo is his Tabernacle, and his Dwelling-place in* Sion. *There brake he the Arrows of the Bow, the Shield, and the Sword, and the Battle*, Pſal. 76. 1, 2, 3. *He ſtood and meaſured the Earth; he beheld, and drove aſunder the Nations; the High Mountains were ſcattered at his Preſence, and the* Strong *Hills do Bow* before him. *The Tents of* Cuſhan *were in Affliction, and the Curtains of the Land of* Midian *did Tremble*, Hab. 3. 6, 7. But, behold now *the Glory of the Lord covereth the Heaven, and the Earth is full of his Praiſe. For he hath Exalted the Horn of his People, and ſubdued their Enemies* within, *and ſhewn them the Joy of his Salvation: Therefore the Redeemed of the Lord Praiſe and Magnifie his Name; for his Name alone is Excellent, and his Glory is above Heaven and Earth.*

The Myſtery that was Hid from us *ſo long*, while we were Clouded with Outward Forms, and the Thick Vail of Dark Imaginations was upon our Minds, through the Infinite Mercy of our God, is now meaſurably made known unto us, by the Powerful Riſing of his *Glorious Light* out of our Obſcurity; which though it ſhone in Days paſt in our Dark Hearts, and was *Nigh* to us for our Leader and Commander; yet we comprehended it not, nor ſubjected unto it. O the Wonderful Patience and Long-Suffering of our God, who did not ſhut up his Loving-Kindneſs in Diſpleaſure, but Waited upon us *ſo Many Years* to be Gracious! Therefore doth my Soul Bow down before the Lord, and Tremble at his Preſence; for 'tis his own Almighty Arm that hath done this, and it is Marvellous in mine Eyes. The Remembrance of his Mercy is Sweet, and Imprints an Holy Awe and Dread upon me; and in a Lively Senſe thereof, and of his Strength and Power, which I Feel and Witneſs *Nigh* to Help me, as I Wait upon him in the *Silence of all Fleſh*, I am *Travelling on* towards that *Perfection of Reſt*, which is Prepared for the People of God.

But when I Look back upon my *Former State*, when I was Dead in Sins and Treſpaſſes, and Lived a Life of Alienation from the Life of God; and when Dry Notions and Empty Forms, Images without Life, Prevailed, Sorrow and Heavineſs

Heavineſs Take Hold upon me, and Grief poſſeſſeth my Reins and my Heart. For if the Lord had then Cut me off, *Weeping and Wailing, and Gnaſhing of Teeth*, might have been my Portion for Evermore. But, *O the Breadth, and Length, and Depth, and Heighth of the Love of God in Chriſt Jeſus, which paſſeth Knowledge!* Mercy rejoyced againſt Judgment, and Pity triumphed over Miſery: So I was not given over unto Death, for my Time was the Time of Love. The **Witneſs of God** began to ariſe in my Conſcience, and I had ſome Convictions of Sin, of Righteouſneſs and Judgment: For I do believe the *Spirit of Truth* was then at Work in my Heart, to Work out Sin and Tranſgreſſion, and to make the Inſide of the *Cup and Platter clean*, that I might be a Choſen Veſſel, fit for my Maſter's uſe; but I was not Obedient to the *Guide* of my Soul, as I ought to have been; I was not *Still* and *Silent* before him, Waiting to receive only from him; But Rebellion took place, and I haſtened in my own Will and Wiſdom, and ſo running before my *Leader*, I forſook the *Covenant* of my God, and ran from *One Empty Form* to Another, Embracing meer Shadows inſtead of the true Subſtance.

This was my Caſe, when I quitted that *Publick Station* which I once had in the *Church* of *England*, ſo called, and fell in with the People of the *Baptized Perſwaſion*; who gave me great Expectations from their *Way* of Worſhip, affirming it to be *Pure*, *Primitive* and *Apoſtolical*; and I was Glad therein for a Seaſon, thinking verily it had been ſo; and thereupon I Preached up *Outward Baptiſm* (having been *Plunged* my ſelf into the Water) and the *Outward Supper*, as the Ordinances and Inſtitutions of *Chriſt* Now in Force, (as I then thought) and Argued for them upon all Occaſions, with great Zeal and Earneſtneſs: But this was a blind and ignorant Zeal, and I could meet with no Subſtantial Peace or Satisfaction to my Soul, either in my Contending for, or Partaking of them. For though I Eſteemed them Glorious in their Time, yet they were long ſince Annulled, in Point of Obligation: And I found them to be but *Wells* without *Water*, and *Forms* without the *Power*, even the Graves and Monuments of the Dead, to thoſe that ſeek the Living among them. For the Lord was pleaſed to ſhew me, by his *Inſhining Light*, how far I had taken of the Fruit that

grew upon the *Tree of Knowledge*, whereof he forbad Man to eat, ſaying, *In the Day thou eateſt thereof thou ſhalt ſurely die*; and I had ſad Experience of this, by the Effects it produced; for though *Death* had ſome Check for a time, during my firſt Awakenings; yet through Diſobedience to the *Word of Life*, Death gradually prevailed upon me again, and I became a Captive to it. This I write with reſpect to my *Inward State*, while I was a *Preacher* among the *Baptiſts*; for my Outward Converſation among Men, was by the Lord's Secret Power, Bleſſed be his holy *Name*, preſerved clean of all groſs Immorality.

Now under *Death's Reign*, I was fit for Nothing but Lifeleſs Forms; and there I continued, like the Man that was among the *Tombs* and *Sepulchres*, till the **Seed of Life** began to Move and Stir in me, and to Struggle and Work for my Deliverance from under Death's Oppreſſion. And as this ſtirr'd and ſtrove in me, and I was helped by the Lord to *Give up* (tho' but a little) *in Obedience to it*, I began to feel its Virtue, and my Heart was tendered and broken; and my Cry aſcended to the Lord, *O Lord, ſend Redemption in thy Seed, unto my Soul! Put down the Mighty from its Seat, and Exalt that of Low Degree: Let not the Bruiſed Reed be broken, nor the Smoaking Flax be quenched, but ſend forth Judgment unto Victory!* And the Lord, in his great Mercy, heard my Cry, and aroſe for my Help, and brought forth his *Choſen* with Joy, and his *Anointed* with Gladneſs.

And now, as I felt *Life* to Spring a little in me; ſo *Death* began to come upon all Outward Forms and Adminiſtrations, which were taken up and uſed in the Fleſhly Wiſdom of Man; and I durſt not Touch, nor Taſte, nor Handle any more of them; for the *Time of Reformation was come*, and the *Old Heavens* and *Earth*, wherein thoſe Shadows had their Beginning, Growth and Continuance, were to *Vaniſh away*; and the Lord would *create a New Heaven and a New Earth, wherein dwelleth Righteouſneſs.* For I was made Senſible, by his *Living Power*, that the Lord was come to his *Temple*, to Purge every Pot and Veſſel thereof, and to *Create a clean Heart, and to Renew a right Spirit within me*; that ſo I might Worſhip him *in Spirit* and *Truth*, and offer up unto him an *Offering in Righteouſneſs*; which I could not do, until the Great **Refiner** had Purified me from my *Droſs*, and Refined me from my *Tin*.

And

And now my *Belly Trembled*, and my *Lips Quivered* at the *Preſence of the Lord*, whoſe Brightneſs was as the Light, and Burning Coals went forth at his Feet, to diſcover and burn up the Chaff with unquenchable Fire, and to gather the Wheat into his Garner. For now the very Foundations were diſcovered, and *Jeruſalem* was ſearched, as it were with Candles; and the *Light* of the Lord ſhewed me what Abominations were ſet up in his Temple *in me*, and how the Buyers and Sellers had defiled it, and that he was come to caſt them out, and to prepare it an Habitation for himſelf; which muſt be done by the *Spirit of Judgment*, and the *Spirit of Burning*. And for Ever Bleſſed be his Powerful Name, that I have known his *Word* to be unto my Soul as an *Hammer* and a *Fire*, breaking and melting my Rocky Heart in pieces; to be *Quick and Powerful* indeed, and *ſharper than any Two-edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart*, Heb. 4. 12.

This was a terrible *Miniſtration* to Fleſh and Blood; for now *Judgment was ſet upon the Head of the Man of Sin*, and upon the *Beaſt, and the Whore, and the falſe Prophet*; for the Hour of God's Judgment was come, and the Fear and Dread of his *Everlaſting Power* was upon me, and my Soul was humbled before him, Waiting Patiently for his Salvation. O the *Silence* this Diſpenſation brought my Soul into! I became as one Dumb from my own Words, and Opened not my Mouth therein, becauſe it was the Lord's Doing, and the Uſhering in of that *Glorious Day* which hath dawned upon me. For behold, a Miniſtration that exceedeth in Glory is come; *Old things muſt be done away*; that *all things may become New:* And I am now, through the Infinite Mercy of my God, a Living Witneſs in my Meaſure, of his Bleſſed *Truth*, and Feel a Travel upon my Soul for the Growth and Increaſe of the Government thereof, till we all (who truly Believe in Chriſt) as One Body, come to a *Perfect Man, unto the Meaſure of the Stature of the Fulneſs of Chriſt*. For I do Believe, he will *Finiſh Tranſgreſſion, and make an End of Sins, and Bring in Everlaſting Righteouſneſs; the Work whereof is Peace, and the Effect whereof is Quietneſs and Aſſurance for ever.*

And now, this is my Cry to the God of my Life, That I may be kept always Low and Tender before him, always Watching and Waiting for his Bleſſed Appearance, to Change me more and more into his own Glorious Image and Likeneſs, that I may be to his Praiſe and Glory, whoſe Grace has been *So* Exceeding Abundant towards me. For I can Now Experimentally ſay, *Where Sin did Abound*, as it did in me, who Drank up Iniquity, in Years that are paſt, as the Ox doth Water, *there Grace hath much more Abounded*; and *Life and Immortality is brought to Light*, whereby *Death ſhall be ſwallowed up in Victory*. For through the Aboundings of Grace, I am in ſome Degree, *Crucified with Chriſt*; *Nevertheleſs, I thank God I Live*; *yet not I, but Chriſt Liveth in me*; *and the Life which I now live in the Fleſh, is by the Faith of the Son of God, who loved me, and gave himſelf for me*; *and not for me*, or ſome Particular Select Number of Men and Women *only*, *but for the* **whole Lump** *of Mankind: For he taſted Death for Every Man, and gave himſelf a Ranſome for All*, that All might have the Benefit ariſing from it, if they give up in Sincere Obedience to him. And that none may plead *Want of Power* ſo to do, the Lord hath cauſed his *Grace, which bringeth Salvation, to Appear to All Men*; and a *Manifeſtation of his Spirit is given to Every Man to profit withal.* So that None have cauſe to complain, they have an *Hard Maſter*, that requireth Brick without Straw, and expects a Crop where he has not Sown; for the Lord hath largely Extended his Mercy towards *All Men*, and Sown the Seed of the Kingdom in *Every Heart*; and tho' Man cannot make the Seed to grow, for that is God's Work alone; yet Man hath a Power *in himſelf*, tho' not *of himſelf*, to **Lie Still**, and to **Wait**, till God Ariſe, and Shake, and Open the Earth, and Break the Hard Clods thereof, and ſo make Way for the *Seed* to come forth. For 'tis God that Worketh in us by his own Power, to Will and to Do the things that are *Well-pleaſing in his Sight*. O 'tis not by *Works of Righteouſneſs* which we have done, or can do, in our own Will and Strength; but according to his *Mercy* he Saved, and doth Save us, by the *Waſhing of Regeneration, and Renewing of the Holy Ghoſt, which he ſhed*, and ſheds, *on us Abundantly, through Jeſus Chriſt our Saviour*: That being Juſtified, or made Juſt, by his Grace, *which teacheth us to deny Ungodli-*

neſs

neſs and Worldly Luſts, and to live Soberly, Righteouſly, and Godly in this preſent World; Looking for that Bleſſed Hope, and the Glorious Appearing of the Great God, and our Saviour Jeſus Chriſt, who is the Lord from Heaven, the Quickning Spirit, we ſhould be made Heirs according to the Hope of Eternal Life.

This *Myſtery* was Hid *in me* in former Days, when I was High in *Notion*, and *Carnal Reaſoning*, as is not unknown to thee, and many others, both here and in the Country; but now is meaſureably made Manifeſt to me, by the *True Light, which Enlightneth every Man that cometh into the World*; and even then Shined in my *Dark Heart*, tho' I comprehended it not, as I hinted before in this *Epiſtle*. For the Lord, in the Riches of his Love to my Soul, hath *ſent forth his Light and his Truth*, whereby I have been led unto his *Holy Hill*, and brought unto the **Rock**, which He himſelf hath Opened, and cauſed the Waters to guſh out, and run in my Dry Places.

And now my Heart's Deſire is, to be kept Waiting in *Self-denial*, and true *Poverty of Spirit*, before the Lord, that he may Feed me with the *Bread* and *Water* of Life; and as I am thus Kept and Fed, I ſhall then be as a *Watered Garden*, and Witneſs a Growth and Progreſs in the *Bleſſed Truth*. But if a Negligent and Careleſs *Frame of Mind* ſhould come upon me, which I truſt, my God will preſerve me from, my Soul would ſoon *Wither*, and be as an Oak whoſe *Leaf fadeth*. Therefore mine Eye and Supplication is to Him continually, That I may hold on in his *Righteous Way*, which is *Strength to the Upright-hearted*, and where *Peace floweth in as a River*, and *Joy in the Holy Ghoſt Aboundeth*. This is the **Way** which the Lord hath *Caſt up* for his *Redeemed to Walk in*; the *Way of Holineſs*: Here the *Enemy* cannot Hurt, the *Roaring Lion* cannot Devour; for no *Lion* nor *Ravenous Beaſt* is found therein; but the *Ranſomed Travellers* are Guarded with *Salvation* on every Side, and the *Glory of the Lord* is their Rereward.

I have ſet down theſe Things, as the *Lord Opened* them upon my Spirit, and as I felt the *Motion of Life* Moving in my Heart, to Communicate them unto thee; that thou, who haſt known

known me in my former Days, may'ſt Rejoyce with me in the Lord, who Alone, Alone, and None Elſe, hath Turn'd my **Captivity**, and Put a **New Song** in my Mouth, even **Praiſe unto our God**, who Liveth and Reigneth for Ever and Ever.

Salute my Beloved Friends, *Thomas Sheward* and *Mary Gulſon*, when thou ſeeſt them; for they Refreſhed me with their *Several Viſits*, when they were in *London*.

Salute Friends in General, tho' I am unknown to Many by Face: *For the Love of God is Shed abroad in* my *Heart*, and Springs towards All Mankind; but Eſpecially to thoſe that *Walk in the Light, as* God *is in the Light*: For therein the *Chriſtian Fellowſhip* Stands, and not in any Outward Models, or Forms of Communion, whatſoever.

The Grace of our Lord Jeſus Chriſt be with thee. Amen. Amen.

George's Court, near *Hick's Hall*, *London*, the 28th of the 8th Month, 1698.

Richard Claridge.

The

The Third EPISTLE.

TO MY

Kindred and Relations,

According to the Fleſh.

My Dear Kindred and Relations!

THE Great God, who is *Abundant in Mercy*, *Wonderful in Counſel*, and *Excellent in Working*, having been pleaſed to *Call me by his Grace*, and to *Reveal his Son in me*, who was for Many Years paſt, a *Blind Leader of the Blind*, Void of the *True Knowledge of God*, and *Jeſus Chriſt*, *whom he hath ſent, a Light into the World, that whoſoever Believeth on him, ſhould not abide in Darkneſs, but have the Light of Life*, John 12. 46. compared with 8. 12. and to ſhine in my Dark Heart, *to give me the Light of the Knowledge of the Glory of God in the Face of Jeſus Chriſt*; who tho' he Ever Lives in himſelf, yet was he Crucified, and as a Lamb ſlain *in me* by Tranſgreſſion and Diſobedience: But Glory, Glory be to his Everlaſting Name, he Now Liveth; and behold he is Alive for Evermore, *Amen! and hath the Keys of Hell and Death*: I cannot be ſatisfied to Enjoy his *Living Preſence* alone, which I feel at this Time, to the great Refreſhing and Gladding of my Heart, beyond the Increaſe of Corn, and Wine, and Oyl, and all Earthly Pleaſures, Profits, or Enjoyments whatſoever: But the *Love of God* being *Shed abroad in my Heart*, by the Holy Ghoſt, which is given unto me, conſtraineth me to Love All Mankind, and to Deſire the Eternal Welfare of their Immortal Souls.

And

known me in my former Days, may'ſt Rejoyce with me in the Lord, who Alone, Alone, and None Elſe, hath Turn'd my **Captivity**, and Put a **New Song** in my Mouth, even **Praiſe unto our God**, who Liveth and Reigneth for Ever and Ever.

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TO MY

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According to the Flesh.

My Dear Kindred and Relations!

THE Great God, who is *Abundant in Mercy*, *Wonderful in Counsel*, and *Excellent in Working*, having been pleased to *Call me by his Grace*, and to *Reveal his Son in me*, who was for Many Years past, a *Blind Leader of the Blind*, Void of the *True Knowledge of God*, and *Jesus Christ*, *whom he hath sent*, *a Light into the World*, *that whosoever Believeth on him*, *should not abide in Darkness*, *but have the Light of Life*, John 12. 46. compared with 8. 12. and to shine in my Dark Heart, *to give me the Light of the Knowledge of the Glory of God in the Face of Jesus Christ*; who tho' he Ever Lives in himself, yet was he Crucified, and as a Lamb slain *in me* by Transgression and Disobedience: But Glory, Glory be to his Everlasting Name, he Now Liveth; and behold he is Alive for Evermore, *Amen! and hath the Keys of Hell and Death*: I cannot be satisfied to Enjoy his *Living Presence* alone, which I feel at this Time, to the great Refreshing and Gladding of my Heart, beyond the Increase of Corn, and Wine, and Oyl, and all Earthly Pleasures, Profits, or Enjoyments whatsoever: But the *Love of God* being *Shed abroad in my Heart*, by the Holy Ghost, which is given unto me, constraineth me to Love All Mankind, and to Desire the Eternal Welfare of their Immortal Souls.

And

And, O that All the *Sons* and *Daughters* of Men, who are Wandring upon the *Barren Mountains and Deſolate Hills, as Sheep without a Shepherd*, and Feeding upon that Meat which Periſheth, and ſo cannot Nouriſh the Soul to *Everlaſting Life*, had their *Ears* Opened to Hear, and their *Hearts* Inclined to Follow the **Voice** of the Living Shepherd, *Chriſt Jeſus*; who is come, in his *Glorious Inward Appearance*, to Gather the Poor *Diſperſed of Judah*, and thoſe that are as the *Outcaſts of Iſrael*, that they may know the *One Fold*, and the *One Shepherd*, and find the *True Paſture*, where he makes his *Lambs* and *Little Ones* to Reſt, and Feed upon the Meat that affords Living Nouriſhment, and Endures for Ever and Ever. For the *Love of God* is Extended unto *All*, and Chriſt is the *Propitiation* for the Sins of *All*; and the *Grace of God, which bringeth Salvation, hath appeared unto All*; *the Oxen and Fatlings are killed*; *yea, All things are ready*; and *All* are Invited to the *Marriage Supper* of the *Lamb*. *Ho, every one that Thirſteth, come ye to the Waters, and he that hath no Money: Come ye, buy and eat; yea, come, buy Wine and Milk without Money and without Price*, Iſai. 55. 1. *If any Man Thirſt, let him come unto me*, ſaith Chriſt, *and Drink. He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water*, John 7. 37, 38. *I am the Root and the Off-ſpring of* David, *and the Bright and Morning Star.* (For ſo is he known to be to a Remnant, after a long, dark and diſmal Night of Rebellion and Apoſtaſie.) *And the Spirit and the Bride ſay, Come. And let him that heareth, ſay, Come. And let him that is a thirſt, Come; and whoſoever will, let him take the Water of Life freely*, Rev. 22. 16, 17. O the Riches of the Grace of God! O the Freeneſs and Largeneſs of his Invitation! *All* are Called, and *None* are Excepted, but thoſe who Except themſelves, by Wilful Diſobedience. For this is the Teſtimony of *Jeſus*, and I am ſure his Teſtimony is true; *Him that comes to me*, ſaith he, *I will in no wiſe Caſt out. For I came down from Heaven, not to do mine own Will, but the Will of him that ſent me. And this is the Father's Will, which hath ſent me, That of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt Day. And this is the Will of him that ſent me, That every one which Seeth the Son, and Believeth on Him, may have Everlaſting Life; and I will raiſe him up at the laſt Day*, John 6. 37, 38, 39, 40.

Mark

Mark this, *It is the Father's Will, I ſhould loſe nothing.* So *Paul* Teſtifieth, *That God will have All Men to be ſaved, and come to the Knowledge of the Truth,* 1 Tim. 2. 4. So *Peter* Declareth, *The Lord is Long-Suffering to us-ward, not willing that any ſhould periſh, but that All ſhould come to Repentance,* 2 Pet. 3. 9. And the Lord himſelf ſaith, *I have no Pleaſure in the Death of him that dieth,* Ezek. 18. 32.

Wherefore it is the Deſire and Travel of my Soul, That *All* in General, and Ye *my Friends and Kinsfolk,* according to the Fleſh, in Particular, may Embrace the Tender Invitation of God. *Seek the Lord, while he may be Found; Call ye upon him, while he is Near. Let the Wicked forſake his Way, and the Unrighteous Man his Thoughts; and let him Return unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly Pardon,* Iſai. 55. 6, 7. Behold! I Teſtifie, That this is the Day of God's Great Love to the *Children of Men:* Behold! He is come **Near** to Every One; yea, *Nearer* than many *Profeſſors* at this Day, in our Nation and others, do Conceive: *For the Word,* ſaid *Moſes, is very* **Nigh** *unto thee, In thy Mouth, and In thy Heart, that thou may'ſt Do it,* Deut. 30. 14. *Even the Word of Faith, which the* Apoſtle *Preached,* Rom. 10. 8. *The Word of Grace,* which he *Commended the Brethren to,* Acts 20. 32. *The Ingrafted Word, which was in the Beginning with God, and was God; In whom was Life, and the Life was the Light of Men,* John 1. 1, 4. The **Virtue** of it is very Excellent and Precious, as they who have due Regard unto it, do Experience. For as the Apoſtle ſaid, *It is Quick and Powerful, and Sharper than any Two-edged Sword, Piercing to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart,* Heb. 4. 12. 'Tis this *Word* alone, which *Searcheth the Heart,* and *Tryeth the Reins,* and by its Penetrating, Powerful Operation, *Divides between that and our Souls,* which ſeparated our Souls from God. The Lord compares it to a *Fire and an Hammer,* Jer. 23. 29. *to burn up the Droſs, and to break the Rock in Pieces.* And this is the *Word of God,* even Jeſus Chriſt himſelf, *Rev.* 19. 13. which giveth *Light* and *Life* to our Immortal Souls, as we turn our Minds, and give up in Sincere Obedience to it. Man's Departure from, and Diſobedience to, *this Word of God in the Heart,* is the Cauſe of all his Miſery;

and he never can be Reſtored to Happineſs, till he Return to it again.

This is a *Myſtery* to the Generality of *Profeſſing Chriſtians*, and they Stumble at it, and ſpeak Contemptibly of it; but, *Poor Creatures!* they know not what they Say, nor whereof they Affirm. And in their Ignorance of, and Alienation from, this *Living*, *Eternal* and *Internal Word*, they are run out into Words of their own Preparing, and have Heaped to themſelves Teachers of Words; for the *Life and Power* they are departed from. Whereby it comes to paſs, That Many in our Day are called *Miniſters of Chriſt*, and the People ignorantly Eſteem them as ſuch, *when Chriſt never ſent them*, nor did they ever receive the *Word at his Mouth*; but by Vertue of a meer *Humane Call*, in their own Will and Wiſdom, they take upon them to Preach, and Cry, *The Word of the Lord*, when they have no *Divine Miſſion* or *Authority* for their Practice. For the true *Miniſters of Chriſt* are *Immediately* ſent by him; and they Wait, in *Silence* of all Fleſh, Study and Reaſoning, to receive *Immediately* from him, before they deliver to the People. It is therefore an *High Preſumption*, in all the *Men-made Teachers*, to Aſſemble the People together, and to take upon them to *Preach in the Name of the Lord*, who is ſore Diſpleaſed with all ſuch; and in Teſtimony againſt them, hath given them a *Miſcarrying Womb*, and a *Dry Breaſt*, ſo that *they do not Profit the People at all*, but Cauſe them to *Err by their Lyes*, Jer. 23. 32. They uſe indeed many *Scripture-Words* and *Expreſſions*, and are very ready at *Chapter* and *Verſe*; but not Waiting to receive firſt from the Lord *Immediately*, the *Meſſage*, *Counſel*, *Doctrine*, or *Exhortation*, which they deliver to the People, they are but *Thieves* and *Robbers*, *Falſe Prophets* and *Deceivers*, and the *Anger of the Lord is kindled againſt them*. For thus ſaith the Lord, *Behold, I am againſt the Prophets that ſteal my Words, every one from his Neighbour: Behold, I am againſt the Prophets, ſaith the Lord, that uſe their Tongues, and ſay, He ſaith*, Jer. 23. 30, 31.

Therefore the *Wrath of God is revealed from Heaven* againſt them: For thus ſaith the Lord, *Wo unto the fooliſh Prophets, that follow their own Spirit, and have ſeen nothing*, Ezek. 13. 3. *Thus they Pervert the Words of the Living God*, Jer. 23. 36. *And Propheſie*

phesie Lyes in his Name; a False Vision and Divination, a thing of Nought, and the Deceit of their Heart, Jer. 14. 14. For the Lord neither Spake to them, nor Sent them. So that they are *Bruitish Pastors*, who Destroy and Scatter the Flock; and they can do no otherwise, who *Run before they are Sent*. But alas! These are the *Priests* and *Teachers* of many of the People, who follow them for their Dreams and Delusions, and the Pleasing Things they Preach to them; and tho' their *Immortal Souls* lie at Stake, yet, *Poor Blinded Creatures!* they follow these *Blind Guides* into the Ditch. They are Teachers *that Teach for Hire, and Divine for Money, Micah* 3. 11. *All looking to their own Way, every one for his Gain from his Quarter*, Isai. 56. 11. *They will bite with their Teeth, and cry, Peace; and he that putteth not into their Mouths, they even prepare War against him*, Mic. 3. 5. Therefore the *Sun is gone down over these Prophets, and the Day is dark over them; and these Seers shall be ashamed, and these Diviners confounded; yea, they shall all cover their Lips; for there is no Answer of God*, Mic. 3. 6, 7.

This I write not by *Report, Tradition*, or *Hear-Say*, but of my *Own Knowledge*, and by *Sad Experience*; for I have been Among them, and Tryed them, yea, I was One of them, my self; being for Many Years a *Priest* of the *Church of England*, so called; and after that, for Some Time, a *Teacher* among the *Baptists*, who were accounted the most Refined Sort of *Congregational Professors*, and have indeed Relinquished many of the *National Ceremonies* and *Superstitious Practices*, but do yet Retain much of the same *Doctrine* and *Worship*, which Sprung up in the Dark and Horrid *Night of Apostasy*; so that Some Branches of the *Bitter Tree* are lop'd off only, but the Main Body of it is still standing. Therefore the Lord, in his Infinite Mercy to my Soul, Called me out from amongst them, and Turn'd me to his **Light** *Shining in my Heart*; which is the *Word that was in the beginning with God*, even Jesus Christ, the same Yesterday, to Day, and for Ever: Who is Come *to Teach his People himself*; and I have known, and do know, his *Teaching* to be an **Inward Ministry**, *In the Heart and Conscience*; and that he doth Teach to *Profit*, which none of the *Hirelings* of the World can do: For he Teacheth with *Authority*, and not as the *Scribes*; He Teacheth,

That the *Inside of the Cup and Platter must be made clean*, but the *Scribes* wash the *Outside*: He Teacheth, That a Man must be *Born again, or he cannot Enter into the Kingdom of God.* But what do the *Scribes* say to this? They talk indeed of *Regeneration*, and Recommend it to the People as indispensably Necessary: But what kind of *Regeneration* is it? Not a Total and Perfect *Regeneration from All Sin*, not a State of *Liberty and Redemption from the Nature and Being of Sin*: No, this is not their Doctrine; but the *Regeneration* which they Preach and Maintain, is a Partial and Imperfect Work, a thing to be done to the Halves: For this is their Doctrine, *It is Impossible*, say they, *to be perfectly freed from Sin on this side the Grave*: And by this their Flesh-pleasing Doctrine, they gain and keep their *Proselytes*; rendring the contrary Doctrine *Impossible*, and utterly Inconsistent with the End of *Christ's Coming*. But they miserably *Err, not knowing the Scriptures, nor the Power of God*: For it was the End of *Christ's Coming in the Flesh*, near Seventeen Hundred Years ago, and he is *now come* at this Day in the *Spirit*, to Destroy the *Works of the Devil*, to Finish *Transgression*, to make an End of *Sins*, and to make Reconciliation for *Iniquity*, and bring in *Everlasting Righteousness*. He came, not only to *Give himself a Sacrifice of Propitiation for the Sins of the whole World*, but also to *Redeem us from* **all Iniquity**, *and Purifie unto himself a Peculiar People, Zealous of Good Works*, Tit. 2. 14. *That being made free from Sin, and becoming Servants to God, we may have our Fruit unto Holiness, and the End Everlasting Life*, Rom. 6. 22.

The *Soul* is of Extraordinary Value, of more Worth than all the World; and therefore it Concerns Every One to *See to it*, that he be not deceived in an Affair of so great Importance. And for the Avoiding of *Error* therein, let every one look **Inward**, to the *Spiritual Appearance of Christ* in the Heart; and as they give up in Faithful Resignation and Obedience to that *Appearance*, Christ will lead them out of *Sin* and *Error*, both in *Conversation, Doctrine* and *Worship*, and Establish them in *Righteousness* and in *Truth*; and Teach them that Pure and Holy *Worship*, which first cometh from God, and then returns to him again with Acceptance.

This

This *Doctrine* may and doth ſeem Strange to many, that are accounted the *Wiſe and Prudent*, by the World; for it is *Hid from them*: But I do Teſtifie and Declare, That 'tis the *Doctrine of Jeſus Chriſt*, and is *Revealed only unto Babes*: Whoſoever will Learn it, he muſt become as a *little Child*; and he muſt *Deny himſelf, and take up his Croſs, and follow Chriſt*; who is the *Way*, the *Truth*, and the *Life*: Unto whom, in the *Tender Mercies of God*, wherein my Heart is Enlarged towards *You*, and *All Mankind*, I Heartily Commend *You*; beſeeching Him, who Miniſtreth both *Seed to the Sower*, and Bleſſeth the *Seed ſown*, to Bleſs my *Work* and *Labour of Love* to You, and as Many as ſhall have the Peruſal of it.

Your Travelling Friend and Kinſman,

For the New Birth in You,

Richard Claridge.

This was Written in the Year 1699.
and now Printed, in order to be ſent to my Kindred and Relations in the Fleſh.

The

The Fourth EPISTLE.

BEING

Something by Way of Diſcovery of the *Subtil Workings of Satan*, in my own Experience; and a Word of Faithful Counſel, and Tender Caution thereupon, in an *Epiſtle* to thoſe Tempted and Exerciſed Ones, that are Convinced of the *Bleſſed Truth*.

My Dear Friends!

AFter the Soul, by the *Inſhining Light of Chriſt*, comes to be Convincingly Enlightned, and by the *Powerful Manifeſtation*, or *Revelation* thereof in the Heart and Conſcience, is Inabled to Believe in, to Joyn to, and to Give it ſelf up To be Led and Guided by it; the *Soul* is Brought in a Gradual Progreſs, to *Witneſs* and *Experience* Something of an Effectual Turning from *Darkneſs to Light*, and from the *Power of Satan unto God*; Something of the *New Birth*, or *New Creation*; whereof, as *Chriſt* is the ſole Author and Beginner, ſo it fixeth its Eye upon Him alone, to be the Carrier on, and Finiſher.

For having Seen, in the *Light which is Within*, its Miſerable Fall and Degeneracy from that *Primitive Purity* and *Righteouſneſs* wherein it was Created; the Odiouſneſs and Sinfulneſs of *Sin*, its Diſtance and Alienation from the *Holy Life of Jeſus*, the Juſtice of God againſt *All Unrighteouſneſs*, its own Inability to make *Satisfaction* for the *leaſt Offence*, and the utter Impoſſibility of ever *Enjoying God* in that Condition: From the Senſe whereof Ariſeth

ſeth great *Horrour of Mind*, *Perplexity of Spirit*, and *Fear of Everlaſting Deſtruction*, without the Infinite Mercy and Love of God; which is alſo Manifeſted by the ſame *Bleſſed Light*: For as that is diligently Minded, and Attended to, it makes a Twofold Diſcovery to the Soul; Firſt of *Sin*, and then of a *Saviour*; who is Merciful and Gracious, *Nigh*, even **In the Heart**, and both Able and Willing, through his *Righteous Judgments*, to Heal the *Bruiſed*, Bind up the *Broken*, Deliver the *Captive*, Set at Liberty the *Priſoner*, Save, Cleanſe and Juſtifie the *Contrite in Spirit*, and Give Reſt to the *Labouring and Heavy Laden*: From whence there Ariſe *Sighs*, and *Groans*, and *Supplications*, which Aſcend unto the Lord, whoſe Eye is over his *Travelling Seed*, and his Ear open unto its Cry. And now, being made Senſible of the *Love of God*, the Soul begins to Burn with *Fervent Deſires* after the Enjoyment of his Preſence, and to be Made Willing to Part with All its former Lovers for the Sake of Chriſt, whom it Prizes and Values above All in this World; Taking up its *Croſs*, and *Denying Self*, and Reſolving, through the Lord's Aſſiſtance, to Cleave Stedfaſtly to him, and to Follow him in the *Regeneration*.

After the *Soul* has thus Travelled, and had this Experience, in the Beginning Work of *True Converſion*; after it hath known Something of a *War in Righteouſneſs*, againſt the World, the Fleſh, and the Devil: The *Devil*, who could not Hold the Soul any longer in *Captivity*, now Regretting and Envying its *Eſcape out of the Snare*, imploys his uſual Subtilty to Entangle it again, and to Bring it into that *Bondage* it formerly was in; and Various are the Ways and Means he uſeth to Accompliſh and Effect it. Some *Inſtances* whereof, being through Mercy not unacquainted with his *Devices*, I ſhall here ſet down.

Sometimes the *Enemy* will Tempt the Soul, to Queſtion the *Truth it ſelf*, and the *Power* and *Ability* that is in it, to Make and Keep the Soul *Free*; or to Stumble at the *Croſs of Chriſt*, as being an Heavy Yoke, and Uneaſie to be born; or to be Offended at the *Narrowneſs of the Way of the Lord*, and ſo by degrees to Get Above the *Witneſs of God in the Conſcience*, to Decline the Plain and Simple *Teſtimony of Truth*, and Take up with a *Form of Godlineſs*, without the *Life* and *Power*; whereby it comes to

Wax

Wax Dry, and then to Fade and Wither, Returning into the Broad Way again, into the World, and Spirit of it again, like *the Dog to his Vomit*; *or the Sow that was Waſhed, to her Wallowing in the Mire.*

But if the *Enemy* be Prevented here, ſo that he cannot Prevail upon the *Soul*, to Shake or Unſettle it, as to its *Foundation*; or Bring it into *Bondage* again, to *the Luſt of the Fleſh, the Luſt of the Eye, or the Pride of Life:* But the Soul is Strengthened and Preſerved by the Lord, to Reſiſt him Stedfaſtly in the *Faith:* Then this Cunning Adverſary applies himſelf to other Methods, wherein he Lurks as a *Snake in the Graſs*, and is not ſo eaſily Diſcerned, becauſe they carry ſome Reſemblance of the *Light*; unto which *Light*, notwithſtanding, if the *Soul* did Diligently Attend, and Wait Low upon, it would in due time fully Detect both them, and this Wily Enemy in them: But it often falls out through *Unwatchfulneſs* and *Non-Attention* to the *Light Within*, and making too much Haſte, before Things are ſufficiently Tryed, by the *Standard* which God has ſet up to Examine them by; that *Subtil Transformations* and *Falſe Appearances*, are taken for *True* and *Real Manifeſtations*; as the *Shadow*, for the *Body*; and the *Image* or *Likeneſs*, for the *Life* and *Subſtance.*

Thus the *Enemy* ſometimes Endeavours to Beguile the *Soul* into a Miſtaken Reſt and Satisfaction in the Firſt Knowledge it had of the *Truth*, when it Experienced ſomething of the *Beginning-Work of Regeneration*; whereby it comes to Abate in its *Zeal*, Cool in its *Love to Truth*, and to be much Slackned in its *Travel* and *Progreſs* towards *Perfection.* Whence Enſues a *Laodicean Neutrality* and *Indifferency*, the Soul is neither quite *Hot* nor *Cold*; but Reflecting upon former *Experiences* and *Enjoyments*, and Feeding upon *Old Wine* and *Manna*, or perhaps a little *New Wine* now and then in its *Old Bottle*; which being *Old*, cannot Retain the *Wine*, but it ſoon Runneth out, and is Loſt; the Soul comes to Reſt and Center in a kind of *Round*, or *Circle*, of Bodily Exerciſe, in meer Formal and Cuſtomary Obſervations.

If the *Enemy* cannot Effect this, then he will ſtrive to Exalt the Mind above Meaſure, upon the Senſe of ſome Preſent *Great Enjoyment*, or to Delight it with ſome *Pleaſant Pictures*, and Images of *Heavenly Things*; or to Deck it with *Gifts*, inſtead of the

the *Covering of the Spirit*; Or to Run it into *High Speculations*, *Lofty Notions*, and *Selfish Fleshly Reasonings* about *Spiritual Objects*; Or to Form Strange *Visions* and *Ideas* in the *Mind* and *Fancy*, whereby some, in their Deceived Apprehensions, have been *Caught up* as it were *into the Third Heaven*, but the whole Rapture has been Nothing but a Deception or Imposture of the *Enemy*, who knows how to Transform himself into the Likeness of an *Angel of Light*. For certain it is, That as the *Soul's Safety* lies in Low and Constant *Waiting upon the Lord*, in the Babe-like Simpleness and Humility, to feel the **Immediate Spring of Life** to *Open*; so its *Danger* lies, in being *Drawn* or *Turn'd away* from thence. The **Spring of Life** is the *Basis* or *Center* of *Unity*, *Comfort*, *Stability*, and *Safety*: Whoever therefore is *Removed* or *Diverted* from this, 'tis no Marvel, if he Soar for a Time into *Imaginary Heights*, and at last Sink into a *Divided*, *Unsteady* and *Shatter'd Condition*.

Again, 'Tis the Work of the *Spirit of Error*, to lead the Soul into a Neglect, or Low Esteem, of the *Holy Scriptures*, upon Pretence of their Needlesness or Uselesness, because we are under the *Teachings* of the *Spirit of Truth*: For the *Spirit of Truth* never Leads any to That. For tho' the *Spirit* be the Primary and Principal *Rule of Faith and Practice*, it being the *Saints Rule* before the *Holy Scriptures* were Given Forth, and Without Which they cannot be *Spiritually* or *Savingly* Understood or Applied: Yet forasmuch as they Contain the *Testimony* of *God*, of *Christ*, and of his *Servants* and *Handmaidens*, Upon whom he *Poured out* of his *Spirit*, and are *Profitable for Doctrine*, *for Reproof*, *for Correction*, *and for Instruction in Righteousness*; Yea, *Able to Make Wise unto Salvation*, *through Faith which is in Christ Jesus*: We ought to Bless the Lord for them, and Esteem them not only as a *Rule*, but as the best Secondary and Subordinate *Rule* Extant in the World: And I do hereby Testifie and Declare of them as Such, and that they are of Excellent Use, when they are *Opened in us* by the Same *Holy Spirit* that Gave them Forth, and we come to Witness the Truth and Benefit of them in our own Particulars.

I speak of Those who have the *Holy Scriptures*, and having the Use of their *Rational Faculties*, can Read them, or Hear them Read; and when Read, are Capable of Understanding them: But as for those who have them not, or are under any Natural Incapacity, the Case is otherwise with such; as the *Heathen*,

Little Infants, *Idiots*, *Diſtracted Perſons*, and *Such as are Born both Blind*, *Deaf and Dumb*. Where Much is Given, there Much is Required; and where Little is Beſtowed, there Little is Expected. For God is not a *hard Maſter*, to Reap where he has not Sown.

Now this is not to Deny the Sufficiency of the *Light* or *Spirit of Truth*, without the *Holy Scriptures*; for the *Light* or *Spirit* is Undoubtedly Sufficient of it ſelf, even without the *Holy Scriptures*, to Lead and Guide the *Faithful* into *All Truth*: But to Manifeſt that *All Men* are Obliged to *Faithfulneſs*, according to what they have Received; whether *Five Talents*, or *Two*, or *One*, a Proportionable Improvement is Required from them. And therefore We, who are under the *Teachings of the Spirit*, which the *Heathen* have as well as we; yet having the *Holy Scriptures* alſo, which God hath not Afforded them, we Ought to *Magnifie the Giver* of this *Double Talent* to us, and Labour to be found *Faithful Improvers* of it, to his *Honour* and *Glory*.

I Grant, the *Holy Scriptures* are a *Cabinet Lock'd*, till He who has the *Key of David* Opens them to us: And therefore we are to *Wait* upon Him for the *Unlocking of the Myſtery*, but by no Means to *Neglect* or *Diſeſteem* them. 'Tis the Error of many *Profeſſors* at this Day, to Raiſe their Value too High, and to lay too Great a Streſs upon them, even to the Neglecting of the *Holy Spirit*; but we ſhall Run into another Extream, if we either *Debaſe* or *Diſuſe* them.

But if the *Enemy* fail in his Attempt here, then he will Endeavour to Draw the Soul to *Pride* and *Judging*; and either to be Diſ-ſatisfied with its Own Meaſure of the *Gift of God*, or to Prefer it to what Others have Received; whereby it ſometimes Runs into *Contempt* of the **Preſent Diſpenſation, which is the Laſt, and to continue to the End of Time**, under Pretence of Something Higher and Better, and ſo into a Partial, if not a Total *Apoſtaſie* from the *Truth*.

By theſe, and ſundry other *Serpentine Wiles*, whereof I have had Some *Experience* in my Progreſs **Sion**-ward, and under which I have Known the *Lord's Power* nigh to Support, and from which, in his Appointed Seaſon, to Deliver me, Praiſed be his *Holy Name* for Ever; doth the *Prince of Darkneſs* Attack and Beſet thoſe Souls who are Turned to the *True Light*. And I Bleſs the *God of my Salvation*, I can truly ſay, My Soul doth Sympathize with them under

under their *Exerciſes* and *Temptations* of Several Kinds, and is in a Great Travel for them, that they may come to See both How they are Beſet, and Who it is that Beſets them, and Flee for *Refuge* to the **Hope of Iſrael**, who is the *Sanctuary of the Afflicted*, and a *Strong Tower of Defence* againſt the Face of their *Enemy*.

The *Myſtery of Iniquity*, which is at Work in Our, as it was in Former Days, is to many, a *Hidden Myſtery*; for *Antichriſt* is ſtill the Same that Ever he was; Obſtructing, as much as in him lies, the *Beginning*, *Progreſs* and *Perfection* of the *Work of Chriſt*, by Innumerable Arts and Stratagems. And that he may Carry on his *Satanical Deſigns* the more Succeſsfully, he oftentimes Appears by Way of Imitation and Reſemblance, as an *Angel of Light*, and that with *Power*, *Signs*, and *Lying Wonders*; for his Coming is after the *Working of Satan*, and by his *Deluſive Transformations*, he ſeems to give a Kind of *Life* to the *Image of the Beaſt*; whereby many through their own Unwatchfulneſs have been Deceived, and Brought to Worſhip the *Image* inſtead of the *Subſtance*. *Antichriſt* hath his *Dreams*, *Viſions*, *Voices*, *Raptures*, *Extaſies*, *Hymns* and *Songs*, in Imitation of *Chriſt*; for being the *Prince of the Power of the Air*, if he can but Make the Mind Airy, he is then in his Proper *Element* or *Region*; and hath Power there, as well as Place and Opportunity, to Raiſe Strange and Various *Likeneſſes*, and to Work his *Lying Wonders* and *Deluſions*.

Therefore this *Subtil Enemy* is to be Watched againſt with *All Diligence*, whether he Roar as a *Lion*, Range as a *Bear*, Tempt and Twiſt as a *Serpent*, or Appear in the Similitude of an *Angel of Light*: Remember the Words of our Lord Jeſus to his Diſciples, *What I ſay unto You, I ſay unto All*, **Watch**, Mark 13. 37. And that we may *Watch* as we ought to do, the *Truth* Requires, That we Keep very *Low* and *Tender* in our Spirits, very *Still* and *Silent* in our Minds before the Lord; for out of this Frame there is no Profitable or Advantagious *Watching*. The *Exalted Mind* is Careleſs, the *Hard Heart* Inſenſible, and in the *Noiſe or Hurries*, there can be no Right or Regular Attention. Therefore, that we may *Watch Profitably*, let us *Wait Lowly*; for 'tis the *Lowly* the Lord hath Reſpect unto, and the *Meek* whom he will Guide in Judgment, and Teach his Way.

A Watchful State, *My Dear Friends*, is a Precious State; there is *True Teaching* and *Safe Conduct* in it: But, as I before Minded,

there is no *Watching* to any Profit, out of a *Low*, *Tender*, *Still Frame of Spirit*: Therefore let us be in a Travel for this *Neceſſary Qualification*, this *Indiſpenſable Preparatory*, to ſo *Excellent*, ſo *Needful*, and ſo *Advantagious a Work*, as Right *Watching* is.

As we are Found in this *Frame*, and Doing this *Work* Faithfully, the *Light* will Diſcover unto us All the *Works of Darkneſs*, the Whole *Myſtery of Iniquity*; and we ſhall be Inabled thereby, for of our ſelves we cannot Do it, not only to Reſiſt and Repel, but alſo to Get the Victory over the *Enemy*.

If we Keep here, we ſhall avoid the Two Dangerous Extreams, of *Staying behind*, or *Running before* our *Guide*; of *Turning aſide* to the *Right Hand*, or to the *Left*; between which lies our Preſervation. O the Bleſſedneſs of a *Low*, *Contrite*, *Silent*, *Waiting*, *Watchful State!* Here we Know *True* and *Profitable Teaching*; Here we Feel the Preſent *Motions of Life*; and as *Life* Stirs, ſo *Strength* Renews, and *Virtue* is Added to our *Faith*; and the Noble **Seed of God** Ariſeth into Dominion over All.

The *Spirit of Truth* Guides the Obedient into *All Truth*; and it not only Guides into, but it Preſerves them in it, from the *Error* and *Deluſion* of the *Wicked One*. The *Truth* is the *Rock of Ages*, the *Righteous* are Built upon it, and the *Gates of Hell* ſhall never Prevail either againſt it or them, as they Abide and Perſevere Faithfully therein.

Finally, *My Dear Friends*, let us See to it, that we Stand always in the *Counſel* and *Croſs of Chriſt*, and then our Standing will be Sure and Unmoveable: Otherwiſe, we ſhall Whiffle about as the *Inconſtant Wind*, and be as Unſtable as the *Floating Water*.

Now the God of Peace, that Brought again from the Dead our Lord Jeſus Chriſt, the Great *Shepherd of the Sheep*, through the Blood of the Everlaſting Covenant, Eſtabliſh You in his *Bleſſed Truth*, Make You Perfect in every *Good Work*, to Do his Will, Working in You that which is Well-pleaſing in his Sight, through Jeſus Chriſt, to whom be Glory for Ever and Ever. *Amen*.

George's Court, near *Hick's Hall*, *London*, the 28th of the 8th Month, 1698.

Richard Claridge.

A N

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Answer to a *Question*,

Propoſed by *John Tombs*, a Preacher among the *Baptiſts*, concerning *Juſtification*.

The Queſtion.

What is the* Matter *of our Juſtification in the Sight of God?

The Anſwer.

WAving the Several Opinions of *Papiſts*, *Calviniſts* and *Arminians*, which as they are at great Odds and Variance among themſelves about this Point, ſo they are all of them ſhort of the *Truth*, according to the Account given of *Juſtification* in the *Holy Scriptures*; I ſhall Premiſe a few things for the Clearing of the *Way*, and then ſpeak diſtinctly to the *Queſtion* it ſelf.

1. Man, in his *loſt Eſtate*, or *firſt Nature*, is wholly Unable, by any Natural Power of his own, to Deliver himſelf, or do any thing in order to Deliver himſelf out of that *Eſtate*; he not being Able of himſelf to do the leaſt thing that is *Spiritually Good*.

2. The Merciful God, of his own *Free Grace* and *Love*, in Tender Pity and Compaſſion to Man, in order to Deliver him out of this *Deplorable State*, Sent the Lord *Jeſus Chriſt*, his Beloved Son, into the World, to *Taſte Death for every Man*, and be a *Propitiation for the Sins of the whole World, that whoſoever Believeth in him, ſhould not Periſh, but have Everlaſting Life.*

3. Chriſt

3. Chriſt, by his *One Offering* once offered, through the *Blood of his Croſs* by the Eternal Spirit, without Spot to God, hath ſo far Anſwered the *Juſtice of God*, and *Reconciled us to Him*, even while we are *Enemies*, as that we are put into a Capacity of having our Sins that are paſt Remitted, upon our *Repentance*.

4. As we are put into this *Capacity*, by the *Favour of God*, and the *Sufferings and Death of Chriſt*; ſo there is a *Meaſure* of that *Life*, *Light*, *Spirit*, *Grace*, and *Power* that was in Him, Communicated unto Us, as the *Free Gift of God*, to Inable us to *Believe* and *Repent*, in Order to our Recovery out of our *Loſt Eſtate*.

5. As we come to Witneſs this *Life*, *Light*, *Spirit*, *Grace* and *Power of God*, in our Several Meaſures reſpectively, *Quickning*, *Enlightning*, *Sanctifying*, *Cleanſing*, and *Redeeming* us from the *Power* of *Sin* and *Satan*, and Bringing us into *Union* and *Communion with God*, from whom we were at a Diſtance, and to whom we were Enemies, by *Wicked Works*; ſo we alſo come to know our *Juſtification*, that we who were before *Ungodly* and *Unrighteous*, are now made *Holy* and *Righteous*.

Theſe things being thus Premiſed, I give this Short, Plain and True *Anſwer* to the *Queſtion*, and ſay: That *Chriſt's Righteouſneſs* alone is the *Matter of our Juſtification in the Sight of God*, according to that in the Prophet, *In his Days*, Judah *ſhall be ſaved, and* Iſrael *ſhall dwell ſafely*; *and this is the Name whereby he ſhall be called*, THE LORD OUR RIGHTEOUSNESS, *Jer.* 23. 6. Which is Confirmed by the Apoſtle, 1 *Cor.* 1. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption.* Where *obſerve*, The Apoſtle doth not ſay, *Chriſt is Imputed*, or *Reckoned*; as the Word is generally taken by ſome, to ſignifie an *External Imputation* of a *Righteouſneſs* made up of *Chriſt's Active* and *Paſſive Obedience*, to Perſons Unſanctified in their *Inward Man*, and by which *David* and *Peter* ſtood Juſtified (as they ſay) before God; the One in his *Adultery* and *Murder*, and the Other even while he *Denied Chriſt* with *Curſing* and *Swearing*. But he ſaith, *Chriſt is Made unto us Wiſdom and Righteouſneſs*, &c. Where the Greek ἐγενήθη,

and

and the Latin *Factus eſt*, (as *Beza* renders it) are full to my Purpoſe. For both theſe Words import a *Real-Making*, and that of a Change in the *Thing* or *Perſon*, ſaid to be *Made ſo* or *ſo*, and not an *Imputative* only, in the Common *Proteſtants* Acceptation of the Word, which is but *Notional* and *Imaginary*.

But if it be Objected, *Chriſt's Righteouſneſs is Imputed to us, who are Unrighteous, Even as our Sins are Imputed to him, who had no Sin, neither was Guile found in his Mouth.*

I Anſwer, This hath no Strength at all in it, whatever the *Objecters* may ſuppoſe it hath: For,

1. Our Sins were never ſo Imputed to Chriſt, as that God did therefore Repute him a *Sinner*: Nay, there is no ſuch Phraſe or Expreſſion in the *Holy Scriptures*, as the *Imputing of our Sins to Chriſt*. The Apoſtle ſays, *He hath Made him to be Sin for us, who knew no Sin*, 2 Cor. 5. 21. That is, a *Sacrifice for Sin*, as the Greek ἁμαρτία, and the Hebrew חטאה often Signifie in the *Old Teſtament*, to which the Apoſtle refers; but he doth not ſay, *Chriſt was made a Sinner for us.*

2. As God never Reputed Chriſt a *Sinner*, tho' *He bore our Griefs, carried our Sorrows, was wounded for our Tranſgreſſion, and the Lord laid upon him the Iniquities of us all*, Iſa. 53. 4, 5, 6. And was by Men *Condemned as a Sinner, and Numbred among the Tranſgreſſors*: So Chriſt never *Died*, never gave himſelf a *Sacrifice* for us, to the End we ſhould be Accounted or Reputed *Righteous*, and yet be no more ſo, in *Truth* and *Reality*, than Chriſt himſelf was a *Sinner*, who was *without Sin*, Heb. 4. 15. *Holy, Harmleſs, Undefiled, Separate from Sinners*, Chap. 7. 26. But the End of his *Death* is thus ſet forth, *And that he Died for All, that they which Live, ſhould not henceforth Live unto themſelves, but unto him which Died for them, and Roſe again*, 2 Cor. 5. 15. *For God hath not Appointed us to Wrath, but to Obtain Salvation by our Lord Jeſus Chriſt; who Died for us, that whether we Wake or Sleep, we ſhould Live together with him*, 1 Theſſ. 5. 9, 10.

But if there be thought to be any Weight or Force in the *Objection*, then I deſire thoſe who Urge it, to Aſſign ſome Reaſon, why any more *Righteouſneſs* or *Holineſs* is Required in us, than there was *Sin* or *Iniquity* in Chriſt; if we are *Righteous* by the meer *Imputation* of *Chriſt's Righteouſneſs*, as they alſo ſay,

ſay, He was a *Sinner* by the Meer *Imputation* of our *Sins* to him.

The *Matter* then of our *Juſtification in the Sight of God*, is the *Righteouſneſs of Chriſt* alone; not that which is by Bare *Imputation* only, but that which is by Real *Tranſformation* alſo, when *Jeſus Chriſt is Formed in us*, Gal. 4. 19. When we are *Renewed in the Spirit of our Minds*, Epheſ. 4. 23. *Are Saved by the Waſhing of Regeneration, and Renewing of the Holy Ghoſt*, Tit. 3. 5. *Are Partakers of the Divine Nature*, 2 Pet. 1. 4. And ſo become *One with Chriſt*, as the *Branches* are *One with the Vine*. And by or in this Spiritual Birth, or Formation of *Chriſt in us, the Hope of Glory*, Col. 1. 27. we ſtand *Formally Juſtified*, and have a *Right* and *Title* to whatſoever he hath Done and Suffered for us. For when we Feel the *Life of Jeſus made Manifeſt in our Bodies*, 2 Cor. 4. 10. and the *Travelling Seed of God* really brought forth in Birth; when we know a Being *Waſhed, Sanctified, Juſtified, in the Name of the Lord Jeſus Chriſt, and by the Spirit of our God*, 1 Cor. 6. 11. Then the *Obedience, Perſonal Righteouſneſs, Sufferings* and *Death of Chriſt*, comes to be Ours; and we Enjoy him not Divided from himſelf, and **Two Chriſts**, as ſome Erroneouſly Speak, but **One Entire Chriſt, Whole and Undivided**, *the Righteouſneſs of God by Faith.*

So that *Juſtification* and *Sanctification*, are in the *Preſent Caſe*, Inſeparably conjoyned, and taken the One for the Other. For *Juſtification*, according to the *Etymology* of the Word, which is a Compound of *Juſtum & facio*, Denotes a *Making Juſt*. I do not ſay, that this is the Only Senſe of the Word, it having Many other Significations in the *Scripture*; but thoſe are *Improper* and *Metaphorical*. To *Juſtifie*, is to *Make Juſt*; as to *Sanctifie*, is to *Make Holy*. A Man cannot be Made *Holy*, by an *Imputed Holineſs*. It is the Real Work of the Spirit of God, to Make *Holy* of *Unholy*. Nor can a Man be Made *Juſt*, by an *Imputed Juſtice*; he may be Reputed, or Reckoned *Juſt*, upon the Account of ſuch an *Imputation*; but what will that Avail him in the Sight of God, if he is not Made *Juſt* by a *Real Righteouſneſs*? For the *Unrighteous ſhall not Inherit the Kingdom of God*, 1 Cor. 6. 9. In order therefore to the Enjoyment of that *Inheritance*, it is of Abſolute Neceſſity, that a Man be Made

Made *Righteous*, or Conſtituted *Righteous*; which none can truly be ſaid to be, but by an *Inward Juſtice* Effectually Formed in the *Soul*, by the *Operation of the Holy Ghoſt*. In this *Righteouſneſs*, the *Soul* hath Acceptance with the Lord, and in none Other; this being the *Righteouſneſs of Chriſt*, the *Lamb of God*, who taketh away the *Sin of the World*: For if *Sin* ſtill Remain, where's the *Righteouſneſs of Chriſt*, who was *Manifeſted to take away Sin?* 1 John 3. 5. The Caſe is Poſitively Determined by the Apoſtle *John*; *Every one that doth Righteouſneſs, is Born of Him*, i. e. *of God*, 1 John 2. 29. Or is *Righteous*, *even as he is Righteous*, 1 John 3. 7. *Whoſoever doth not Righteouſneſs, is not of God*, v. 10. *Imputation* or *Reputation* will be of no Advantage to that Perſon, who is not *Righteous* by *Regeneration* and *Renovation*.

Richard Claridge.

A Solemn Invitation,

In the Tender Love of God,

Unto all Sorts of *Religious Profeſſors*, under their Several *External Modes* and *Forms* of *Worſhip*, Deviſed and Uſed in the *Will* and *Wiſdom* of Man, to Turn their Minds **Inward** to the *Light of Chriſt Jeſus in their own Hearts*, and to Wait Patiently upon the Lord therein, that they may come to Know *Redemption* from *Sin* and *Death*, and *Unacceptable Worſhip*; and be as *Lively Stones* Built up a *Spiritual Houſe*, an *Holy Prieſthood*, to Offer up *Spiritual Sacrifices*, Acceptable to God, by Jeſus Chriſt, the only *Mediator* between God and Man.

THE Glory of the *Goſpel-Diſpenſation* hath been and is greatly Darkned, by the Sad *Apoſtaſie of Man*, from the *Light* and *Spirit* of Jeſus Chriſt; and the *Myſtery of Iniquity* doth ſo Generally Prevail over the Face of *Chriſtendom*, that notwithſtanding the many Pretences on Foot at this Day, to *Pure* and *Primitive Chriſtianity*, whether by the *Papiſts* on the One Hand, or thoſe that Profeſs themſelves *Reformed*, under National or Congregational Forms, on the Other; the *Man of Sin* ſtill keeps upon his *Throne*, and continues his Uſurp'd Dominion in the Hearts of Multitudes of People.

Many of the *Firſt Reformers*, both in this and other Nations, Began and Ran Well for their Time; they Manifeſted Great *Zeal for God*, againſt *Popiſh Corruptions* and *Innovations*, in Doctrine, Worſhip, Diſcipline

Diſcipline and Tithes, according to the Meaſure of *Light* then Diſcovered to them, and Loved not their Lives unto the Death; but ſome in *Exile*, or in *Goals* and *Dungeons*, and others at the *Stake* or *Gibbet*, Finiſhed their *Teſtimony*, as Faithful **Martyrs** of the **Lamb**, leaving a Sweet and Precious *Memorial* of their *Victorious Faith*, and *Patient Sufferings* behind them; that others might Follow their Steps, as they had done their Lord and Maſter, *Chriſt Jeſus*; who Endured the *Croſs*, and Deſpiſed the *Shame*, and is now Set down on the *Right Hand of God*.

But others there were in that Day, who being Unfaithful to the *Manifeſtation of the Spirit of God* in themſelves, which firſt Opened their Minds, to give them a Sight of their own Eſtates, and the Abominations that were Set up and Practiſed, inſtead of the *Pure Truth* and *Worſhip of God*; the *Viſion* ſoon cloſed again, and the *Morning* turned to *Night*, and *Groſs Darkneſs* quickly overſpread their *Habitations*; ſo that they knew not how to Go on with the Work, which the *Lord of Glory* had Begun in that Dawning of the *Reformation*. But their *Underſtandings* being Blinded, and their *Language* Confounded, while they Laboured to Pull down one *Babel*, they Contended alſo at the ſame time to Erect another. Yea, ſo Active and Induſtrious were thoſe *Babel-Builders* in that Dark Night of Confuſion, and ſo Ignorantly Zealous for their ſeveral *Plat-forms*, which through Pride, or Worldly Policy, or for Secular Advantage, One Party would Prefer and Set up in Oppoſition to Another; that tho' there was ſomething Going forward under the Specious Title and Semblance of a *Reformation*; yet it amounted to no more, than a plain *Deformation*; the *Abomination of Deſolation* ſtill *ſtanding in the Holy Place*. For tho' they Divided, and Subdivided, both among themſelves, and from one another, and Cut off here and there an *Excreſcence*, or *Superfluous Branch*, yet the *Ax was not laid to the Root*, nor were the *Maſter-Boughs* Lop'd off; but the Accurſed *Tree* of *Apoſtaſie* ſtill Grew and Flouriſhed in its Ancient *Strength* and *Vigour*, notwithſtanding all they had Done, or pretended to Do, to the Contrary.

And when they had, after much Time ſpent in Contriving their Particular *Models*, Formed themſelves into Diſtinct *Societies*

and *Communions*, and put out *Articles*, *Confeſſions*, *Creeds* and *Catechiſms*, compoſed in their Fleſhly Wiſdom; as one Party got the *Secular Power* on their Sides, Severe and Sanguinary *Laws* were Enacted, to Force and Perſecute thoſe that Diſſented from them.

Thus as *Changes* and *Revolutions* happened in the *Civil Government*, ſo their *Schemes* of *Religion* varied; and the *Sword* of the *Magiſtrate*, that was drawn to Protect and Enforce one, was frequently uſed to the Suppreſſion and Deſtruction of the other. For every *Party* thought their own *Way* and *Model* Beſt, and moſt Agreeable to the *Holy Scriptures*; and yet neither of them, when brought to Tryal, could make out their *Claim* by thoſe **Sacred Records**; for they all *Erred*, *not knowing the Scriptures, nor the Power of God.*

This was the miſerable *State and Condition* of thoſe in the *Former Age*; and to deſcend to this *Preſent Generation*, Was not the Caſe the ſame, as *Epiſcopacy* or *Presbytery* got uppermoſt? Did they not endeavour to Compel Men, by *Perſecuting Laws*, into their Several *Communions*? And ſince the *Penal Laws* concerning *Religion* have been *Laid aſide*, tho' one Party cannot Now Force another; yet the ſame *Spirit* that Acted in their *Predeceſſors*, 'tis to be feared, remains in too *many* of them; and that 'tis not *Will* to *Compulſion* and *Violence*, but *Power* to Effect it, which is wanting.

O how Blindly Zealous are they, for their Reſpective *Models* and *Syſtems!* What a Contention is among them for this and the other *Man-made Doctrine*, *Worſhip* and *Ordinance*, which they ſeverally Believe and Practice! Catching at *Shadows*, and letting go the *Subſtance*; Crying up the *Outward Shape and Form*, but Neglecting the *Inward Life and Power* of Chriſtianity. One cries, *Lo here*; and another cries, *Lo there is Chriſt: Our Church is Sound and Orthodox*, ſays one; *And Ours is Rightly Conſtituted, according to the Goſpel*, ſays another: *Therefore Come and Joyn with us*, cry they, *or enter into Society with us*; *for we come neareſt to the Primitive* and *Apoſtolick Pattern.*

But, alas! They *All* fall ſhort of that; for *they are All gone out of the Way*, and turn'd aſide into *Crooked Paths* of their own Invention. Therefore, when they ſhall ſay, *See here*, or

See

See there, Go not after them. *For the Kingdom of God cometh not with Obſervation*; nor doth it ſtand in *Outward Gatherings*, *Outward Waſhings* or *Dippings*, *Outward Eatings* and *Drinkings*, or any *Outward Conſtitutions* or *Practices* whatſoever: But the **Kingdom of God is Within**, and is *Righteouſneſs*, *and Peace*, *and Joy in the Holy Ghoſt*. So that the True *Gathering* is unto *Chriſt*, in his *Inward Appearance*; the True *Waſhing*, or *Dipping*, is the *Baptiſm* of the *Spirit*; and the True *Eating* and *Drinking* at the Table of the Lord, is *Inward* and *Spiritual*. But while Men Feed, as it were, upon the *Letter*, and their Life ſtands in *Outward Obſervances*, they are utter Strangers to the *True Gathering*, *Baptiſm* and *Supper* of the *Lord*; and the *Glorious Myſtery* of the *Goſpel* remains a Dark *Riddle* to them.

O the Darkneſs and Ignorance both of *Prieſts* and *People*, Generally Speaking, among the ſeveral Sorts Profeſſing *Chriſtianity* at this Day, by Rites and Uſages of meer *Humane Inſtitution!* They are Departed from the *Truth*, which is One, and was before any *Men-made Churches* and *Congregations* had a Being or a Name in the World, and are Joyned to the *Spirit of Error*, which Alienates from the *Pure Heavenly Light*, *Life* and *Power*, which is in Chriſt Jeſus; and ſo both *Prieſts* and *People*, while remaining in the Alienation, are under *Death*, *Darkneſs* and *Bondage*; and *Antichriſt* Reigns within them, and **Myſtery Babylon**, the *Beaſt* and *Falſe Prophet* are Within them, and the Lord's *Two Witneſſes*, his *Light* and *Spirit*, lie Slain in the Streets of the *Great City*, which Spiritually is called *Sodom* and *Egypt*, and is *Within* them, tho' they know it not. And here they Crucifie the *Lord of Life and Glory*, while they Outwardly Profeſs *Faith* in Him; Here they Condemn and Kill the *Juſt One*, while they pretend to Magnifie Him, in their Doctrines, Worſhips and Ordinances; which being *Pictures* without *Life*, *Shadows* without the *Subſtance*, and *Broken Ciſterns* that will hold no *Water*, cannot yield any True *Refreſhment* or *Satisfaction* to the Travelling and Thirſty Soul.

This is no Raſh or Inconſiderate *Charge*, but a Sober *Teſtimony* and *Declaration*, Springing from that *Experience*, which I have had of them in Days that are paſt; when I was, as many others now are, ſeeking the *Living* among the *Dead*, and

running

running from *Hill* to *Mountain*, from one *Empty Form* to another, to find out that which my Soul desired, *Rest*, *Peace*, and *Satisfaction*; but 'twas not there to be had.

But Blessed for Ever be the Name of the Lord, who was pleased to shew *Mercy* to me in that Seeking and Distressed Day, and to Open the Way of *Life* and *Salvation* to me, in his Son Christ Jesus; whom I was looking for *Without*, in *Duties* and *Performances*, Begun, Continued, and Ended, in my own Will and Time; but, *behold*, he was not there.

But some may ask, *Where then was he?* I answer, He was **Within**; there He met with me, and there I found the *Beloved of my Soul*, the *Chiefest of Ten Thousand*. For as I was inabled to Turn my Mind *Inward*, to the *Manifestation* of his *Light and Spirit in my Heart*, and to Give up in Obedience thereunto; so I came to have my Understanding *Opened* by Him, and to *See* Him to be my Only and Alone *Saviour*, as I diligently Attended to him in that Heavenly Appearance.

Now the *Way*, through which it pleased the Lord to Lead me, (and I Testifie for God, 'Tis the *Way* that all his *Redeemed Ones* must Travel, as to the Kind and Nature of it) was through *Judgment*, Judging down the *Man of Sin*, and the *Transgressing Nature*, and bringing that into Subjection which would not have the *Right Heir* to Reign over me. And as this *Judging Work* went forward, which was Terrible to Flesh and Blood; *For the Day of the Lord burn'd as an Oven*, and he was like a *Refiner's Fire*, and a *Fuller's Sope*; my Soul was made to Bow down before him, and to love his Righteous Judgments, and willingly to bear the *Indignation of the Lord*, because I had *Sinned against him*. Now his *Rebukes* were Sweet, and his *Chastisements* Pleasant to me. *For in mine Affliction, He was Afflicted, and the Angel of his Presence sustain'd me*, and bore me up, or I had Fainted when he turn'd his Hand upon me. But this was his Love and Kindness to me, That he might *Purge away my Dross*, and *Take away my Tin*, and make me fit to offer up unto him an Offering in *Righteousness*. Glory, Glory, be Ascribed unto him for Ever!

Now if Men would be in a *State*, Rightly Qualified, to perform *Acceptable Worship* to the Lord, *to offer unto him an Offering*

ing in Righteouſneſs; they muſt firſt come to know *Redemption* through *Judgment*, and a *Purging* by the *Great Refiner*, as of *Gold* and *Silver*. And as this *Purging* or *Cleanſing* comes to be Experienced, ſo they will be fit to Compaſs the *Altar of the Lord*, and to Pay their Vows to the *moſt High God*. Then, and not till then, will the *Oblations* of any, whether under this or the other *External Form*, be Pleaſant to the Lord.

Now 'tis the Earneſt Deſire of my Soul, unto the God of my Life, That all the *Outward Worſhippers*, of every Denomination, might come to Witneſs ſuch a *State*, wherein their Offerings may be Acceptable unto the Lord, *viz.* a *State of Redemption from Iniquity*, and *Purgation from Sin*: For, for this Purpoſe the Son of God was manifeſted, that *he might Deſtroy the Works of the Devil, Redeem from all Iniquity, and Purifie unto himſelf a Peculiar People, Zealous of Good Works.*

And it is my *Teſtimony* this Day, which the Lord my God hath given me to bear for his Name, That whoever would come to Witneſs this *State of Redemption*, both from *Sin* and *Unacceptable Worſhip*, they muſt come to the *Light of Chriſt Jeſus* in their own Hearts, and Wait Patiently upon the Lord therein. For this is the *Way* to it, as 'tis Recorded in the *Scriptures of Truth*, and Manifeſted unto me by the *Holy Spirit*; Neither is there another for any of the Sons and Daughters of Men.

Therefore I Earneſtly Beſeech all that may be concerned in this *Teſtimony*, to Turn *Immediately*, to the *Light of Chriſt Jeſus* Within them: For *Chriſt Within* is the *Hope of Glory*. And I Preſs it ſo much the more upon them, becauſe I have had *Experience* in my Meaſure of the *Divine Power* and *Virtue* that is in it; and becauſe I know it is the Day of *God's Great* and *Univerſal Love* to the Children of Men, wherein he would *have all Men to be Saved, and to come unto the Knowledge of the Truth*. *Jeruſalem* had a Day, and ſo have all the *Nations* and *Families* of the Earth. Cloſe therefore Immediately with the Preſent *Invitation* of God: *For, behold, Now is the Accepted Time: Behold, Now is the Day of Salvation.*

Richard Claridge.

FINIS.

 855.f.9

An EPISTLE
TO THE QUARTERLY-MEETING OF *London* and *Middlesex*.

Dear Friends,

AS CHRIST laid it down for a ſtanding and Effectual *Foundation*, for his *Church* to build on, when he ſaid ;

That *Loving God with all the Heart, and with all the Soul, and with all the Mind, and our Neighbour as our ſelf* were the two *great Commandments*, on which *Hang all the Law and the Prophets*:

So it's alſo recommended by that great Apoſtle *James*, when he wrote, That *pure Religion and undefil'd before God and the Father, is to viſit* (or Relieve) *the Fatherleſs and the Widows in their Affliction, and to keep unſpotted from the World.*

Therefore a *Virtuous Education* that may keep the *YOUTH unſpotted from the World*, and a ſufficient Proviſion for the Imployment of the *Able POOR*, with a charitable Subſiſtence for the *Diſabled*, is one of the moſt Eſſential viſible Parts of the true Apoſtolick Chriſtian Religion.

Which I have often conſider'd for many Years; and having now a freſh Occaſion given me, from the late Advice of the *Yearly-Meeting* to the *Quarterly-Meetings* for their *Providing a good Education for Friends Children*, I offer the following Propoſals, our preſent Education being

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defective, for want of a full Proviſion for Friends Children under all Circumſtances.

For tho' there are good *Schools* near *London*, for ſuch whoſe Parents are able and willing to be at the Charge of *Eighteen* or *Twenty Pound* a Year, for their *Board*, &c. and in the *North* for ſuch as will give *eight* or *ten Pounds*.

Yet there are many of our *Friends*, in and about *London*, who are not able to pay 18 or 20 *l.* a Year, nor willing to ſend their Children ſo far from them as the *North*,

Therefore it is highly neceſſary to find ſome *Method* for the *Education* of the *Children* of ſuch Parents.

For keeping their Children at Home, and ſending them daily to what School is neareſt them, it may be of very pernicious Conſequence, by the Company and Converſation they may meet with either at School or out of it.

And for *Londoners* ſending their Children into the *North*, it's ſo far from their Parents, that they may be dead before they can ſee or hear from them. And it would many times be an extream Difficulty for either of the Parents, much more for both of them, to go to ſee a Sick Child, however great their Deſire may be for it.

And farther, none of theſe *Schools* are any Proviſion for many that can give but 5 *l.* a Year, and yet are above wanting the *Charity* of others, whoſe *Children* ought alſo to be conſider'd for an *Education*; and poſſibly one Half of our *Friends* may be under thoſe Circumſtances.

The PROPOSALS.

For all which good Purpoſes, I propoſe our Hoſpital, *at* Clerkenwell, *as capable to be a ſufficient Proviſion at preſent, for ſuch of our* Friends Children *as may deſire it in the City of* London *and* Middleſex. *And as it farther*

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proſpers, it will be a good Pattern for every County in the Kingdom.

Firſt, A *Child* may be *Boarded* there, with the preſent Diet and Rules, at *four Shillings* a Week without Working.

Secondly, Children, whoſe Parents will allow them to *work*, if they can earn 12 *d.* 18 *d.* or 2 *s.* a Week, they may be abated weekly, out of the 4 *s.* a Week, what their Work comes to, which will be a great Eaſe to many Parents in their Charge.

Thirdly, Many Children that do ſome Work will Learn much the better for it, Children loving change of Imployments; whilſt an Idle Education is an Education to Idleneſs: Some Imployment being an Advantage to all Children.

Fourthly, Conſidering, that all the Houſe-Room that is there may be us'd to Entertain Children: There may be many more Provided for, than there are at preſent.

Fifthly, As there ſhall be a ſufficient Number of Children, there may be all Sorts of *Learning* and *Languages* Taught there, where may be alſo a *Library*.

And in Time all Sorts of *Handicraft Trades*, which in *Germany* and *Turkey* is reckoned ſo Eſſential a Part of *Education*, that the *German Princes* and the *Grand Signior* are all Taught ſome *Mechanick* Trade.

And in *Holland* it is a Proverb, *That their Children make Toys for the* Engliſh *Children to Play with.*

But to remove one Obſtacle to theſe *Propoſals*, it is neceſſary to change it's Name from a *Work-houſe*, to be either an *Hoſpital* or a *College*, but rather the latter; becauſe ſome Parents will not put their *Children* to ſo contemptible a Place of Education, as a *Work-houſe* or an *Hoſpital*.

The *firſt* ſounding too much like a *Bridewell*, and the *ſecond* like an *Almſhouſe*. Whereas a *College* beſpeaks a more *Liberal Education*.

And this Houſe, when Sr. *Thomas Row* had it, was call'd *The College of INFANTS*, and ſo Inſcrib'd upon the *Gate*.

And ſuch Colleges, under good Management, may be ſo enlarg'd, as to be made a Means to leaven many of the Poor of the Kingdom with a Love to Vertue and Piety. In the firſt coming out of our Miniſters, their Miniſtry was the only Means then to convince the People; but ſince we are become a conſiderable Body in the Nation, there is a Duty incumbent on this Body, to exert it ſelf in all Chriſtian Offices to propagate Vertue, Charity and Piety among Men; Good Examples being more convincing than Precepts.

Note, What I have propoſed for the uſing Part of our *Hoſpital* at *Clerkenwell*, for a *Boarding-School*, is not to put the Houſe to any Charge, becauſe thoſe Friends that put their Children there, are either to pay what will keep them, or their Children's Work is to make up what their Parents pay ſhort.

And therefore it will be needful for you, to extend your Acts of *Charity*, to ſuch other Objects as may moſt want them: And in particular an *Infirmary* or *Hoſpital* for the *Sick* would be very uſeful; and you might take in the *Poor Children* of *Friends* in the neighbouring Counties, upon the uſual Terms, rather than let the Houſe want filling.

And it is *Advantage* ſufficient to the *Monthly-Meetings*, that they can have their *Poor* kept there (on them Terms) cheaper and better than any where elſe.

But for any to think, that the *Monthly-Meetings* ſhould be eaſed of their *whole Charges*, which they pay for their *Poor* there, if there were a *Fund* ſufficient, would be to *rob* the Poor (that might otherwiſe be there provided for) to give to the *Rich* in eaſing them, and prevent the *rich* Men whilſt living the Opportunity of ſhewing their *Charity* (which is their *Duty*) to the *Poor*, and conſequently of receiving the *Bleſſing* that doth attend it;

which

which will alſo leave the Living Poor to expect from the *Dead* their Support: But on the contrary, as the Fund ſhall Increaſe, I offer the following *Conſiderations*, for the Enlargeing of your *Charities* in time to come; and further recommend to your Peruſals my former *Propoſals for a College of Induſtry*.

Some Conſiderations on the Duty of Propagating Piety, Charity and Induſtry among Men.

IN the Beginning God created the Heavens and the Earth, and that Creation was finiſhed in ſix Days, and in the laſt of thoſe Days God ſaid, *Let us make Man*, and in that Day was finiſhed that Part of the viſible Creation which *Moſes* gives an Account of.

But God hath ſince continued a ſecond Creation, which will not be wholly finiſhed until the End of the World, in order to produce from Men a Creation of Angels, or Beings equal to them; for as Men are raiſed from the Earth ſince it was formed, ſo will Men, when regenerated and attain the Reſurrection, be raiſed to be as Angels; of which though *Moſes* ſaith little or nothing, yet our bleſſed Saviour doth. *(a)*

When that Time will end no Man knows, a Thouſand

Luke 6. *v.* 33. And if ye do Good to them which do Good to you, What Thank have ye? For Sinners do alſo even the ſame. *Ver.* 36. Be ye therefore merciful, as your Father alſo is merciful. *Ver.* 38. Give, and it ſhall be given unto you; good Meaſure, preſſed down, and ſhaken together, and running over,——

(a) *Mark* 12. *v.* 25. For when they ſhall riſe from the Dead, they neither marry nor are given in Marriage: But are as the Angels which are in Heaven.

Luke 20. *v.* 35. But they which ſhall be accounted worthy to obtain that World, and the Reſurrection from the Dead, neither marry, nor are given in Marriage. *Ver.* 36. Neither can they die any more; for they are equal unto the Angels.

Rev. 22. *v.* 8. And I *John*——fell down to worſhip before the Feet of the Angel, which ſhewed me theſe things. *Ver.* 9. Then ſaith he unto me, See thou do it not: For I am thy Fellow-Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: Worſhip God.

Years being with God but as one Day; yet he uſeth Men and Women as Inſtruments in this great Work, (*b*) by Marriage, Bearing and Breeding of Children, from one Generation to another, and Tilling the Ground to raiſe Bread, and breeding of Cattel, to ſupport Life and increaſe Poſterity to the End of the World.

And ſome among the Multitude of Mankind are raiſed up to be Soveraigns, Governours, Magiſtrates and Miniſters, to inſtruct and keep the Reſt of their Fellow-Mortals in good Order, by which they are and will be Inſtruments in the Hand of God, in carrying on this Creation (that are appointed when regenerated to be as Angels) and become the fitter to be accounted as Members of his Body, who ſaid to the Father, *A Body haſt thou prepared me, lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God!* (*c*)

Wherefore it is highly the Duty of all Men, from the *greateſt Monarch* to the meaneſt Subject, to their Power, and Capacity, and Station they are placed in, to perform their Part to carry on the *Creation*, whether by Advice, keeping *good Order* among Men, or putting ſuch as want it into a Way to live, and to provide for the Support of ſuch as are diſabled either by Age or other Weakneſs; for though they may be but as *Lazarus's* in this World, they may be as Angels in the next: And there is no greater Demonſtration viſible to Men, that we love God,

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(*b*) *Gen.* 1. *v.* 28. And God bleſſed them, and God ſaid unto them, Be fruitful and multiply, and repleniſh the Earth, and ſubdue it.

1 Tim. 2. *v.* 15. Notwithſtanding ſhe ſhall be ſaved in Child-bearing, if they continue in Faith, and Charity, and Holineſs with Sobriety.

1 *Tim.* 4. *v.* 1. Now the Spirit ſpeaketh expreſly, that in the latter times, ſome ſhall depart from the Faith, giving heed to ſeducing Spirits, and Doctrines of Devils,—*Ver.* 3. Forbidding to marry,——*Ch.* 5. *ver.* 14. I will therefore that the younger Women marry, bear Children, guide the Houſe,——

Heb. 13. *v.* 14. Marriage is honourable in all, and the Bed undefil'd: But Whore-mongers and Adulterers God will judge. (*c*) *Heb.* 10. *v.* 5, 7.

God, than ſhewing Love and Charity to one another. (*d*)

And by the Relation our Saviour gives of the great Day of Account, our Happineſs will then conſiſt more in our having fed the Hungry, cloathed the Naked, and viſited *(or helped and healed)* the Sick, than in having heard or preached without thoſe Charities.

There being thoſe that will ſay, *Lord, Lord, have we not propheſied in thy Name? And in thy Name have caſt out Devils? And in thy Name done many wonderful Works?* (*e*)

And others will ſay, they had eaten and drank in his Preſence, and he had taught in their Streets. (*f*)

But if the Love of Vertue, and of Charity to the Poor and Afflicted ſhall be wanting, the Sentence is Aſtoniſhing.

When the faithful and wiſe Servant, whom the Lord hath (by giving him Riches or Power) made Ruler over his Houſhold, to *give them MEAT in due Seaſon*, will be bleſſed; whom his Lord, when he cometh, ſhall find ſo doing. (*g*)

But that Evil Servant, that ſhall begin to ſmite *(hate and abuſe)* his fellow-Servants, &c. will be cut off and appointed his Portion with Hypocrites.

How many diſtres'd Souls, and helpleſs Orphans lie in our Streets, as the dry Bones in the Valley, wanting to be gathered together, by others Aſſiſtance before

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(*d*) *James* 2. *v.* 13. For he ſhall have Judgment without Mercy, that hath ſhewed no Mercy; and Mercy rejoyceth againſt Judgment. *Ver.* 14. What doth it profit, my Brethren, though a Man ſay he hath Faith, and have not Works? *Ver.* 15. If a Brother or Siſter be naked, and deſtitute of daily Food; (*v.* 16.) And one of you ſay unto them, Depart in Peace be you warmed, and filled: Notwithſtanding ye give them not thoſe things which are needful to the Body; What doth it profit?

1 *John* 3. *v.* 17. But whoſo hath this World's Good, and ſeeth his Brother have need, and ſhutteth up his Bowels of Compaſſion from him, How dwelleth the Love of God in him?

Luke 16. *v.* 9. And I ſay unto you, make to your ſelves Friends of the Mammon of Unrighteouſneſs, that when ye fail, they may receive you into everlaſting Habitations.

(*e*) *Mat.* 7. *v.* 22. (*f*) *Luke* 13. *v.* 26. (*g*) *Mat.* 24. *v.* 46.

fore they can be united, and they muſt be united before Sinews and Fleſh will come, and Skin cover them; and then may their own Labour make them happy in this World, and good Inſtructions (through the Bleſſing of God) may prepare them for the Happineſs of the next.

The Children called *The* **Black-Guard** are a conſiderable Part of theſe *Dry Bones*, they are our Neighbours, our *(h)* Fleſh and Blood, our Relations, our Children, however mean and contemptible they may now appear.

They are capable of being Saints on Earth, and as Angels in Heaven; How much is owing to Birth and Education, that hath made the Difference between them and us? Was it our Vertue or their Vice that made that Difference? Had we any Capacity before we were born?

Hath not God made the Difference, and given us the happy Opportunity (if we uſe it well) to be able to give rather than to receive? And put us into a Capacity of receiving the Bleſſing of feeding the Hungry, and cloathing the Naked?

But what an Aggrevation will it be, to any Man's Account, when he ſhall be charged with being an Unfaithful Steward with ſuch a Truſt?

Is not this a little *Siſter that hath no Breaſt? What ſhall we do for our Siſter in the Day when ſhe ſhall be ſpoken for?*

If ſhe be a Wall, may we not build upon her a Palace of Silver, by their own Induſtry, if we put them in the way of it? The Labour of the Poor being the Mines of the Rich.

And when a good Education may have made them of

(*b*) *Act.* 17. *v.* 26. And hath made of one Blood all Nations.

Luke 10. *v.* 29.—Who is my Neighbour? *Ver.* 36. Now which of theſe three, thinkeſt thou, was Neighbour unto him that fell among Thieves? *Ver.* 37. And he ſaid, He that ſhewed Mercy on him: Then ſaid Jeſus unto him, Go and do thou likewiſe.

of the Nature of the good Ground, and any of them come to be *Sea-men* or Travel, they will be as ſo many Miſſionaries or Miniſters; and though not in a Miniſtry, yet their regular Lives will greatly ſtrengthen the Teſtimony of ſuch as ſhall have a Miniſtry, whilſt the prophane and vitious Lives of our preſent *Sea-men*, &c. is one of the greateſt Scandals and ſtrongeſt Obſtacles to the *Indians* Converſion.

Should we not therefore endeavour to reform our People at home? where we are capable to have ſo much Influence, upon our own Country-Men, more than any Miſſionaries or Miniſters can have upon Forreign Idolaters.

Our People not denying the Principles of Chriſtianity, but hurried with their vitious Inclinations and Paſſions, and many diſtres'd with Neceſſities through a mean Birth and vitious Education.

Whereas the *Indians* have all thoſe Paſſions to ſtruggle with, and what is full as hard to be raced out, that is, a *Bigottry to their Idols*.

It is not he that dwells neareſt that is only our Neighbour, but he that wants our Help alſo claims that Name and our Love.

Let the great Increaſe of *Charity-Schools* and *Workhouſes* in this Kingdom, and the excellent and effectual *Proviſion* that is made for the *Poor* in *Holland*, with the ſurpriſing *Succeſs* of *Auguſtus Hermanus Franck*, at *Glaucha* near *Hall*, in the King of *Pruſia*'s Dominions Incourage you, who begun an *Orphan-Houſe*, or *Charity-School* with leſs than 20 *s.* and in a few Years rais'd a *College*, by the Charitable Gifts of others, in which ſeveral Hundreds were Entertain'd.

If we would heartily ſet about taking care of the *Poor*, we may be able to work Wonders that way: The Poor are able to do more than get their own Living, and therefore it is only the Want of good Management and Prudence, that hinders from do-

ing what would be ſo great a Bleſſing to Mankind.

Let our *Charity* be as extenſive as the Net of the Kingdom of Heaven *(Mat.* 13. *v.* 47.*)* which catch'd both good and bad Fiſh, and though the bad were caſt away, yet the good were gather'd into Veſſels: And tho' many *Children* of the Kingdom may be ſhut out *(Mat.* 8. *v.* 12*)* yet Multitudes of the Out-caſts will be gathered from the *Eaſt* and *Weſt*, and from the *North* and *South*: And though *John* ſaw but an *Hundred Forty Four Thouſand* of the *twelve Tribes*, yet he ſaw an *innumerable Company of all Nations, Languages, Tongues and People praiſing God.*

And therefore our *Charity* ſhould be univerſal as the *Love* of God is; to which add Faith and Induſtry, and then Mountains of Difficulty will vaniſh away, as Miſts before the Sun, and we ſhall be as Leaven to the Nations. *(i)*

Unconfin'd Acts of Charity will be one Means of uniting the Hearts of all ſincere Chriſtians, by whatever other Name they may be diſtinguiſh'd.

Whereas to bring all to the ſame Opinion, is no more practicable, than it is to bring all to one Degree of Underſtanding, or to the ſame Features, or Stature and Size.

And as there are not two Leaves or two Grains of Sand, to be found in the World juſt the ſame, neither are there two Saints on Earth of the ſame Sentiments in all things; and the Angels in Heaven differ in Glory, but yet all are united in the ſtrongeſt Bond of Love, and humble Adoration to the Almighty. In

(*i*) *Luke* 14. *v.* 21.——Go out quickly into the Streets and Lanes of the City, and bring in hither, the Poor and the Maimed, and the Halt and the Blind. *Ver.* 23.——Go out into the High-ways and Hedges, and compel them to come in, that my Houſe may be filled.

Mat. 5. *v.* 13. Ye are the Salt of the Earth.——*Ver.* 14. Ye are the Light of the World, a City that is ſet on a Hill cannot be hid. *Ver.* 15. Neither do Men Light a Candle and put it under a Buſhel, but on a Candleſtick, and it giveth Light unto all that are in the Houſe. *Ver.* 16. Let your Lights ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.

In ſome Forreign Parts, they have *Hoſpitals* for entertaining all ſorts of *Sick*, without asking whence they came, or what Religion they are of: In *Paris* one of them is call'd *The Houſe of God*.

And Hoſpitals to receive all *Infants* that are brought there, without asking whoſe they are.

And other Hoſpitals for entertaining *Incurables*.

Wherefore if our good Works do not out do other People's, How can our *Light* ſhine to the *World*, and thereby occaſion their Glorifying our Father which is in Heaven?

The King of *Denmark* ſent *Proteſtant-Miſſionaries*, to *Mallabar* in the *Eaſt-Indies*, in the Year 1706, but they found but little Influence among them, in barely *Inſtructing* the *Children*, until they took the Care of wholly *Providing* for them.

But as it is our *Duty* to extend our *Charity* to Mankind, ſo more particularly to the *Houſhold of Faith*.

And therefore I would firſt recommend it to you, to make the beſt Uſe you can of our *Work-houſe* or *Hoſpital*, for ſuch *Poor*, which is capable of much greater Improvement, and of a more *Univerſal Service* than it is at preſent.

But if them that are invited by the preſent Conſtitution of the Houſe, will not ſend their Children, or ſhall not be ſufficient to fill it, Go into the Streets and Lanes of the City, and the Highways and Hedges, that the Houſe may be fil'd: When ſuch Poor are invited, their Neceſſities will compel them to come in.

Muſt it not inflame every ſincere Chriſtian, with Love and Charity, that conſiders how valuable the Saving of One Soul is (when if a Man gains the whole World, and loſes his own Soul, there is no Profit by it:) And that ſuch as ſhall be Benefactors therein, will find them to be an additional Comfort to their Everlaſting Habitations, and Eternal Crown of Glory; *Mark* 8. *v.* 36. *Luke* 16. *v.* 9.

Fifty two Shillings a Year, will keep a poor Boy, with his Labour, in the *Houſe*, and as your Charities ſhall be extended, your *Fund* will be inlarged.

I ſhall add the Subſtance of an Excellent Diſcourſe (as an Addition to mine, Of the Value of the Poor) of a poor Man in *Germany*, above 300 Years ago, then writ by *John Taulerus*, and ſince printed in Doctor *Everrard*'s Works (*Part 2d p.* 451.) who was a Religious Diſſenter, in King *James* the *Firſt*'s Time; and alſo the Relation is lately publiſh'd by *Robert Nelſon*, Eſq; Deceas'd, an Eminent Church-Man.

A ſhort Dialogue between a Learned Divine and a Beggar.

THere was, in times paſt, a certain *famous Divine*, who by the ſpace of eight Years, had continually *importuned* the Lord by Prayer, conceiving he wanted the Right *Knowledge* of the Truth, notwithſtanding all his *Learning*; and ſpent whole *Nights* therein, begging of God to let him know *Him*, and know *himſelf*, and to ſhew him *any Man* that might teach him *the Way* of *Truth*: And when upon a time, he was *inflam'd* with a moſt *vehement Deſire* thereof, a Voice *from Heaven* thus ſpake unto him, *Go forth to the Church-Doors, and there thou ſhalt find a Man that can Teach thee the Way of Truth:* And going forth, he found there a certain *Beggar*, with *patch'd* and *torn Apparel*, and filthy dirty Feet, all whoſe *Apparel* was ſcarce worth three Half-pence; to Whom, by way of Salutation, he thus ſpake.

Divine, God give thee a good Morning.

Beggar, Sir, I do not remember that ever I had an *evil* one.

Div. God make thee *fortunate* and *proſperous*; Why doſt thou ſpeak in this manner?

Beg. Neither was I ever *unfortunate* or *unproſperous*.

Div. Be *happy!* What mean theſe Words of thine?

Beg. Nor was I ever *unhappy*.

Div. God ſave thee! Now at laſt ſpeak more plainly.

Beg. Truly Sir, I will do it *willingly:* Thou did'ſt wiſh me a *proſperous* and *good Morning*; and I anſwer'd, I never had an *unproſperous* or *evil* one; for when I am pinched with *Hunger*, I praiſe God: If I ſuffer *Cold*, if it *hail*, if it *ſnow*, if it *rain*, if the Whether be *fair* or *foul*, I praiſe God;

God; if I be *wretched* and *deſpiſed*, I likewiſe praiſe God: And therefore there never happened any *ſad* or *evil Morning* to me. Thou did'ſt likewiſe wiſh that I might be *fortunate*; and I anſwered, that I had never been *unfortunate*; becauſe whatever God *gave me*, or I *ſuffer'd*, or whatever happened to me, whether it were *agreeable to me*, or otherwiſe, were it *ſweet* or *bitter*, I gladly received it at his Hands *as the beſt*: And therefore I was never *unfortunate*.

Thou ſaid'ſt moreover, that God would be pleaſed to make me *happy*: Whereunto I likewiſe anſwered, That I never had been *unhappy*; for I am fully reſolved *thro' his Grace*, to adhere and only to *cleave* to the Will of God, *as the beſt* (as abandoning *mine own* Will) into which I have ſo *wholly* poured out *mine own* Will, that whatever *he wills* that I *will* alſo: And for this Cauſe (as I ſaid) I was never *unhappy*, ſeeing that I will *cleave to his Will only*, and have *wholly* reſigned mine own *proper* Will.

Div. This is very ſtrange: But what I pray thee wouldſt thou ſay, if the Lord of Majeſty would *drown thee* in the *bottomleſs Pit*, Could'ſt thou then be content with his Will?

Beg. Drown me in the *bottomleſs Pit!* Why certainly, if he ſhould, I have *two Arms*, by which I would ſtill embrace him, and claſpe faſt about him: One is *true Humility*, and that I lay under Him; and by *Him* I am *united* to his moſt *ſacred Humanity*: The other, and that is the *right Arm*, which is *Love*, which is *united* to his *Divinity*: And by this Love given to me, from *himſelf*, I hold him *ſo faſt*, that he would be *forc'd* to go down to *Hell* with me: And it were much more to be wiſhed by me, to be in *Hell with God*, than to be in Heaven without him.

By this, that *Divine* learned, That the moſt *compendious Way* to God, is a *True Reſignation* with profound *Humility*. Hereupon the *Divine* ſpake again to the *Beggar*, and aſk'd him.

Div. Whence cameſt thou?

Beg. from God.

Div. Where foundeſt thou God?

Beg. Even *There*, where I left all the Creatures.

Div. But where did'ſt thou leave *him?*

Beg. In *humble* and *clean Hearts*, and in Men of Good-Will, which is his *Temple* and *Dwelling-place*.

Div. I pray thee *Friend*, who art thou?

Beg. Who am I! Truly, I am a King, and Jeſus himſelf hath *crowned* me with *Peace*, *Power* and *Reſt*.

Div.

Div. Art thou a King! But where is thy Kingdom?

Beg. Sir, The Kingdom of Heaven is *within me*, In my Soul; and I can now, and do, by his Power *in* me, ſo govern and *command* all my *inward* and *outward* Senſes, that all the *Affections* and Powers of the *old* Man *in my Soul* are *conquered*, and are in Subjection to the *New Man in me*; which Kingdom no Man can doubt, but is *better* than all the *Kingdoms*, *Scepters*, *Crowns* and *Glories* of this World.

Div. What brought thee to this Perfection?

Beg. My *Silence*, *ſublime Meditation*, and, above all, *My Union with the ever-bleſſed God of Peace and Reſt*; which is *my Kingdom:* And to ſay the *Truth*, I could *reſt* in nothing which was leſs than *God*; and now having *found my God*, I have forſaken the *unquiet World*, and in *Him* I have found

Everlaſting Peace and Reſt.

I Would add ſomething on thoſe two Words *Silence* and *Reſignation*. The *Silence* of a Religious and Spiritual Worſhip, is not a drouſy unthinking State of the Mind, but a ſequeſtring or with-drawing of it, from all viſible Objects and vain Imaginations, unto a fervent Praying to, or Praiſing the Inviſible Omnipreſent God, in his Light and Love; his Light gives Wiſdom and Knowledge, and his Love gives Power and Strength, to run the Ways of his Commandments with Delight. But except all Exceſſes of the Body, and Paſſions of the Mind are avoided (through Watchfulneſs) the *Soul* doth not attain *True Silence*.

Reſignation (in Love and Humility) to the Will of God, is one of the moſt Eſſential *Inviſible* Parts of true Religion (as Acts of *Charity* is of the *Viſible* Parts) there being in Heaven no Will but God's: Therefore every One's Growth, towards that Kingdom, is but in Proportion to the Degree, that their Wills are reſign'd unto the Will of God; *True Reſignation* preſerves Men from all Evil, when they come to prefer his Will before their own: And it alſo drives away all Diſpair, and the Accuſer of the Brethren, and quenches all the fiery Darts of Sathan.

The 27th of the 7th Month, 1718.

John Bellers.

Exod. 28. *v.* 3. And thou ſhalt ſpeak unto all that are wiſe-hearted.
Rev. 3. *v.* 7. He that hath an Ear, let him hear,——
Dan. 12. *v.* 10.——The Wiſe ſhall underſtand.

William Penn's Character of the *Wiſe Man*, in the ſecond Part of his *Maxims* p. 24. is, *That he is always for ſome ſolid Good, Civil or Moral; as to make his Country more virtuous, preſerve her Peace and Liberty, imploy her Poor, improve Land, advance Trade, ſuppreſs Vice, incourage Induſtry, and all Mechanick Knowledge; and that they ſhould be the Care of the Government, and the Bleſſing and Praiſe of the People. To conclude he is juſt and feurs God, hates Covetouſneſs, and eſchews Evil, and loves his Neighbour as himſelf.*

Eccleſ. 11. *v.* 21. Caſt thy Bread upon the Waters, for thou ſhalt find it after many Days.

A PRAYER.

THou Holy, Almighty and Eternal God! Who fills Heaven and Earth with thy Preſence; the Secrets of all Hearts are open and known to thee: Thou that made the Heart, Shalt not thou underſtand? Thou know'ſt our Wants and our Neceſſities, beyond what we are able to expreſs or think: Thou inexhauſtible Fountain and Fulneſs of all our Mercies and Bleſſings! Who makeſt a feeble or little one become as David, *and* David *as the Angel of thee our God, who makeſt thy Angels Miniſtring-Spirits, and thy Miniſters a Flaming Fire, continually aſcending in thy Light and Love, from one Degree of Glory unto another, the Increaſe of which there is no End.*

Do thou inable us, O Lord! to proſtrate our ſelves in deep Humility before thee, with our Wills ſubjected and reſign'd unto thy Holy Will in all things, that we may, with Sincerity, ſay, Thy Will be done on Earth as it is done in Heaven. Thy Will, O Lord! is united to infinite Wiſdom and omnipotent Power: Thou know'ſt what is beſt, and art able to do whatever ſeemeth good unto thee: What are we Mortals, (that we ſhould ſay unto thee, the Almighty! What doſt thou?) Or ten Thouſand Worlds, or ten Thouſand times ten Thouſand, but as the Drop of a Bucket or the ſmall Duſt of the Ballence, in Compariſon of Thee. Make us, O Lord! what is right in thy Sight; ſuitable to the Beings which thou haſt made us, and the Stations which thou haſt plac'd us in; that our Tables nor nothing that we injoy may become a Snare unto us; but that the Uſe and Strength of all that we receive from thy bountiful Hand, may be return'd unto thee, in all Obedience with Reverence and deep Humility, Praiſing, Worſhiping and Adoring Thee, the Mighty God! Words are to few, and all the Languages in the Univerſe are not ſufficient, neither is it in the Power of Men or Angels, either in Time or Eternity, fully to ſet forth the Glory of thy Majeſty! The Might of thy Power! Or the Excellency of thy Wiſdom! Thou unexpreſſible Being! Who art GOD *over All; Bleſſed in thy Self for ever and ever: Amen, Amen.*

FINIS.

Books Writ by *John Bellers*, and Sold at the *Bible* in *George-Yard, Lombard-Street.*

1. PROPOSALS *for raising a College of Industry, of all useful Trades and Husbandry, with Profit for the Rich, a plentiful Living for the Poor, and a good Education for Youth: Dedicated and presented to the Parliament.* 1696.
2. *A Supplement to the College of Industry: Dedicated to the Parliament.*
3. *An Epist. to Friends, concerning the Education of Youth.* 1697.
4. *Essays about the Poor, Manufactures, Trade, Money, Plantations and Fellons; with the Excellency and Divinity of Inward Light: Dedicated to the Parliament.* 1699.
5. *A Caution against all Perturbations of the Mind; but more particularly against (the Passion of) Anger, as an Enemy to the Soul, by making of it unfit for the Presence of God, and unable to enter the Kingdom of Heaven.* 1702.
6. *Watch unto Prayer: Or Considerations for all who profess they believe in the Light, to see whether they walk in the Light, without which they cannot become the Children of it, nor be cleansed from their Sins.* 1703.
7. *To the Lords and others, Commissioners, appointed to take Care of the poor* Palatines. 1709
8. *Some Reasons, for an* European *State, proposed to the Powers of* Europe, *by an Universal Gaurantee, and an Annual Congress, Senate, Dyet, or Parliament, to settle any Disputes, about the Bounds and Rights of Princes hereafter. And also, for a General Council, of all the different Religious Perswasions in Christendom, not to dispute what they differ about, but to settle the general Principles they agree in; by which it will appear, that they may be good Subjects and Neighbours, tho' of different Apprehensions of the Way to Heaven: In order to prevent Broils and War at Home, when Forreign Wars are ended: Dedicated to the Queen and Parliament.* 1710.
9. *To the Archbishop, Bishops and Clergy of the Province of* Canterbury, *met in Convocation.*
10. *An Essay towards the Ease of Elections, of Members of Parliament.* 1712.
11. *An Essay towards Reconciling the Old and New Ministry.*
12. *Considerations on the Schism Bill.*
13. *An Essay towards the Improvement of Physick, in twelve Proposals, by which the Lives of many Thousands of the Rich, as well as of the Poor, may be saved Yearly: With an Essay for Imploying the able Poor, and Improvement of Mechanick Arts: Dedicated (and presented) to the Parliament: And Part to the Lord-Mayor and Aldermen, the South-Sea-Company, and the Physitians of* Great-Britain; *with a Post-script to the Men of Wit and Pleasure.* 1714.

THE HUMBLE

ADDRESS

Of the People called

855.f.9
17

QUAKERS

To their moſt Sacred Majeſties the Royal

KING and QUEEN.

And His *Majeſty's* moſt Gracious

ANSWER.

London: *Printed for* Richard Newcomb, in *Fleet-ſtreet*

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VIEW ONLY
PHOTOCOPY
UNAVAILABLE

The Humble Addreſs &c.

Gracious Sovereign,

IT having pleaſed Almighty God, in whoſe Hand is the Breath of the greateſt Monarch, to Remove by Death our late gracious King thy Royal Father, an Affliction in which we thy dutifull Subjects deeply ſhare, as ſenſible that his Reign was one continued Bleſſing to all his People, and in which we enjoy'd not only the Indulgences granted us in the Reigns of his Royal Predeceſſors, but all freſh Marks of his own Clemency and Goodneſs; we having therefore great and juſt Cauſe to condole the Loſs of a Prince ſo gracious and beneficent, But when we Conſider that the Mercifull Hand of Divine Providence hath placed ſo peaceably on the Throne a Son, the Succeſſour of his Royal Virtues, (the earneſt whereof we behold with Pleaſure during the ſhort Experience of thy prudent Adminiſtration when Regent) it is Cauſe ſufficient to abate our Greif and aſſwage our Sorrow: And the Hopes we then conciv'd are fullyconfirmed by the gracious Declaration from the Throne, to make all thy Subjects happy and ſecure in the full Enjoyments of their Religious and Civil Rights. Wherefore Great Prince, we, though a ſmall Part of thy dutiful Subjects, humble beg Leave to approach thy Royal Preſence with ſincere and hearty Congratulations on thy aſcending the Britiſh Throne in perfect Tranquility, and to declare our entire Affection and dutiful Obedience to thy Royal Perſon and Government, as our Chriſtian and peaceable Principle enjoyns. And we greatly hope thy Hand will be the happy Inſtrument to finiſh that good Work, begun by thy Royal Father, of claming and compoſing the Differences of Europe, & preventing the Calamities of War which were ſo lately threatned.

We alſo humbly beg Leave to expreſs the joyfull Senſe impreſs'd upon our Minds of the Princely Virtues of our gracious Queen thy Royal Conſort, and of the pleaſing Proſpect of your numerous and hopeful Iſſue, who whilſt they are ſhining and illuſtrious Ornaments around the Throne, are valuable Pledges of the future Peace and Security of theſe Kingdoms.

May the Almighty and Allwiſe God ſhower down on thy Royal Head and Family His Divine as well as Temporal Bleſſings. May He by His Wiſdom guide thee in thy Counſels, to the promoting of Religion and Virtue, the ſupport of the Proteſtant Cauſe in general, and the Good of all thy

Subjects

Subjects. And may the Weight and Care usually annex'd to a Crown, be lightned and made easy by the dutiful and chearful Obedience of a great & free People,

Sign'd in behalf of the said People, London, the 12th of the 5th Month called July, 1727.

To which Address His Majesty was pleased to give the following most gracious Answer.

THis dutiful and loyal Address is very acceptable to Me, and you may depend upon my Protection.

They afterwards waited on the Queen and Mr. John Eccleston made the following Speech.

May it please our Gracious Queen,

AS we have been favoured with the liberty of Access to our gracious King, to condole the Death of his Royal Father, to congratulate his Accession to the the British Throne; and to the tender Assurances of our Affection and Fidelity to his royal Person and Government. We beg Leave with great difference humbly to approach thy Royal Presence on the same solemn Occasions, which we now do with all the assection and regard due from dutiful and obedient Subjects.

Gracious Queen.

May thy Enjoyment of the Royal dignity be long and happy, and may our present gracious King long posses the British throne in peace, till future Time and Matury of Years shall transfer it in Safety to your Royal and hopefull Offspring, form'd and nurtut'd for Goverment by the virtueous Care to be fit Examples to futer Princes, a Blessing to late Posterity, and the effectual Security under Divine Providence of our present happy Constitution,

To which her Majesty was pleased to give a very gracious Answer.

FINIS.

853. f. 1
18

AN ANSWER TO THE Switch for the Snake.

A Book ſo called.

Diſcovering the *Weakneſs* of the *Switch*, which the Leading *Quakers* (of the Second Days Meeting in *LONDON* for Government) have lately (as I am told,) given into the Hands of each Parliament Man.

Vice is Nouriſhed and gets Life by Covering it, ſaith a Heathen Author; even ſo it is with *Errors* in Religion.

Humbly ſhewing, that it is Impoſſible, that the Pens now in Controverſie, againſt us *Quakers*, ſhould be put a ſtop to, before there's an Order given forth, (from the ſecond Days Meeting) for the Reformation of our Numerous *Preachers* in the Country.

And alſo a Book of Retractions of all the Errors in our Friends Printed Books, be Publiſhed, with an Appendix and Poſtſcript.

By *William Mather*, a lover of (the well meaning Perſons, eſpecially among) that People.

Prov. XXVII. 6. *Faithful are the Wounds of a Friend: But the Kiſſes of an Enemy are deceitful.*

Printed in the Year 1700.

AN

ANSWER

TO THE

Switch for the Snake, &c.

Note that the Figures on the left Hand Margin, Direct to the Book, *called the* SWITCH.

52 53 I *S not the Soul without begining, coming from God, infinite in it ſelf?*
It is not horrid Blaſphemy, to ſay the Soul is Part of God is a Part of God. G. Fox, Great Miſtery, P. 90. 229. P. 273 100

Anſwer, *If the Soul is without beginning, and is a Part of God; then not Created, contrary to* Gen. 1.

79 Are not ye [*the Miniſters*] in the Preſumption, and uſurpt Authority, to Preach, or Teach, that have not the immediate Revelation, as the Apoſtles had? 241.

Anſwer, *To be ſure it is great Preſumption, in too many Ignorant Preachers,* (in this Age) *that pretend they have the ſame immediate Revelation, as the Apoſtles had; Yea, even the ſame degree; for ſaith* G. Fox, (*in the ſame Book,* P. 213. *to his oppoſer*) Thou canſt not know Scripture, but by the ſame degree of the Spirit the Prophets and the Apoſtles had.

And ſaith he, "They are Conjurers and Diviners, and their teaching is from "Conjuration, which is not ſpoken from the Mouth of the Lord; and that he that "hath the ſame Spirit, that raiſed Jeſus Chriſt, is equal with God. See P. 7. and 8. in Sauls Errand, *&c.*

Anſwer, *by this Doctrine, every Man is equal with God, for do not you*, J. W. *and* G. W. *hold, that every Man hath a meaſure of that Spirit.*

But, if all *Preachers* are Conjurers, that Preach not from the Mouth of the Lord, then that Name muſt needs belong to *G. Fox*, in the firſt place, (as above) is manifeſt, becauſe his Doctrines differ from Scripture.

Next, *Joſeph Clark*, mentioned in or about, *P.* 81. in the defence of the *Snake*, (a Book ſo called,) but I do not reckon him a real Conjurer (tho' he is one, according to *G. Fox*'s Sence) becauſe he was ſo very much miſtaken, by his viſion, that ſo much ſtrengthened him, to bear his Teſtimony againſt Tyths, for he told me, he ſaw the Prieſt that ſued him, and thoſe belonging to him, Melt in his ſight to nothing, adding, I care not, if the *Jaylor* or the *Bayliffs* get my Money, but for the Prieſt he ſhall never have any thing of mine, for *John Field*, one of

the ſecond days meeting in *LONDON*, told me, he could put me in a way, the Prieſt ſhould never get any of my Goods.

In Brief, a little before the Aſſizes (at *Bedford*) *Joſeph* expecting a Tryal for Tyths, *John* ſent him down a Copy of the Bill that the Prieſt had put in againſt him, with a Letter from *John* (which *Joſeph* got me to Read) wherein he named *Joſephs* Counceller to Plead for him, and that he had paid him 10 *s.* and adviſed *Joſeph* to give him 10 *s.* more at the Aſſizes, and alſo *Joſeph* went up to *London*, to take Advice of *John* about it.

About two Days before the Aſſize, *Joſeph* came to my Houſe, and deſired me to make him a Writing, to ſecure his Goods from the Prieſt; if upon Tryal, the Prieſt ſhould caſt him.

My anſwer was, (I very well remember,) *viz. What doſt thou come to me, to ſecure thy Goods, did not* John Field *promiſe to do that for thee?* Well, ſaith he, *it's now too late, I would have thee do it for me:* then I told him, it could not be done, except he did quit himſelf of the poſſeſſion of his Goods, and Aſſign his right to ſome Perſon or other.

This he would not believe, until he got me to go with him to a Lawyer, and there he agreed to bring the Leaſe of his Farm, to the Lawyer, (which was one day before the Aſſizes) but his Leaſe he left at home, and did ride to one of his Brothers to be an Arbitrator on his ſide to agree it, and then it was given out, that *Joſeph* did not agree with the Prieſt, it was his Brother. Aud I being with him after the agreement, he ſaid to me, *he could now pay Tyths as well as other Taxes*: the Prieſt (who being reputed a very moderate Man, and well ſpoken of by ſome Quakers) ſent his Son to School to me, ſome time after this agreement, and the Young Man ſaid to me, *That Joſeph was as good a Man as they had in the Town, for the Payment of Tyths.*

But ſince theſe things, *Joſeph* went to a Monthly Meeting, to *Ampthel*, to Anſwer for himſelf upon ſuſpicion, of being a long Practiſer of a very foul Sin, I am aſhamed to name it; the divers Witneſſes, were very free to tell it in private, and ſomewhat became publick, *viz.* To the Elders of that meeting, that when he went from home, he muſt have a Man lye in Bed with him, and that he uſed to Kiſs, and get upon ſuch Men as he lay with, and made them Sweat; and I heard two Men ſay, that with him, they had ſuch a Nights Lodging as they never had in their Lives, adding, they would never Lye with him more.

Now *Joſeph* being Examined, of ſome of theſe Actions, could give no better Anſwer than this, (as I am told) *It was only love to the Creature,*) ſo the Meeting could do no leſs than bid him give over Preaching in Meetings, his Anſwer was, *I muſt obey God rather than Man.* This *Joſeph* continues to Preach in his own Houſe (and People come to hear him) every other firſt Day, as I am told.

Reader, bare with me (for I deſire a Reformation,) and I am the Larger upon this, becauſe the Ruling Elders and Preachers, have Written Laws, which they call Preſcriptions, which ſome hold are to keep all out of miſcarriages, or to that purpoſe; when Alas! They have loſt their Power (if ever they had any) to ſilence the Young Nonſenſical Preachers, yet ſuch Elders will ſometimes in private to others, call them half handed *Preachers*, and wiſh they would be ſilent.

Now a little more of the ſaid *Joſeph*, once before, he was to Dine at my Houſe, and had ſat down, ſaid, amongſt other words, *O God thou haſt Written thy Law,*

in

in our Hearts, as with the point of a Diadem, (*i. e.* a Kings Crown.) And when he begins to Preach, he ſaith, this and this ſprings, or ariſes in my Heart; (that is) what comes next to his Tongues end; and becauſe he Thunders out his Words ſo faſt, the Ignorant hearers conclude it comes from the Life and Power of God; (this is darkneſs it ſelf.)

Thus too many well meaning Souls have been ſtrongly deluded, by heaping up unto themſelves ſuch Ignorant Preachers (having Itching Ears, as the Apoſtle ſaith, (2 *Tim.* 4. 3.) that they cannot endure ſound Doctrine, when they (or ſome of them) hear *G. Keith* Preach it, as lately near *Bedford*, and to manifeſt their diſlike of his Doctrine, one of them, a Woman Preacher, ſtood up, reflecting againſt *George*, amongſt other Words, as near as I and others preſent could remember, ſhe Preached againſt the Wiſdom of the World, and Prieſts and Profeſſors Knowledge, that profits not, *And that it was not needful that Chriſt ſhould Live in Heaven, or Dye on Earth, but that he ſhould Live and Rule in us*, &c. Likewiſe ſhe that reflected lately, ſaid to one of her Neighbours (as I am credibly inform'd,) that what ſhe ſpoke in Meetings, was only that which did ariſe from within, and that ſhe had not read a Chapter in the Bible this three Years.

Therefore ſuch Ignorant Preachers have got ſuch a way of tuning out the words that comes next to their Tongues end, that ſo Charmes the fancies of ſome of the hearers, that they conclude the words that ſo ſpring out of their Mouths, are as good News from Heaven, agreeable to *G. Fox*, who ſaith, *viz. There's none have a Glory and a* Heaven, *but within them*, Gre. Miſt. p. 214.

But who ſo blind, as to believe that their ſinging Preachings come immediately from Heaven, or Gods Holy Spirit, when they ſo ſeldom mind, or meditate in the Holy Scriptures, which were given forth from Gods Spirit.

Therefore it is my Faith, that if ſuch Preachers, as are Ignorant of the Fundamental Doctrines of Chriſtianity, were ſilenced, and that in Country Meeetings for Religious Worſhip, (a ſound preacher being abſent,) One in the Meeting, after a time of ſilently waiting upon God to grow in Grace, did read a Chapter or two in the Bible to Meditate upon; or a Sermon and Prayer (in the fear of God) in the Family Devotions of that honeſt Man *Theophilus Dorrington*, the People would ſoon ſhake off their Ignorance, by the help of Grace and Holy Scriptures.

Object. But if ſome conceited Ignorant Preachers ſhould ſay to me, thus: Thou wouldeſt bring us back again into *Egypt* to the Prieſts, we will not ſo much as look into their Writings, their *Babyloniſh* Ware, for one of our Teachers has told us, they are Merchants of *Babylon*, ſucceſſors of *Simon* and *Elimas* the Sorcerers, *Acts* 8. and 13. And further, he Propheſied about 40 Years agoe, that their downfall was near, for ſaith he in *P.* 19. *The Wrath of God Almighty, is near to be trod, in which you are to be caſt, for the Lord hath ſpoken it, and he will not repent, a trebble Portion of the Plagues of God Almighty, are you to have above all others*, &c. *R. Crane's* ſtrict account of the Merchants of *Babylon*, Printed in 1660.

Anſwer, By the falſe Propheſie of *R. C.* we may learn, that blind Zeal and Malice doth excite ſome to Curſe in the Name of the Lord, as *G. W.* has done *G. K.* Theſe dreadful Curſes were to deter us Ignorant Quakers from ſo much as opening to read a Prieſts Book, fearing their Cheats would be diſcovered.

But notwithſtanding our Teachers fiery Zeal againſt the Prieſts (as they call them in deriſion,) the ſoundeſt Doctrine of Chriſtianity had been loſt in this Nation (tho'

too many of them do not Live up to their Doctrin,) had not ſome of the beſt of them, explain'd them according to the Holy Scriptures, (which is ſo little minded by too many ;) Witneſs Dr. *Fowlers* Deſign of Chriſtianity , Dr. *Scotts* Works, but more eſpecially his Fifth and laſt Vol. of the Chriſtians Life, which I recommend to my Reader to buy them, if he can ſpare Money.

I ſay, the Family Devotions above mentioned, may be very uſefull, (to unprejudiced minds) to be uſed, in our Religious Meetings in the Country.

And alſo in Families, every Evening, where the Maſter of the Family has not the Gift of utrerance (as many have not.) *Heart Prayer* is in uſe at all times, which affects our own Souls; but Prayers read in the Families , in Words ſuitable to the Divine Majeſty ought to be in ſuch Words, as may excite the Hearers to ſtand in awe of their Creator, by fearing to Sin againſt ſo good a God, that gives us all good things.

But the Prayers as we Quakers uſe to hear (it's ſaid) comes immediately from Gods Spirit, which is impoſſible; for if they did, there would be a begging of God Pardon for their Sins, and the Sins of the Members of the Meeting.

That we ſhould ſo long be Enemies to Forms of Prayer, (is to be wondered at) when our dear Saviour made one for us, *When you Pray*, ſaith he, ſay, *Our Father which art in Heaven*, &c. *Luke* 11. 2. and this we never uſe in our Meetings, nor in Families, and indeed moſt of us uſe no Prayer in their Families, that Wrath we muſt expect, without Repentance, according to *Jere.* 10 25. *Pour out thy fury upon the Heathen, and the Families that call not on thy Name.*

200 { But that the outward Perſon, that ſuffered, was properly the Son of God, we utterly deny. } *Will. Pens* ſerious Apology. *P.* 146.

Anſwer, If this be true, *Nathaniel* was miſtaken, who ſaid, *Thou art the Son of God*, John 1. 49. Alſo *Simon Peter*, who ſaid, *Thou art Chriſt, the Son of the living God*, Matt. 16. 16. as likewiſe was *the voice out of the Cloud*, which ſaid, *This is my Beloved Son*, Matt. 17. 5.

204 { Your Imagined God beyond the Stars, and your Carnal Chriſt (which you would make apppear thro' your Heatheniſh Philoſophy) is utterly denyed. *That Chriſt is God and Man, in one Perſon*, is a Lye. } *C. Atkinſon's* Sword of the Lord drawn, *P.* 5.

Anſwer, Did you ever hear that any Miniſter profeſſing Chriſtianity, did go about to make Chriſt appear thro' Heatheniſh Philoſophy? and to your denying that Chriſt is God and Man, Read *Iſa.* 9. 6. *Jo.* 1. 14. and 20. 28. *Heb.* 2. 14, 16. and 8. 3. 1 *Tim.* 3. 16. *Ph.* 2. 5, 6, 7. *Rom.* 9. 5. 1. *Jo.* 5. 20. with many others, that prove he is.

207 { Doth not the Name of *Chriſt*, belong to the whole Body, and to every Member? Chriſt is not aſhamed to call them Brethren (*Heb.* 12 10. nor is he aſhamed, to give them the Name *Chriſt*, together with him, *Heb.* 2. 11. } *Iſaac Penington* to Profeſſors, *P.* 27.

Anſwer, I do not yet read in the Scriptures that Jeſus called any of his followers *Chriſt*.

Queſtion,

223 *Queſtion*, (to a Quaker) *Is that very Man* [Jeſus] *with that very Body within you*, Yea, or Nay? *Anſwer, the very Chriſt of God, is within us, we dare not deny him.* — *Ed. Burrows* Works, *P.* 149.

210 The Sufferings of the People of God (Quakers) in this Age, is greater ſufferings, and more unjuſt than in the Days of Chriſt, or the Apoſtles, what was done to Chriſt, or the Apoſtles, was chiefly done by a Law, and in great part, by the due executing of a Law. — *E. B.* 273.

Anſwer, Surely, this muſt be a great miſtake in *Ed. Burrows*, for no Quaker (as I can hear of) had his Hands and Feet Nailed to a Tree of a Croſs, and there hang till Death, as the hard Hearted *Romans* did, by the *Jews* procurement (of harder Hearts) Crucify our ever Bleſſed Saviour; and alſo we read, that three of his followers ſuffered ſo, as *Phillip*, *Andrew* and *Simon*, and that *John* was thrown into a Tun of Scalding Oil, and by the Power of Jeſus Chriſt, took no hurt; and likewiſe *Mark* the *Evangeliſt* (it's ſaid) had a Rope tyed about his Neck, and was drawn through the Streets of *Alexandria* until his Fleſh was rent in Pieces.

219 They that are falſe, Preach Chriſt without, and bid People believe in him, as he is in Heaven above. — *William Smiths Primer*, *P.* 8.

But if we make but a ſmall amendment, (ſay you in *P.* 220) of the word [only] and then read it thus;

They that are falſe, Preach Chriſt without, and bid People believe in him [only] as he is in Heaven: (very good.)

Then *George Whitehead*, now that you have found out the way of amendments, thou mayeſt do well to follow on to the end, that none may Write more againſt it.

As Firſt, begin in P. 65. in thy *Truth defending the Quakers*, and there uſe the word (only) as,

That Faith in Chriſt without Men, is contrary to the Apoſtles Doctrine.

And ſo it greatly behoves thee to do, ſeeing thou haſt given ſuch a large Teſtimony to Chriſt *without us*, in P. 544 in the *Switch*, contrary to what thou haſt formerly Printed, and yet in all thy large Confeſſion, thou doſt not own him now to be in Heaven without us, in the true nature of Man, and in the true and real Body wherein he ſuffered, that he will come again in that Body *without us*, to Judge the Quick and the Dead at the laſt Day.

And if thou wilt (by the help of Divine Grace) make a Book of Retractions, of all things that's contrary to the Doctrines of Chriſt Jeſus in Holy Scripture, in thine and other Friends Books, (and get the Members of the ſecond Days Meeting in *London* to ſign it,) it will (as I may ſay) take the Weapons out of the Hands of all thoſe that ſay, *The Quakers hold damnable Errors.*

I am not without hope, but that thou mayeſt be an Inſtrument in this good work, which if thou lives to ſee it accompliſhed, thou wilt leave a good Savour behind thee; for thou muſt needs acknowledge thou art ſubject to failings, as well as *Samuel*, *Eliab* and *Elijah*, who, you ſay, in P. 497. were, *viz. Good Men, and ſome true*

true Prophets, alſo have been miſtaken in ſome things, and have had their weakneſs and failings, Sam. 16. 16. 1 Kings 18. 18. Rom. 11. 3, 4.

And further, in P. 229. *That we have always readily offered, and ſubmitted our words and writings, to the Teſtimony of Holy Scripture*, &c.

If this you really intend, then do you chooſe three or four of the learned'ſt Quakers, to meet with ſuch a number of the ſobereſt Miniſters of the Church of *England* (ſeeing you acknowledge their Creed is Orthodox) to help to make a Book of Retractions.

But, if you ſtill hold, that none can rightly judge of Doctrines, whether they are according to Scripture, or no, without the ſame degree of Gods Spirit, as the Prophets and the Apoſtles had, the Controverſie will not end, except you will acknowledge you have it in that degree.

"The good Phyſitian (ſaith one) will try the Apothecaries Drugs, ere he make "uſe of them for his Patients Body: And ſhall we not try the ingredients of that "Religion (by the Holy Scriptures) which is accounted the Phyſick of our Souls? If the Gold be pure, why fears it the Touchſtone?

Therefore be not backward to come to the Teſt, and for your Aſſiſtance take (thoſe above) and if you ſee ſome failings in them, judge not, that they are not accepted of God, for ſmall failings, nor be ſo uncharitable, as *E. B.* ſeems to be, in P. 32. of his works, and P. 73. in the *Switch*, *viz.* "That God doth not accept of "any, where there is any failing, *&c.*

I have more Charity for our Antient friend *Iſaac Pennington* (above mentioned) that he was accepted of God tho' he had failings; for after he had Writ Queries that ſtrengthened ſome Men in the keeping on their Hats in Prayer time, retracted it, ſaying, *viz. God knows (ſaith he) I did not willingly miſtake: Nay, truly the Power was upon me, when I wrote thoſe Queries, but I did not underſtand the ſignification thereof*; Jud. *and the* Jews, P. 69.

Therefore we have no need to boaſt, that we have a Spirit given us, beyond all our forefathers, *Gre. Miſt.* P. 89.

In Brief, a Man that does but once tell you, *G. W.* &c. of your miſtakes, that they might be amended, had need have the ſame Armour of *Grace* in his Heart, as little *David* had, when he encountered Great *Goliah*, yea, as bold as *Davids* Worthies were, who ventured their Lives, to fetch Water from the *Philiſtians* Camp; to beſure you will ſcoff at him at a high rate, Wound or Kill him, as you account that *Criſp*, *Bug*, *Keith*, *&c.* are Dead to the Life of Truth, for oppoſing your Errors: Wounded them, it's true you have, for which God will Judge you; for every one of them at firſt only deſired, that you might bring your deeds to the Light, *viz.* to be tryed by Scriptures; but inſtead of Anſwering their Chriſtian deſires (for your good) you fall upon them, and wound them and made them grieve.

By this it further appears, you are no followers of the good *Samaritan*, he did heal where he had not wounded, you wound, and ſeek to make the wound bigger: the Bleſſed Jeſus, you take not for an example, he went about doing good to his very Enemies, being Reviled, Reviled not again, 1 *Pet.* 2. 23. *Oh! How did his Lamb like Nature Weep, when he turned his Face towards hard hearted Jeruſalem, and thought of the miſeries that were coming upon thoſe his fierce Enemies.*

But you ſeek not to bind up the Wounds you have made in your Brethren, ſeek not to win them in a Spirit of meekneſs, but like rough *Eſau*, contend with them fiercely,

fiercely, and rejoice if any ill befalls them, doing what in you lies to ſtarve them, by hindering their Trading. Your own Conſciences will tell you (if not ſeared) this is truth.

You are not come into the Patience of a Chriſtian, as *David* was in, when *Shimei* curſt him bitterly. Oh! how patiently *David* bore it, being ſenſible there was ſome Cauſe in himſelf, that God did permit *Shimei* to curſe him ſo often before his mighty Warriours.

Conſider this, you fierce diſpiſers of all thoſe who deſire your Reformation in Doctrine and Practice. You know where this curſed thing is, that cauſeth all this diſturbance; you ſtill hide it; but out it muſt come, and be beaten to powder.

What! do you think people are blind? Do not you ſay, *They all have Light from the ſame Fountain of Light with you*? Did not God give them this Light to know Truth from Error by?

Your making New Creeds, or Articles of Faith (according as your Oppoſers deſire you) will not do; they cannot believe you are ſincere until you retract thoſe Errors in your Books, printed before your late Creeds.

And if ſome of the Authors are dead, what then? you that have recommended their Works, by Epiſtles to them, muſt retract them; It's no ſhame to do it, it hath been often done for good men after death, by the Survivers in Chriſtianity. *It's a Princely thing* (ſaith a Worthy Author) *to acknowledge an Error, and to forſake it.* And tho I have been a *Quaker* above 40 years, I took it well when any one ſaw a fault in me, and told me of it.

Is it not a fault in the Members of Two Meetings in *Wickham* in *Buckinghamſhire*, not to love one another? and is it not a great Fault that the *Preachers* in both Meetings, in pretending *they both preach from the utterance of God's Spirit*, yet *preach contrary to one another*.

To conclude, As to this my Loving Teſtimony to the Truth, I am ſure that thou *George Whitehead* will not hate and ſcoff me (as thou haſt done thy Oppoſer, in the *Switch*) if God's Grace is thy Guide. Oh! therefore *George*, Ariſe in the Authority of *the Divine Grace*, (that thy Name may be had in worthy Remembrance, when thy Body is in a Grave:)

And like good *Joſiah*, labour to get every thing removed (out of our *Spiritual Iſrael*, ſo called) that in any thing is contrary to *Chriſt's inward and Spiritual Grace*, and his *Divine Precepts*, in holy Scripture; that *Jeremiah*'s Propheſie may be fulfilled in us, *viz. All that ſee them ſhall acknowledge them, that they are the Seed which the Lord hath bleſſed, Iſa.* 61. 9. Men ſeeing our Innocent, Patient, Meek, Quiet, Humble, Blameleſs and Inoffenſive Lives and Converſation, to the Glory of God for ever.

This in Truth is the real deſire of my heart, for the People called *Quakers* in general: God knows I lye not, becauſe ſo many of them are come ſo far out of the Wilderneſs (of this wicked World's Vanities) even to the very borders of *Canaan* (a reſting place in God's Grace).

It pities my Soul. that any ſuch Innocent Souls ſhould fall ſhort of that reſt, by hearkening to the Preachings of the Lifeleſs Preachers (above-mentioned) who are Taught to preach neither by Grace nor Holy Scriptures, but what comes next into their Imaginations (which is a Rock) that many Souls have been ſplit upon.

Bedford, Nov. 25. 1699. *I am a Lover of the Souls of all Men,* W. M.

An Appendix.

BY way of Appeal to the moſt ſerious amongſt the People called *Quakers* (that by Grace and Holy Scriptures) they may conſider (in the fear of the Lord) Whether ſome of our confident *Teachers*, were not the cauſe of the many Impriſonments, *&c.* we endured (I cannot number mine) in the time of *K. C.* II. who in the firſt year of that Kings Reign, *viz.* 1660, the ſuffering Clergy of the Church of *England*, being juſt coming out of the ſuffering they endured in *Olivers* time, *&c.* that one of our Teachers ſhould Salute them in the following manner, in his Book called, A ſtrict account of *Babylons* Merchants, *&c.* By *Richard Crane*, Printed for *Thomas Simons* at the *Bull* and *Mouth*, &c.

" Go to (ſaith *R. Crane*) ye Merchants of Babylon, who are now in this day " bringing forth, and expoſing to ſale your old Cankered, Ruſty, and Moth-eaten " Ware. Rage not, neither be angry, if you be brought to your *Rule* which you ſay " is the *Scripture.*

" And tho' you gather ſome heat from the *Sun*, [*K. C.* II.] that is newly ariſen, " and from it receive ſome ſmall Vigor, and like the *Inſects*, and the *Reptilia* of the " Earth, who creep out of their holes at the *Suns* warmth, by which they are vivifi- " ed — yet know ſuch are not *Permanent*, but the withdrawing of the *Suns* heat " from them, ſoon return to their holes, and ſome Periſh; you may take this as a " Figure.

" *For there is a cup prepared for you, being mixed with Plagues, Woes, Miſeries,* " *Sorrows, Torments, and Eternal Burnings*, which you ſhall not paſs, for you " are found from the Lord God worthy, and a trebble portion is to be given unto " you.

" Being Ignorant of the Soul, or what it is, your Cure, is you know not what, " or to what, and ſo truly Phyſitians worth nothing.——Your Medicine, which " you pretend to cure Souls with, I would ask whether it be a *Simple*, or a *Compound*, " being made up of ſo many *Fragments* of divers ſorts, therefore a *Compound.*

" As the firſt *Ingredient* in your *Compoſition*, ſo much cryed up, is your Prayer, " called *Common*; * and indeed ſo it is, I hardly know any thing more *Common*, " except *Curſing* and *Swearing.*

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* *Which* W. Tomlingſon *the ſame year* 1660. *in his word of Information, compares to the Whores cup, mentioned in the Revelations.*

R. Farnſworth, 2 *years after that, in his Plea to the Biſhops, Labours to prove out of the Common Prayer, that the Quakers agree with it in Principle, Doctrine and Practice.*

Alſo

Alſo Fra. Lea, *in his Looking Glaſs for Epiſcopal People, 1674. writes ten approved Prayers out of the Common Prayer Book, to ſhew how the Quakers agree with it, ſo deſerve Liberty of Conſcience, that all may come out of Error, the Quakers have long prayed for,* (ſaith he) *Even ſo do now the oppoſers of the Quakers Error, and that* J. Field (*above named*) *will prove they are all of one mind and heart; as he uſed to ſay they were, then let him Reconcile his Brother* Preachers *ſayings above.*

" In ſome things you parallel *Simon* and *Elimas* the *Sorcerer*, *Act.* 13. 8, 23.— " you are even diſcovered and known to be as you are, *viz. Antichriſts, Deceivers, Sorcerers,* and *Ravening Wolves—Flames, Flames, Flames of Fire, is prepared by the Lord to conſume you as dry ſtubble.* In the Light of the Eternal God, " I have beheld you, and all your Actions, and take them altogether, and Rake " the Pit of confuſion, and bind up your ſelf in a bundle.—If I ſhould parallel you " with *Salvage Beaſts*, I could not truely do it, I think, be they never ſo fierce— " but Men of Prey, ſuch as you are, is quite out of kind, and not to be parallel'd by " any thing that draweth breath.

—— " Oh! Full of all Subtilly, Children generated of the ſeed of deceit, brought " forth out of the Womb of Wickedneſs, and nouriſhed up at " the Breaſts of Witchcraft, and rocked in the Cradle of Idle- " neſs, *Wo is me, for the day which I ſee is coming upon you from* " *the Lord, and all them that you have made drunk, by putting* " *your bottle of Poyſon to their Noſes, who have drunk deep, and* " *ſo are become one in Nature with you, it had been better you had* " *never been born, it had been better for you, that you had been* " *ſtrangled in your Mothers Wombs, and ſtill births had been preſented to them, than* " *Living Children into their Arms.* Oh! What ſhall I ſay concerniug you?—*Gods* " *everlaſting decree is ſealed againſt you, burnings, burnings, burnings, with unquench-* " *able fire, is your portion from the Lord God of Heaven and Earth.*

The true Light certainly did not move this Man to Rage at this rate.

" Your *Organs*, your *Singing-Men*, and *Boys* with *Surplice, Tippits, Scarffs,* " *Long Garments* and *Girdles*, with your invented *Prayer* called *Common*, with " your *Preaching*, and the beſt of your Sacrifices, enters into the ears of the Eternal " God---(Nay) you are highly miſtaken, a *pure* God muſt have *pure* " praiſe, God praiſes God *; his praiſe and worſhip for ever and ever, " is from *thee* to *thee*: now if you cannot read this let your Mouths for- " ever be ſtopped; Ceaſe your Invented Inſtruments for Worſhip, for an " Evil Savour doth your Sacrifices ſend forth, even a loathing to the Lord God of " Heaven and Earth.

* *Mark this well.*

" But the God which you Imagine, let him be Worſhipped according to your " Imaginations and Inventions, and think not to mock the *Eternal* God, by your " Devices—the *Jews* knew him not, who came in the *Figure* or *Fleſh.* —— Oh! *I* " *have ſeen Eternity, I have ſeen Eternity, and a dreadful day is* VERY NEAR *at* " *hand to be revealed; Oh! The overflowing ſcourge; Oh! The Beſome of Deſtruc-* " *on. Oh! The Plagues and Vengeance that is to be poured upon the Wicked in this Nation,* " *both Prieſt and People: Howl, Howl, Hireling Prieſts of all orders, for the Wine-* " *preſs of the wrath of God Almighty is* EVEN NEAR *to be trod, into which you are to be* " *caſt; for the Lord God hath ſpoken it, and he will not repent, a trebble portion, a* " *trebble portion of the Plagues of God Almighty, you are to have above all others,* " [Thus far *R. Crane.*]

☞ Ob-

☞ Obſerve, Chriſtian Reader, what Aſtoniſhing things are theſe, which this man pretends came thro' him from God Almighty. Oh, Blaſphemous ! to father all their Malice upon the Merciful God.

But we Poor Ignorant Quakers were made ſo blinde to believe, becauſe of their ſufferings, that ſuch were true Prophets ſent of God, in this Age, pretending they ſpoke from the mouth of the Lord, need not ſtudy or meditate what to preach (as *Paul* adviſed *Timothy*, 1 *Tim.* 4. 15.) As if they were Conjurers that took a Text of Sctipture to begin a Sermon, *See p.* 7. in *G. Fox Sauls* Errant.

And that they needed neither Scriptures nor Books, as a means to help their Preachers, and that they may be good Miniſters without the help of the Scripture, (as the above named *Joſeph Clark*, pleaded with *G. Keith* in my houſe) for they had all revealed in them, that they were to preach and declare, and by the ſame Spirit Young Boys and Girles Preach now, and have a long time from the Imaginations of their Brains, or what comes next to the Tongues end, for if this Spirit was of God, it would allow the Holy Scriptures to be ſometimes read in their Religious Meetings, becauſe we are certain the Scriptures were given forth by God's Spirit.

Indeed, their firſt Preachings won many of us to become good moral Heathens, expecting Salvation only by obeying the Light within us : when alas ! Salvation comes by a Saving Faith in Jeſus of *Nazareth*, as he died for our ſins, (now at God's Right Hand) making Interceſſion for ſinners, that all men might have a day to repent in ; for from him comes all the Grace, that all men have, *to teach them to deny ungodlineſs*, Titus 2. 11.

And John Bunyan, *art thou finding fault* (ſaith *G. F.*) *becauſe Men wear no Hatbands, and eat and drink Bread and Water, & caſt by their Pride* ? G. Miſt. *p.* 211. *And ſince have taken up Pride again.*

This Erring Spirit taught us not to make Chriſt Jeſus (as he is in Heaven) the object of our faith ; but hath taught us that Jeſus of *Nazareth* appeared in the World for a ſhort time, called a Figure (by *R. C.* as above) and when he diſappeared in the World, is no more.

But know, ye Neglecters of Meditating, or Reading the Scriptures in your Meetings, 1 *Tim.* 4. 15. *That all Men ſhall be Judged at the Laſt Day, by that MAN Chriſt Jeſus, Acts* 17. 31.

Object. *If ſome Quakers ſay, That I highly commend the Prayers made by ſome of the Church of* England; *and do not their Books want Retractions* (*in ſome things*) *as well as our Books ?*

Anſ. It's true, I do commend their Prayers, and ſo doth *Fr. Lee*, one of your Teachers, in his *Looking-Glaſs*. More thereof will follow.

And what in their Books is needful to be retracted, they will not be ſo hardly brought to do it as you are, nor cover them ſo long as you have done, and as the Preaching Elders have done near me, who now confeſs, *They knew there were Errors in our Friends Books before their Controverſie with* G. K. The more is their ſhame to cover Tranſgreſſions ſo long (from us Hearers) to keep in favour with thoſe that cover Errors by Sophiſtry in their New Books.

Dr. *Scott* (that excellent Pen-man) did commit an Error in a book written in his younger years, called, *The Chriſtian Life, 1ſt Vol.* which I hope will be retracted, *viz*, in *p.* 282, *&c.* He ſeems to encourage Chriſtians in their Warfare, *to Mirth, Feſtivities and Raileries of Fancy*, &c. which Chriſt condemns, *Mat.* 12. 36. But

for

for his 5th *Vol.* of *the Chriſtian Life*, I know not many better books, except the Bible.

And likewiſe it's to be hoped (now that God has given more Light) the Church of *England* will by the help of the *Inward and Spiritual Grace*, remove thoſe Offences that have kept out ſo many Diſſenters from coming in into them; for if they do not come in (as one) into the Truth as it is in Jeſus, *O then, good God, when will the Kingdoms of this World become our Lord Chriſt's?*

Luther, and other our firſt Reformers from Popery, had more Light from God than the Papiſts had or have: *B. Latimer*, Martyr, had more Light from God a little before he dy'd, than he had when he thought he could not be damned if he had been in a *Friar's Coul*, *Act. and Mon. p.* 1325. So that I truſt in God he will be pleaſed to illuminate many of the Church of *England's* Miniſters, that they will ſee very great need to win all people to come to them; which no doubt will ſoon be accompliſhed, after once their Lives and Converſations agree with their Doctrines: For it is a worthy ſaying of a Son of that *Church*, viz. *When we have uſed all the Arguments, and the beſt Vindication of our ſelves, and of our Church, it is Holineſs of Life is the beſt and moſt prevalent Apology.*

Now follows the Ten approved Prayers (the above-named *Fr. Lee*) collected out of the *Common Prayer*, I hope for a good End.

Almighty God, which ſheweſt to all Men that be in Error, the Light of thy Truth, to the Intent that they may return into the way of Righteouſneſs, &c.

Lord, from whom all good things do come, grant us thy humble Servants, that by thy holy Inſpiration we may think thoſe things that be good, &c.

Almighty God, unto whom all Hearts be open, all deſires known, and from whom no Secrets are hid, cleanſe the thoughts of our hearts by the Inſpiration of thy holy Spirit, &c.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them Grace to execute Juſtice, and to maintain Truth.

That it may pleaſe thee to give to all thy people increaſe of Grace, to hear meekly thy Word, and to receive it with pure Affection, and to bring forth the Fruits of the Spirit.

That it may pleaſe thee to bring into the way of Truth all ſuch as have erred and are deceived.

That it may pleaſe thee to defend and provide for the Fatherleſs Children and Widows, and all that be deſolate and oppreſſed.

That it may pleaſe thee to forgive our Enemies, Perſecutors and Slanderers, and to turn their Hearts.

Grant us, O Lord, to learn to love our Enemies, by the Example of thy Martyr St. Stephen, *who prayed for his Perſecutors*, &c.

Almighty God, by whoſe Providence thy Servant John Baptiſt *was wonderfully born, and ſent to prepare the way of thy Son our Saviour, by preaching Repentance; make us ſo to follow his Doctrine and holy Life, that we may truly repent, according to his preaching, and after his Example, conſtantly ſpeak the Truth, boldly rebuke VICE, and patiently ſuffer for the Truth*, &c.

Since it hath pleaſed God, by his *Grace* to convince me, *That Baptiſm with Water, and the Lords Supper* are to continue in the Church until Chriſt's coming again in the

Body in which he aſcended, to Judge the World; by which I was ſtirred in Spirit to ſearch the holy Scriptures, and therein came to underſtand and believe, That the Holy Ghoſt was (if I may ſo ſpeak) ſcattered, or poured upon the Apoſtles, *Acts* 2. 3. ſeeming to the Eye like Cloven Tongues, or as flames of fire will ſo ſeem by the like figure, I do believe Water was ſprinkled, or caſt upon thoſe 3000 (young and old) that were converted by *Peter*'s Sermon, and ſo baptized the ſame day, and not plunged over Head and Ears in Water (as ſome think) *ver.* 41. The ſame may be underſtood of the Jaylor and his Family, who were *converted, and baptiſed with Water at mid-night*, Ch. 16. 33.

And alſo ſince it hath pleaſed God to further enlighten me thro conſenting unto his Commands in H. Scripture, I am enabled to make a full diſcovery, how *Satan* has beguil'd ſuch a number of our young Preachers, which was by hearkening to thoſe Ancient Preachers, that made them believe there is but *one Light in all Men.*

As *Firſt*, They miſtaking that Text, *John* 1. 9. *That was the true Light which enlighteneth every Man that cometh into the World.* From thence ſuppoſing, That all Men were enlightned with a Light of Chriſt Jeſus, from their Mothers Wombs, ſufficient to Salvation; as particularly *G. Fox*, in p. 20. *Gr. Myſt.* ſaith,---*Where there is Life in an Infant, there is Light.* And in p. 42. diſapproves his Adverſary for ſaying, *That no Man by that Native Light inherent in him, had power to believe*, &c. And to the ſame purpoſe ſee p. 15. in *W. Pen*'s *Primitive Chriſtianity.*

2. Thus it appears they own but *one Light* that we were born with. This *Light*, or Underſtanding, tho it be called, *The Candle of the Lord, Prov.* 20. 27. which reproves for ſome ſins, yet is but a dim Light to ſee ſpiritual things by; but when it ſhall pleaſe God to Lighten this Candle by the Influence of his *Divine Grace*, and H. Scriptures, then the Soul is Light in the Lord.

3. So that our young Preachers (laying aſide the Light of the H. Scriptures) and Preaching only this common Light in Mankind, muſt needs Preach falſe Doctrine, and other confuſed ſtuff; ſo that it has led too many of them to think the H. Scriptures are no help to make a Miniſter, and has ſo exalted them, that they think they have the ſame *Degree* of Immediate Revelation as the Apoſtles had; ſee p. 213. *Gr. Myſt.* But they may wait long enough before they attain to that *Degree* of God's Spirit the Apoſtles had: For thoſe Diſcoveries the Apoſtles had, were to confirm a belief in peoples hearts of the miraculous Birth, Sufferings, *&c.* of our bleſſed Redeemer. And Mortal Man (whoſe heart is deceitful) muſt no more expect that God will ſo far truſt them with ſuch a large meaſure of heavenly Treaſure as he did the Apoſtles, the Propheſie of *Joel* being fullfilled in them. Yet God in mercy now gives (to all the ſincere believers in his only Son Jeſus of *Nazareth*) ſuch a meaſure of his Divine Grace, as will both deliver and preſerve them from the evil of the World, *and bring them to eternal Life and Salvation*, *Titus* 2. 11.

4. We the hearers of ſuch Preachers, that have ſo long preached from their own Spirit (without the H. Scriptures) over whom Satan can get advantage to Transform Himſelf as an Angel of Light, by which way he gets the Name, of *an Angel of Light*; we muſt needs, I ſay, by hearing ſuch Preachers be enticed not to endure ſound Doctrine. But if I ſhould write of the diverſe Confuſions, this Spirit hath led us to this 40 Years paſt, it would make a large Book: and this I know by Experience, that where this Spitit Rules, they cannot with any Love read any of the Good Doctrines written in the Books of any Miniſter of the Chnrch of *England*, tho

tho' it be Dr. *Goodmans* Penitent Pardon'd —— or Dr. *Scots* Christian Life. *Vol.* but for this my Book, they will warn as many as they can, not to read it, for fear of Infection. *O Lord open their Eyes*, &c. *for thou knoweſt I have Love for them*; For one of them hath given this Good Councel to them all, *viz. The beſt way to recover the deceived is to diſcover the deceiver.*

5. Now to get clear out of Babyloniſh Confuſion, I do adviſe all amongſt them that fear the Lord, to whom this may come, yea and all Diſſenters, (ſo called) to come and hear ſound Doctrine, from ſuch as have ſtudied, or thorougly meditated in the H. Scriptures, for too many diſſenters want Chriſtian Love to each other, and it is apparent that ſome of their Preachers ſtrive more to encreaſe the Number of their Hearers (for outward gain) than to excel one another in a Chriſtian Life.

Now, I appeal to every honeſt Impartial Reader, whether the Preachers of the Church of *England* have not more Chriſtian Charity to the Diſſenters in General, than they have to one another, for too many of the Diſſenters are for the ſtraightening each others Liberties in many things, while the Church of *England* grants them all Liberty of Conſcience, yea, and moſt Chriſtianly invites them to come into Communion with them for a Reformation of manners, and to help them to rebuke Vices boldly, and help each other in their Chriſtian Warfare, which to do would be the Joy of *Chriſtendom*, ſtop the mouths of Atheiſts, yea, and it would be to the Honour and Glory of Him, whom we call our Lord and Maſter, from whom we take the Name *Chriſtian*, He who Dyed, Roſe, and Aſcended, to win us to Love him and one another: How doth the Church of *England* entreat you to be Reconciled, to come and Worſhip God together, to hear the ſoundeſt Doctrine Preached, to pay nothing therefore, but what our Kings and Parliament Eſtabliſhed by Law before we were born; and their Condeſcending Love to us is ſo much, that they will not impoſe any thing upon us againſt Good Conſcience, and that, if you do not think good to be with them at their *Faſts*, or *Feaſts*, *&c.* you may ſtay at home at ſuch times, they moſt Chriſtianly concluding thus, *viz.* "God direct you, and "us all. To his Grace I Commend you, and the Influences of his Bleſſed Spirit, "to ſhew you what great things it is to do in your Power for him and his "Church, and give you a Heart to do them, that it be not laid to your Charge.

"*Ob.* But, if ſome Phariſaical Quaker ſhould object, ſaying, This man would have "us meet with ſuch ſinners, as from 7. *to* 70; *Cry Lord have Mercy upon us miſe-*"*rable ſinners*, when he knows, he cannot ſay that he ever heard us this 40 Years, "Pray in our Meetings to God for Pardon of ſin, but has often heard us, thank "God for his preſence in Meettings.

"*Anſwer*, The more are you like to the Phariſees who was not for Meeting, Eat-"ing or Drinking with ſinners, they thought themſelves ſo Holy, but our Bleſſed "Saviour choſe rather to meet with them, than the moſt Zealous Phariſee —— *Then* "*drew near unto him, all the Publicans and ſinners for to hear him, and the Scribes* "*and Phariſees Murmured, ſaying, This Man receiveth ſinners*, &c. *Mat.* 9. 10, 11.

"*Ob.* But if you further object: That ſuch poor and inſufficient Miniſters are "placed in many Churches (ſo called, tho' they mean the People to be the Church) "which rather drive Men, than give them Tollerable Encouragement to attend their "Miniſtry on hopes of Improvement.

Anſwer,

Answer; The same may be objected against the greatest number of the Preaching Quakers, being much more insufficient: The Bishops cannot hinder their Institution, (in many places) but some are sensible of the great easiness of some in their Admission into Orders; by *Symony*, *&c.* which the Laws are very strict against, when known. Therefore until things be so amended that none shall be admitted to Preach, whose Lives and Conversation becomes not Christianity, You have Liberty to hear what Minister you please, tho' not of your Parish, that there may be no Separation wholly.

Oh! Let our Prayers be as *Davids*, viz. *to understand our Errours. Psa.* 19. 20.

The Testimony of *J. W.* an Eminent Quaker in *Bedfordshire*, (having perused the *Switch* for the *Snake*, which he put into my hand, *December* 9. 1699.) not doubting but that *J. R.* another Eminent Quaker there, is of the same mind, *viz.*

Books of Controversie about Religion, written by the Dictates of selfish Wisdom, that lead to Envy and Evading Quibbles, of which *England* now too much abounds, are of as little benefit for the Promotion of True Religion, and building up that Holy Faith in Peoples Hearts that works by Love; as the confounding of Languages helpt forward the Building of Babels Tower, as may be seen in *Gen.* 11. Upon which I have seen this following Observation made, (*viz.*)

Bring me (quoth he) *a Barrel Quickly quick,*
One brings him a Hammer, hew this Brick;
Another bids, and then to cleave a Tree,
Make fast this Rope, and when they let it flee;
One calls for Clarke, another Morter lacks,
They bring the first a stone, the last an Ax;
One would have Nailes, and him a spade they give;
Another asks a Saw, and gets a Sive;
Thus Crosse Croft, they prate and rail in vain,
What one hath made, another spoils again;
This makes them leave their work, and like mad fools,
Scatter their stuff, and throw down their tools.

Even so, O Lord, if it stands with thy blessed will, hasten the day of scattering all envious stuff of Contention, that the Instruments thereof may cast down their Tools, and the People that fear thee, and desire to live at Peace, may say as thy Holy Prophet *Isaiah*, in his 46. Chap. 1, 2. Ver. saith, *and hear thy voice*, as in the third and fourth verses thereof.

J. W.

FINIS.

THE CRY Of the OPPRESSED For JUSTICE:

855. f 9

OR,

An Account of the Exerciſe, Tryal and Suffering of *JOHN LOVE* the Younger, of the City of *Canterbury*, for bearing a *Teſtimony* againſt Wars and Bloodſhed, and for *Chriſt* the Peaceable Saviour.

John 18. 36. *My Kingdom is not of this World*, (ſaith Chriſt) *if my kingdom were of this world, then would my Servants fight.*

Matth. 5. 39. *But I ſay unto you, That ye reſiſt not evil, but whoſoever ſhall ſmite thee on thy right Cheek, turn to him the other alſo.*

London, Printed in the Year 1704.

The *EPISTLE* to the *READER.*

WHOEVER thou art, of what Rank or Degree ſoever, or of what Perſwaſion ſoever in Religious Matters thou art of, I do intreat thee ſeriouſly to read the following Relation, and I truly and honeſtly teſtifie to thee, that the Writing and Publiſhing the Matters for which I ſuffered, was not by the Order, Arpointment, or Direction of any of my Friends and Brethren the People called Quakers, *neither is the Publiſhing this following Relation by the order or general appointmont of them: But is what I do ſincerely believe in my Conſcience, the Lord did lay a Neceſſity on me to do, and hath given me ſtrength and courage to undergo the Puniſhment that Men through ignorance were permitted to inflict on me.*

Therefore if thou do apprehend any thing in the following Relation that is worthy of Death or Puniſhment, or juſt Cenſure (as not agreeable to the Plain Words of the Church of England's *Three Vows, and the expreſs Words of our Lord Jeſus Chriſt and his Apoſtle cited in the Catechiſm, and theſe Scriptures following.*

Church Catechiſm.

1. To Forſake the Devil and all his Works, the Pomp and Vanity of this wicked World, and all the unful Luſts of the Fleſh.

2. To believe all the Articles of the Chriſtian Faith.

3. To keep God's holy Will and Commandments, and walk in the ſame all the Days of my Life.

Which Commands are plainly Expreſſed in theſe Scriptures following.

Matth. 5. 39, 44. and *Luke* 6. 27, 28, 29. But I ſay unto you, That ye reſiſt not Evil, but whoſoever ſhall ſmite thee on the one Cheek, offer to him the other alſo. But I ſay unto you,

Love

Love your Enemies, Bleſs them that Curſe you, Do good to them that hate you, and Pray for them that deſpitefully uſe you and perſecute you.

James 4. 1, 2. From whence comes Wars and Fightings among you? come they not hence? even of your Luſts that war in your Members: ye luſt and have not, ye kill and deſire to have, and cannot obtain; ye fight and war, yet ye have not.

John 18. 36. My kingdom is not of this world; if my kingdom were of this world, then would my Servants fight.

If any thing in this following Relation thou apprehend to be contrary to thoſe Vows and Commands aforeſaid, I do intreat thee not to reflect, judge or cenſure, or endeavour the Abridgement of the Liberty that by Law my Friends the People called Quakers *do injoy; But let it all be caſt on me, who was the Perſon concerned (I do truly believe) in the Name of the Lord, to bear that Teſtimony that he gave me againſt Wars and Bloodſhed among Profeſſors of* Chriſtianity *of all ſorts, and of all Nations, and deſire thee, as thou bear that worthy Name of a* Chriſtian, *not to let thy own Will or carnal Reaſon judge, but keep to the pure Principle or Witneſs that God hath placed in thy Conſcience, and then thou wilt plainly ſee it is the Duty of all that profeſs the* Chriſtian Religion, *to keep thoſe Vows aforeſaid, and the Commands of our Lord Jeſus Chriſt, in which there is no Bitterneſs nor Revenge, but full of Love, Mercy and Goodneſs.*

*And whereas before the Publiſhing of this following Relation, I do underſtand that divers honeſt-hearted People (I charitably believe) of differ*ent *Perſwaſions have been miſtaken concerning me (as to the Words mentioned in the following Relation for which I ſuffered) and do believe that I took them out of ſome Book or Writing, or had direction from ſome Perſon or Perſons what to Write; I do in Sincerity aſſure thee, I never ſaw nor heard, nor knew by any Perſon or Perſons of any Perſwaſion the matter, but did write and publiſh it purely as my Duty, in obeaience to the Lord, from whom I have a reward of Peace in my Boſom, which is beyond all.*

And as to the Word [Murder] *many perhaps may cenſure me for it, and look on it as miſapplyed; but to ſuch I would propoſe theſe Queſtions;*

The Epiſtle to the Reader.

Did not Chriſt ſay to the Chriſtians, Overcome evil with good? Bleſs them that curſe you? And as ye would that Men ſhould do to you, do ye to them likewiſe? And if any ſmite thee on one Cheek, offer the other? And did he not teach them to Pray to be forgiven, as they forgave others? and ſaid, Love your Enemies? &c. *Can it be ſuppoſed that Chriſt would ſay one thing, and mean another? Or can this be obeying Chriſt's Commands, for Chriſtians to render Evil for Evil, and Revenge for Revenge? Or is that doing to others as they would be done by, to take Towns, ſpoil Goods, ſink and take Ships? let all the Nations of* Chriſtendom *judge. Is that obeying Chriſt's Commands of offering the other Cheek to him that ſmites thee on one, to put innocent People and Children to the Sword, that are not in a condition to defend themſelves, by Violence? (which was forbid to be done to any Man.) And who is there of the Nations of* Chriſtendom *but have offended God by ſinning againſt him, more than they have been offended by their Brethren? and would not alſo when they dye and leave the World, be forgiven for their Offences againſt God? But how can ſuch expect to be forgiven that are killing and deſtroying their Brethren? Let all conſider. If he that hates his Brother, be a Murtherer as the firſt Epiſtle of* John, *chap. 3. ver. 15. What is it leſs than Murther to kill thoſe whom Chriſt commanded the* Chriſtians *to love,* viz. *Enemies? And what is it leſs than Hypocriſie to Vow as aforeſaid? and yet live in Pride, Covetouſneſs, Envy, Malice, Revenge, Swearing, Lying, and Wickedneſs, which to the great diſhonour of God, and the ſhame to the Chriſtian Religion, do abound in the Nations of* Chriſtendom, *for which God is grieved and diſpleaſed, and will bring his heavy Judgments to diſtreſs the People: O that it may be conſidered by all, is the deſire of thy Soul's well-wiſhing Friend,*

Canterbury, *the 21ſt of the 12th Month,* 1703.

John Love, *junior.*

The

The CRY of the Oppreſſed for Juſtice, &c.

JOHN LOVE of the City of *Canterbury*, being a Tradesman, and hath a Wife and four Children to maintain, which through the Lords Bleſſing to his Induſtry, hath gotten a comfortable Maintenance for them, and paid Scot and Lot as other Citizens did.

John Love's Teſtimony of his Call, as followeth.

UPON the 2d of the 10th Month called *December*, 1702. coming home from *Aſhford* in *Kent*, where I had been at a Funeral; was bow'd in Spirit, and in great and deep Exerciſe, and the miſerable State of Chriſtendom came before my View, and I was greatly concern'd for her poor diſtreſſed State; conſidering how Chriſtians faſted and pray'd for the Killing and Deſtroying one another, and when ſo done, then every ſide that conquers, returns thanks to God for the ſame, ſo that her State ſeem'd very lamentable, ſhe profeſſing Chriſt to be her Lord and Maſter, that ſaid, I come not to deſtroy Mens Lives, but to ſave them; and yet her Inhabitants kill and deſtroy one another: Then I was moved to write, and fix on the Walls of *Andrew*'s Steeple-Houſe in the City aforeſaid, thoſe following Words by way of Lamentation.

Of Wars and Bloodſhed amongſt Profeſſors of Chriſtianity.

OH, Chriſtendom's People your Caſe is very ſad,
Your Bloody Acts the Lord abhors, and deeds that are ſo bad,

You

You do profels to love the Lord, and yet your Brethren hate,
Therefore your Prayers are abhorr'd, becauſe they are deceit,
You Faſt and Pray, and deſire you may, your Brethren over-
(come,
You Kill and Slay, and take the Prey, and then thank God
(when Murder's done,
Therefore you Hypocrites, ceaſe and go no further,
For GOD accepts no Thanks of you for Murder.

John Love.

I have alſo ſeen firſt on the very ſame Wall, and near the very ſame Place, where this Paper was fix'd, printed Bills with the King's Arms on them, and mentioned therein, to be allowed by King and Parliament, for a Lottery; called, *The Royal Oak Lottery*, which hath proved very prejudicial to the Eſtates of ſome in this City; beſides what it hath been to others in other parts, and *Dancing*, *Puppet*-Shows, Singing of Ballads and Fidling, goes openly in the Streets, and is not puniſh'd by the Magiſtrates.

John Love.

Yet for this he was ſent for by the Mayor's Order, and others, called Juſtices of the Peace, and brought by *Thomas Pain*, Conſtable, and examin'd as follows, or near to this Effect.

The Subſtance of the firſt Examination and Commitment.

Mayor. JOHN *Love*, The Queen hath made Proclamation, that all her Subjects, Religiouſly obſerve this Day of Thankſgiving to God, for the good Succeſs and Victory, *&c.* And you in Defiance to the Queen, and Contempt to Authority, have not only worked this Day; but have fix'd up a Scandalous Libel againſt the Government; what ſay you? *&c.*

J. Love. I do believe it is my Duty to yield Subjection to Government, either actively or paſſively, and wherein I could not actively obey, I did paſſively ſubmit; and as to theſe Lines that I writ, I believe it was my Duty to God, and I do truly
teſtifie

teſtifie unto you all, that I did not write nor publiſh them in Defiance to the Queen, nor contempt to Authority; but as my Duty to Diſcharge my Conſcience.

Ald. Bean. If I had done ſuch a thing, I might be hang'd, and the Mayor may be liable to be hang'd himſelf if he don't take Notice of it.

Ald. Gibbs ſaid, Every good Chriſtian ought to ſtone you.

Ald. Jeffery. You ſtudy all you can to ruin your ſelf, you could not be contented when the People put you in the Horſe-Pond, and pumpt on you, but you muſt bring your ſelf into this Priminary.

Mayor. You are mad, but I will not ſay as was ſaid by St. *Paul*, your Learning makes you mad; but your Ignorance makes you mad.

J. Love. I believe Chriſtians ought not to render Evil for Evil, but to overcome Evil with Good, therefore it is a Caſe of Conſcience, to do as I have done, and not of Contempt.

Mayor. Mr. *Town-Clerk* make his Mittimus, except he will give Security to anſwer it at Quarter-Seſſions: Have you any Security?

J. Love. I can give no Security in this Caſe, for Chriſt commanded us to love Enemies, and not to kill them.

Reader, Obſerve the Juſtice of the Mayor of *Canterbury*, to commit to Priſon, and puniſh by Pillory, a Man that he reported to be mad: What Law doth the Mayor of *Canterbury*, find to puniſh Mad-men? or who is moſt like Mad men the Perſecutor or Perſecuted?

Mayor. Then Mr. *Pain*, take him, and have him to Jayl.

J. Love. I do declare to you, that I am Innocent of Defiance to the Queen, or Contempt to Authority, and I do deſire the Lord to forgive you.

So he was brought to Priſon, and the Copy of his Commitment is as follows.

To

To *Charles Cooper* of Her Majesties Prison, for the County of the City of *Canterbury*.

WHEREAS *John Love* of the City aforesaid, *Cordwainer*, hath been brought before me, for making and publishing a Scandalous Libel against the Government, and refuseth to find good Surety, to Answer the Premises, I therefore send you herewith the said *John Love*, and command you to take him into your Custody, and him safely to keep till he shall be delivered by due Course of Law, and hereof fail not at your Peril. Given under my Hand and Seal this 3d Day of *December*, *Anno Domini*, 1702.

Anthony Oughton, Mayor.

Also in the time of his Confinement, he was further concerned to write and publish this Matter following.

To all well-minded Christian People, of what Rank or Degree soever in this City or Nation.

WHEREAS I *John Love*, now Prisoner, am charged with making and publishing a Scandalous Libel, against the Government, and thereby rendred dis-affected to the Goverment, and so judged as an Evil Person; which Charge I do deny, and do refer those Papers, subscribed by me, to the Impartial minded People, that have seen them, to judge if there be a word mention'd therein of Government, or any particular Person, or Persons, concern'd in the Government; or any but only singly and simply the State of Christendoms, People lamented, because they are so far degenerated, and gone from the Holy Precepts, and Righteous Commands of our Lord Jesus Christ, and his Holy Apostles, left upon Record in the Scriptures.

But

* But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you. † Unto him that smiteth thee on the one Cheek, offer also the other, and him that taketh away thy Cloak, forbid not to take thy Coat also. And as ye would that Men should do to you, do ye also to them likewise.

* *Matth.* V. *ver.* 44

† *Luke* VI. *v.* 27, 28. and 39, 31. 70.

Now who would have another come and kill him, and spoil his Goods: O you People of Christendom, consider this Holy Law, do you keep it, that kill and destroy your Fellow Creatures, yea, your Christian Brethren by Profession, who profess to be (as Christendom doth) the Servants of Christ who said, * My Kingdom is not of this World, if my Kingdom were of this World, then would my Servants fight. (*Mark*) how plain it is that Christ's Servants will not fight, and according to the Saying of the Apostle *Paul*, 2 *Cor.* 10. and *v.* 3, 4 and 5. The Christians Weapons and Wars was not [illegible]ill and destroy Mens Lives, who said, Though we w[illegible] the Flesh, we do not War after the Flesh (for the Weapons of our Warfare are not carnal, but mighty through God, to the putting down of strong Holds) casting down Imaginations, and every high thing that exalteth it self against the Knowledge of God, *&c. Ephes.* VI. *v.* 12, 13, 14, 15, 16, and 17. For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in high Places; Wherefore take unto you the whole Armour of God, that ye may be able to withstand in the Evil Day, and having done all to stand, therefore having your loins Girt about with Truth, and having on the Breast-Plate of Righteousness. And your Feet shod with the Preparation of the Gospel of Peace, above all taking the Shield of Faith, wherewith ye shall be able to quench all the fiery Darts of the Wicked, and take the Helmet of Salvation, and the Sword of the Spirit; which is the Word of God. If Christendom's People would come to this Holy Law, and use those Weapons, then there would be an end of Swearing, Lying, Cursing, Pride, Whoredom, Drunken-

* *John* ch. 18. *v.* 36.

ness,

nels, Covetousnels, Envy, Wars and Fightings; which proceeds from luft, as in *James* IV. *ver.* 1 and 2.

Now thoſe things I have wrote for the further clearing my Conſcience, and alſo to clear my Innocency from the falſe Report that is caſt on me, for I do in Truth teſtifie to all, I did not write nor publiſh thoſe Lines (charged as a Libel againſt the Government) by the Direction or Requeſt of any Perſon whatſoever, nor in any Defiance to Government, nor Diſ-reſpect to the Queen, nor Parliament, nor Magiſtrates of this City, but ſingly as my Duty to God, in Love to all Chriſtians.

And do further teſtifie that I have true Honour and Reſpect in my Heart for Queen *ANN*, as Chief or Supream of this Nation, and all other her Dominions, and do abhor all Plots, Treaſons, Conſpiracies, Inſurrections and Rebellions as Wicked and abominable, and ſubſcribe my ſelf one of the Queen's Peaceable Subjects, that truly deſires her Welfare and Happineſs both [illegible] and hereafter.

John Lowe.

The Subſt[illegible] of his Tryal at the Seſſions as near can be remembred.

Note, This Recorder committed one Thomas Rudd *to Priſon, and fined him* 20 l. *at Seſſions, and ſent him to Priſon again; where he hath been above two Years, only for warning People to fear the Lord at the* Cathedral.

AND on the 17th of the 10th Month 1702, he was call'd, and brought forth at Seſſions, where *Herbert Randelf* Recorder as an Inſtrument for that Purpoſe, us'd all the means poſſibly he could to aggravate the Matter. Then Silence was commanded, and the Indictment read: A Copy of which is as follows.

THE Jury preſent upon Oath for our Lady the Queen, that although our Lady the preſent Queen, for the Common Safety of her Kingdoms, and to ſuppreſs the great Ambition of *France*; by the Advice of Her Privy Council, had lately commanded, declared, and caus'd to be Proclaim'd a moſt juſt War againſt *France* and *Spain*: And that Almighty God, out of His abundant Goodneſs and Mercy; having given our ſaid Lady

Lady the Queen, a wonderful and Glorious Victory in the ſaid War, by the Sea and Land-Forces, ſo that many of the Enemies of our ſaid Lady the Queen, were killed in the aforeſaid War, by the faithful Subjects and Soldiers of our ſaid Lady the Queen, and many Towns, Ships and Riches of the ſaid Enemies of our Lady the Queen, were taken and deſtroyed in the aforeſaid War; by the Queen's faithful Subjects, Mariners and Soldiers: whereupon our Lady the Queen being mov'd with Piety, conſidering ſo great and publick Bleſſings, required publick and ſolemn Thankſgiving, by the Advice of Her Privy Council, did Iſſue forth Her Royal Proclamation, and caus'd it to be Proclaim'd, bearing date the 3d Day of *November*, in the 1ſt Year of the Reign of our ſaid Lady the preſent Queen, and by Her ſaid Proclamation, appointed and commanded, that a general Thankſgiving to Almighty God, for his ſaid Mercies, ſhould be obſerved through Her Cities of *London* and *Weſtminſter*, and elſewhere, within the Weekly Bills of Mortality, on [redacted]day the Twelfth of *November* inſtant, and in all other Her Cities, and through the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon Tweed, on [redacted]*Thurſday* the 3d of *December*, then enſuing, and by her ſaid Proclamation, ſtrictly commanded, that thoſe publick Days of Thankſgiving ſhould be Religiouſly obſerved, by all Her friendly Subjects; upon ſuch a Penalty as ſhall be juſtly inflicted, on all that ſhall contemn or neglect, to perform ſo religious and neceſſary an Office; as more fully in the aforeſaid Proclamation doth appear: And when on the aforeſaid third Day of *December*, in the firſt Year of the Reign of our preſent Lady Queen aforeſaid, many of Her Leige Subjects were met together in the Parish Church of St. *Andrew's* in the *Ward* of *Newingtn* of the ſaid City, and County of the ſaid City aforeſaid, and were giving Thanks to Almighty God, for his Mercy, as aforeſaid, according to the Command of the Proclamation aforeſaid; and were celebrating Divine Service, according to the Liturgy of the Church of *England*; One *John Love* of the aforeſaid City, Lastmaker, not being Ignorant of the Premiſes, not having the Fear of God before his Eyes; but in malice, moved and ſeduced by the Inſtigation of the

 Devil,

Devil, * plotting and malitiouſly intending, did not only contemn the aforeſaid Proclamation, and Command of our ſaid Lady the Queen in the ſame, but cauſed the aforeſaid Thankſgiving, according to the ſaid Proclamation to be counted a great Crime, and did perſwade the Queen's Leige Subjects, that the aforeſaid War was unjuſt, and that whoſoever had killed the Enemies of our ſaid Queen, in the aforeſaid War was culpable of Murder, † and that all that gave Thanks to Almighty God, for the Succeſs of our ſaid Lady in the aforeſaid War, were Hypocrites, and by that means, did not only deter the Queen's Leige Subjects from the aforeſaid Religious Office; but alſo as much as in him lay, cauſe the Queen's Soldiers to deſert, and relinquiſh the Service of our Lady the Queen in the aforeſaid War. The ſaid *John Love*, on the aforeſaid third Day of *December*, in the firſt Year of the Reign of our ſaid Lady the preſent Queen, here at the City of *Canterbury* aforeſaid, in the Pariſh of St. *Andrew's* in the *Ward* of *Newingate*, of the ſame City, and County, write a certain falſe Scandalous and Seditious Libel, in theſe Words:

* Oh horrid Lyes, where was any Proof of that?

† Is not the Juſtice of the Recorder, Mayor and Jury like unto that of the Princes of *Judah*, unto *Jeremiah*, *Jer.* 38. ver. 4.

And did openly and publickly on the ſaid third Day of *December* in the 1ſt Year of the Reign, *&c.* In the City, Pariſh and Ward aforeſaid, publiſh, and fix the ſaid Falſe, Scandalous and Seditious Libel, ſo written upon the Wall, of the ſaid Church of St. *Andrew's*; in the time of Divine Service, in the ſaid Place, contrary to his Allegiance, in Contempt of the ſaid preſent Queen, for an Evil Example to all others, being ſo diſaffected, and againſt the Peace of our ſaid Lady the preſent Queen, Her Crown and Dignity, *&c.*

Remark. *Sure they muſt be aſhamed of their Proceedings, to give the Indictment in* Latin, *ſeeing it was Read in Court in* Engliſh, *and I underſtand it in no other.*

J. Love.

Recorder.

Recorder. Command Silence.

Cryer. O ye, Silence is commanded in the Court.

Recorder. John Love you ſtand here indicted as aforeſaid, what ſay you; Guilty or not Guilty ?

J. Love. I deſire a Copy of my Indictment, for its hard to remember every Particular Charge in the Indictment.

Recorder. You ſhall have a Copy.

Then the Recorder took it into his Hand, and rehearſed it again.

Recorder. What ſay you, Guilty or not Guilty, in Manner and Form? *&c.*

Jo. Love. Not Guilty in Manner and Form, for the Indictment is filled with divers Groſs, and Notorious Falſhoods, for I am truly an Innocent Man.

At which the People were tender'd.

Recorder. That will be try'd by the Jury; But, who are thoſe Murderers and Hypocrites? Is it not the Queen that is a Murtherer and Hypocrite? Is not the Queen a Chriſtian?

J. Love. I have true Honour and Reſpect for the Queen, as Chief or Supream of the Nation, and I mentioned no Word of Queen and Government, or any particular Nation, neither juſtified the Queen's or Nations Enemies in my Paper, but lamented the State of Chriſtendom, and this is an inſnaring Queſtion thou haſt ask'd me.

Then the *Recorder* with an inrag'd Smile, ſaid to the People; *John* takes me for his Enemy; but I have been greatly his *Friend, for I procur'd him the Liberty to follow his Trade in the City, that before had been deny'd him. But to this *John Love* was ſilent, and made no Anſwer.

Recorder. Mr. *Cooper* take away your Priſoner, and bring him again in the Afternoon, and in the mean time Mr. *Town-Clerk* get a Copy of his Indictment for him.

And in the Afternoon he was brought again to the Bar.

Cryer. O ye, Silence is commanded in the Court.

* Reader, *Obſerve the* Recorders *kindneſs, that he boaſted ſo of in Court, he was imployed twice as Councel, to plead for* John Love, *and had for his Fees twenty Shillings.*

And then the Jury call'd over, impaneled, and ſworn, whoſe Names are as followeth:

Henry Tilbe, Foreman.	*John Cranford*, Jun.
Thomas Fleet,	*William Brown*,
Thomas Noble,	*Thomas Bayly*,
Thomas Colf,	*William Fittel*,
John Homerſon,	*Bartholomew Hart*,
William Eaſtes,	*Philip Buſher.*

And as they were Swearing them, he was mov'd to ſay, Chriſt Commands us not to Swear at all; but here is little or nothing done without Swearing.

So then the City Counſellor Read the Indictment, and *John Love* demanded a Copy; but it was then deny'd him by the *Recorder*, except he would pay for it, notwithſtanding when he promis'd him one, he ſpoke nothing of Paying for it; ſo then the *Recorder* proceeded to give the Charge to the Jury, in Words near to this Effect.

Recorder. Gentlemen of the Jury, the Priſoner pleads not Guilty to his Indictment, but it ſeems to be a Crime of a very high Nature; He calls the Queen Murtherer and Hypocrite; and goes about to diſwade Her Majeſties Subjects, from their Allegiance towards Her, and fix'd this Scandalous Libel on the Church-Door.

J. Love. I did not; but is was on or near the Place the Lottery-Bills uſe to be fix'd.

At which he was greatly inrag'd, and repeated his Charge again to the Jury, adding Words to this Effect; That if it were in another Nation, he would be hang'd, or broke on a Wheel, and therefore Gentlemen you ought to try this Matter, &c.

[*By this it may be ſeen if the Statute* (Hæretico comburendo) *had not been repeal'd, what the Recorder would be at.*]

J. Love. Neighbours and Towns-men of the Jury, I beg of you, do as you would be done by, for I am an Innocent Man.

Then *J. Love* preſented the aforeſaid Paper (directed to all well-minded Chriſtian People) to the Jury, and it was by them return'd to him to Read in open Court, which he did,

and

and it had a good effect to moderate the People pretty much; but the *Recorder* seeing that, did again with force of Argument what he could endeavour, to aggravate the matter.

J. Love. I desire the Jury to let Conscience be the measure of their Verdict, and not the *Recorder's* Meanings added to my Papers.

Recorder. *John* hath Libelled me, but I forgave him.

To which *J. Love* was silent, and made no Answer. Here followeth a Copy of the Paper *J. Love* published, which the Recorder said was a Libel on him; notwithstanding *J. Love* was to speak with him several times on the behalf of *Thomas Rudd*, but could not be admitted to the Speech of him, before the Publishing of the Paper he called a *Libel* on himself.

A Parable.

THere was a certain Wise Man, and many wise People with him, in great danger to be destroyed by a certain Enemy, which diligently endeavoured to destroy them, but a certain simple plain Man knew it, and did discover to them how they might escape: But they took it in disdain, and the Wise-Man was offended with him, and Punished him for the same: Therefore now judge, O you that have understanding in this case, whether the Judgment of the Wise-man was just, or his Doings righteous?

The Interpretation.

The Wise-Man was the Recorder of *Canterbury*; the wise People are the *Priests* and *People*, that were offended at one warning them to fear and dread the great God of Heaven and the whole Earth; the Enemy that seeks to destroy is the *Devil*: the simple plain Man is *Thomas Rudd*, who for no other matter than warning the People to fear and dread the great God of Heaven and the whole Earth, was committed to Prison by *Herbert Randelf*, Recorder of *Canterbury*, and at the Sessions Fined 20 *l.* and hath been confined in that Prisoner above * two Years, for no other Matter than above-said. To thee, O *Herbert Randelf*, am I concerned to write, as surely as *Nathan* was sent to *David*, This is the

* *He is still a Prisoner, and it is now above three years.*

the Word of the Lord to thee, Except thou do Repent, the Hand of the Lord will turn againſt thee, and what thou doſt ſhall not proſper: therefore Repent before it be too late, for thy Greatneſs and Power here cannot ſave nor deliver thee, in the time when thou muſt come to *Anſwer* at the Bar of the great Judge for all thy Deeds. This from one that in Obedience to the Lord, am conſtrain'd therefore to write to thee, and truly deſires thy Everlaſting Happineſs and Peace,

Canterbury, the 28th of the 8th Month, 1702.

Thy real Friend, *John Love*, junior.

Recorder. Have you any Witneſs to ſpeak for you?

J. Love. There is a Witneſs in ſeveral Peoples Conſciences that do believe I am an innocent Man, and had no evil Deſign againſt the Government.

Whereupon the *Recorder* again aggravated the matter on purpoſe to incenſe the Jury, and then he was taken away from the Bar, and the Jury withdrew, and in a little time brought him in Guilty in Manner and Form, for which he prayed God to forgive them. Then he was brought to the Bar again.

Cryer. O Ye, Silence in the Court.

Recorder. What have you to ſay why Sentence may not be given againſt you?

J. Love. I am Innocent of any evil Deſign or Malice againſt the *Queen* or Government, and if I ſuffer, I ſuffer innocently.

Recorder. Mr. Mayor and the reſt of the Juſtices, you ſee the Jury have found the Priſoner guilty, and it is proper for us to withdraw, to conſider of ſome Puniſhment for the Offence.

So they withdrew, and after ſome time they came again. Then the Recorder ſtood up, and ſpoke near to this effect.

Obſerve this Scripture is fuifilled, *Proverbs* 12. 10. *A righteous man regardeth the Life of his Beaſt; but the tender Mercies of the Wicked are Cruel.*

Recorder. I need not ſay much to aggravate the matter, for the Paper it ſelf carries aggravation enough with it: Some have been ſeverely Whipt and loſt their Ears for as ſmall a matter as this; but the Court is merciful, and ſpares your Ears, and orders you to be ſet in the Pillory at St. *Andrews* Church, the Place where you fix'd your Libel, on *Saturday* next,

next at Eleven of the Clock, and ſtand there one Hour, with a Paper of your Crime fixed over your Head, and Fines you ten Groats, and Impriſonment till paid.

J. Love. I am an innocent Man, the Lord forgive you for this unjuſt Sentence, and if I loſe my Life in ſuffering, you will be Guilty of Innocent Blood.

Ald. Jeffry. He will charge the Court with *Innocent Blood.*

Then he was had to Priſon again, and he wrote to the Jury as followeth.

Some *Queries* propoſed to the Jury that found me Guilty of an Indictment of maliciouſly and contemptuouſly, and not having the Fear of God before my Eyes, went to perſwade the Queen's Liege People from their Allegiance, *&c.*

YOu have known me ſome of you, did you ever know me ſeek to deſtroy any, or plot miſchief againſt any? For the Principle I do profeſs teacheth me to love Enemies, and not to be malitious againſt any, much leſs the Supream of the Nation; how can you, in good Conſcience to God, that have given ſuch Judgment, have Peace in ſo doing; for the holy Scripture doth aſſert the ſame Principle as I bore Teſtimony to in Court; *to love Enemies, and overcome evil with good,* &c. How can you in good Conſcience then call this the Inſtigation of the Devil, and Malitious Contempt againſt the Queen? ſeeing no Word of *Queen* nor Government was mentioned in my Paper, neither was there any intent of Malice to any therein. We may find how the Martyr *Stephen* ſpoke very cloſe, and told the Rulers, *Acts 7. 51. Ye ſtiff-necked and uncircumciſed in heart and ears, ye do always reſiſt the holy Ghoſt, as did your Fathers, ſo do ye.* And the Prophet *Iſaiah* ſaith, *Iſa. 1. 15. And when ye ſpread forth your Hands, I will hide mine Eyes from you; when ye make many Prayers, I will not hear you; your Hands are full of Blood.* What Judgment would you give on theſe Servants of the Lord, if they were now preſent to ſpeak among us theſe things? would you not find them Guilty as you have done me? who can call Heaven and Earth to witneſs that I had no evil Deſign or Malice in my heart againſt any, but true Love to all. O my Neighbours and Townsmen, conſider

ſider ſerioufly of this your Deed, ſo that you may find a place of Repentance for this unjuſt Deed, is my Prayer to God for you, who am

Your true Friend, *John Love.*

This was written in the Priſon about the Ninth Hour in the Morning before the Execution of that unjuſt Sentence that proceeded from your Verdict. *J. L.*

And on the 19th of the 10th Month, 1702. being the Day apppointed for the Priſoner to ſuffer, came to the Priſon between the 10th and 11th Hour in the Forenoon a great number of People with Staves and Halberds, and brought the Priſoner forth, who went cheerfully on with them, and cryed out in the Streets as he paſſed to the Place of Puniſhment, *How doth Pride and Oppreſſion abound, People; for Juſtice is turned backward, and Equity cannot enter.*

And when he came to the Ladder that was ſet up for him to go up to the Pillory, whereon was fix'd a Paper with theſe Words, *A Scandalous Libeller*, he ſtood ſtill; Then the Sheriff bid him go up, otherwiſe it would be worſe. He told the Sheriff, he would not be his own Executioner, whereupon an Officer put him up the Ladder, for he made no Reſiſtance; and then *Matthew Woodfall* came up and put his Head and both his Hands into the Pillory, and with a Hammer beat it down very cloſe to him, ſo that his Hands and Arms were nummed very much, and the rude Multitude were very abuſive in throwing at him; ſo that he was much bruiſed and hurt, and Blood drawn twice: Yet in this his Suffering he ſang Praiſes to the Lord, who had counted him worthy to ſuffer for his Name and Truth's ſake; and the *Mayor* and *Recorder* were ſtanding in a Balcony near the Pillory, to ſee their Sentence executed, and he looked towards them, and ſaid with a loud Voice, *Behold, the Fruits of your unjuſt Sentence.*

So when the time was expired, one came up to open the Pillory, but it was ſhut ſo hard he could not open it with a Hammer, but was forced to call for a Watch-Bill to priſe it open with; and when it was open the Priſoner kneeled down on the Board that was nailed for him to ſtand upon, and prayed to the Lord to this effect;

That

That as the Lord had called him to bear a Teſtimony for his Name and Truth, and had in his Suffering preſerved him, that he would be pleaſed in his Mercy to forgive his Perſecutors, and not to lay this Evil to their Charge, but to turn their Hearts and bring them to Repentance, &c. He would, when he came down from the Pillory, have ſpoke to the People, but was not ſuffered, but immediately haled away to Priſon again, and at the ſame time all his Four Children were ſick, and two of them had the Small-Pox come out on them. And on the 22d Day of the ſame Month the Magiſtrates met at the Town-Hall, and ordered *John Love* to be ſet at Liberty, and requeſted no Fine of him.

Matthew Woodfall aforeſaid, was under trouble and concern of Mind, and did expreſs to his Daughter and her Husband, as they have teſtified under their Hands, as followeth.

UPon the 20th of *December* 1702. being the Day after *John Love* ſuffered, came *Matthew Woodfall* to the Houſe of *John Stones*, his Son in-Law, and with weeping uttered theſe Words, or Words near to this effect; *I am ſorry that I did put* John Love *in the Pillory, and ſhould not have done it, if I had not been put upon it by ſome of the chief of the City.* And afterward fell into a lingering Sickneſs, and died about ſix Months after.

Witneſſes, *John Stones*, *Elizabeth Stones* Daughter [redacted] to the ſaid *Matthew*.

Alſo *Philip Buſher*, that was one of the Jury that tryed *John Love*, had very heavy and near Exerciſes and Sorrow befell him concerning his own Brother, who committed a Murder, and was committed to the Priſon for the ſame, the ſame Day that his Father was Buried, which was in three Weeks after *John Love* ſuffered; and thus it fell out to be a heavy and ſore grief to him that had given wrong judgment againſt the Innocent, to have his Father taken away, and his own Brother condemned and Executed for Murder. O that all may ſeriouſly conſider it.

An Obſervation on the Tryal of John Love, *at the Seſſions at* Guild-hall *in* Canterbury, *the* 17*th of* December, 1702.

Being Indicted for Maliciouſly and Contemptuouſly going to perſwade the Queen's Subjects from their Allegiance, and Soldiers to deſert, and fixing up a Scandalous Libel (ſo called) at the Pariſh Church of St. *Andrews*, &c.

Was ever ſuch a Tryal known before in the City by a *Recorder*, *Bench* and *Jury*, to try, find Guilty, give Sentence, and Puniſh without Proof of Matter of Fact? Where is the *Recorder*'s Oath to do Juſtice impartially? And the Juries Oath to well and truly try according to Evidence? What Evidence was there againſt *J. L.*

to

to teſtifie that ever he ſpake to any of the Queen's Subjects, to perſwade them from their Allegiance? or that he perſwaded Her Soldiers to deſert? Did not *J. L.* teſtifie in his Paper, that he read in Court his own Allegiance to the Queen as truly as any that take an Oath? And what hath he done to the contrary? Is lamenting the whole ſtate of *Chriſtendom* become Plotting and Malicious Contempt againſt the Queen? On what Statute was *J. L*'s Indictment grounded? It is poſſible you may alledge thoſe Words were *Matter* and *Form*: But why was not *J. L.* proved Guilty by good Evidence, according to the form of the Indictment, before the Charge was given to the Jury, without ſufficient Proof by Evidence of the truth of the Indictment in Manner and Form? Is not the *Recorder* partial in judgment by giving Charge to the Jury without ſufficient Proof by Evidence of the truth of the Indictment in Manner and Form? And what Proof had the Jury that *J. L.* was Guilty of Malice or Plotting againſt the Queen, or went to perſwade any of the Queen's Subjects from their Allegiance, or her Soldiers to deſert? Was not this Charge without a legal Proof? and what is it leſs than Arbitary over-bearing the Jury, which ignorantly went to try the Cauſe without Proof by Evidence? that *J. L.* had ever ſpoke to any to perſwade them from their Allegiance, or the Soldiers to deſert, and brought *J. L.* in guilty in Manner and Form as he ſtood Indicted for Publiſhing thoſe Verſes, and the Town-Clerk recording it, ſaid, *You ſay J. L. is Guilty in Manner and Form, as he ſtands indicted, and ſo you ſay all?* To which the Foreman ſaid, *Yes.*

Then are not the Jury ignorantly and falaciouſly Perjured upon Record, and Oppreſſion thereby acted upon the Innocent by the *Recorder's* ſubtilty, and Jury's Ignorance. If the Juries Verdict were no more but *J. L.* publiſhing his Paper of Verſes, that would have been a true Verdict, and according as he himſelf did own, and *Thomas Pain* and *Edmund Harris* that were brought as Witneſſes in Court againſt J. L. ſwore no more than that *J. L.* Publiſhed the Paper of Verſes. If the Jury had been Conſcious of the Oath they had took, they would not have been by the Recorder's ſubtilty prevailed upon to give in a Verdict beyond what was true. It hath been obſerved that the Lottery-Mens Bills uſed to be fixed at the ſame place that J. L. fixed his Paper, for which the Magiſtrates put him in the Pillory; but which of the Magiſtrates did puniſh Them by Pillory, or otherwiſe? Are not thoſe that ruin Families let go free? and thoſe that lament Wickedneſs, puniſhed?

Here follows the Opinion of a Student *in Law.*

"If a Perſon be proved to be Guilty of ſome Fact or Miſdemeanour, yet "if it be not alſo proved to be done in ſuch Manner and Form as the Party "ſtands Indicted, he is Not Guilty, and ought to be Acquitted by the Jury.

Made publick by Richard Bury.

THE END.

JUDAS's Younger Brother

MANIFESTED:

855.f.19
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OR,

The False Charge of *FRANCIS BUGG*, the Apostate, with his Sham-Dialogue, discovered to be Malice, in his Preface to his, and *B. L.* Vicar of *Banbury*'s late defaming Book, entituled, *Quakerism Drooping*.

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2 Tim. 2. 17. *And their Word will eat as doth a Canker, of whom is* Hymeneus *and* Philetus.

2 Tim. 3. 8, 9. *Now as* Jannes *and* Jambres *withstood* Moses, *so do these also resist the Truth, Men of corrupt Minds, reprobate concerning the Faith: But they shall proceed no further, for their Folly shall be manifest unto all Men, as theirs also was.*

By *J. Love*

LONDON: Printed in the Year, 1704.

to teſtifie that ever he ſpake to any of the Queen's Subjects, to perſwade them from their Allegiance? or that he perſwaded Her Soldiers to deſert? Did not *J. L.* teſtifie in his Paper, that he read in Court his own Allegiance to the Queen as truly as any that take an Oath? And what hath he done to the contrary? Is lamenting the whole ſtate of *Chriſtendom* become Plotting and Malicious Contempt againſt the Queen? On what Statute was *J. L*'s Indictment grounded? It is poſſible you may alledge thoſe Words were *Matter* and *Form*: But why was not *J. L.* proved Guilty by good Evidence, according to the form of the Indictment, before the Charge was given to the Jury without ſufficient Proof by Evidence of the truth of the Indictment in Manner and Form? Is not the *Recorder* partial in judgment by giving Charge to the Jury without ſufficient Proof by Evidence of the truth of the Indictment in Manner and Form? And what Proof had the Jury that *J. L.* was Guilty of Malice or Plotting againſt the Queen, or went to perſwade any of her Queen's Subjects from their Allegiance, or her Soldiers to deſert? Was not this Charge without a legal Proof? and what is [illegible] Arbitary over-bearing the Jury, which ignorantly [illegible] Cauſe without Proof by Evidence? that *J. L.* had [illegible] to perſwade them from their Allegiance or the Soldiers to [illegible] in guilty in Manner [illegible] as he read [illegible] Publiſhing thoſe Verſes, and the Town-Clerk [illegible] *ſay J. L. is Guilty in Manner and Form, as he ſtands [illegible] ſo ſay all?* To which the Foreman [illegible] *Yes*.

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Here follows the Opinion of a Gentleman of the Law.

"If a Perſon be proved to [illegible] of ſome Fact or Miſdemeanour, yet "if it be not alſo proved to [illegible] in ſuch Manner and Form as the Party "ſtands Indicted, he is Not Guilty, and ought to be Acquitted by the Jury.

Made publick by [illegible]

THE END.

JUDAS's Younger Brother

MANIFESTED:

855.f.9
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OR,

The False Charge of *FRANCIS BUGG*, the Apostate, with his Sham-Dialogue, discovered to be Malice, in his Preface to his, and *B. L.* Vicar of *Banbury*'s late defaming Book, entituled, *Quakerism Drooping*.

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By *J. Love.*

LONDON: Printed in the Year, 1704.

Judas's Younger Brother manifested, &c.

WHEREAS *Francis Bugg* hath divers times attempted to raiſe a Perſecution againſt an Innocent People, the Queen's peaceable Subjects, commonly called *Quakers*, by abuſing the Government's tenderneſs towards them, as an Innocent Peaceable People; as if the Wiſdom of the Government were inferiour to this envious Man's, and his Company; and as if the Wiſdom of Princes and Parliaments were not as capable to judge Truth from Errour, as ſome few perſecuting Prieſts and others that do buoy up this conceited Man in his envious Attempts againſt an innocent People: I ſhall not make it my Buſineſs, nor do I find my ſelf concerned to meddle with his whole Bulk of Malice ſtuffed in his broad Sheet; and in his Book dedicated to the Queen, intituled, *Quakeriſm drooping*; but ſo far as I am concerned in the ſame, I find it my place to make a ſhort Anſwer, believing that the unbiaſſed and unprejudiced of all Perſwaſions may ſee the Man's end is with Envy againſt the *Quakers*, to abuſe the Government's tenderneſs, and to infuſe into their Minds, if poſſible, that we are not a People fit to live in a Commonwealth, nor ſcarce to have a being on the face of the Earth; For if every thing were true, in that Black ſhape he has painted us forth to the World, we were Monſters more like than Men; Devils more like than Chriſtians: But bleſſed be the Lord we have a Witneſs in the Conſciences of many concerned in the Government, that from good Experience of our Innocency, ever ſince we were a People gathered in this Nation, do believe more charitably of us.

And whereas *F. B.* ſaith in his Broad Sheet, *The Quakers received their Principles from* George Fox; and chargeth me alſo

the

the like: I do, for the clearing *G. F.* and all my Brethren the People called *Quakers*, teſtifie to the Honour of God, (who reached to me by his pure Spirit when I was in Rebellion) but to my own ſhame, I was then a Member of the ſame Church *F. B.* ſubſcribes himſelf a Servant to; and then I did mock and deride the *Quakers*, and could be merry and jolly, and would not endure ſo much as to look into their Books or Writings, but was ſo averſe againſt them, that altho' I was an Apprentice to one called a *Quaker*, and was (to prevent my running into that Diſorder that Youth is too often apt to do) required by my Maſter to go to the *Quakers* Meetings: But I was ſo averſe againſt it, that I went to ask the Advice of a Juſtice of Peace, whether my Maſter could force me to go to the *Quakers* Meetings? And the Juſtice told me, he could not. And after ſome time I went to Church, as then did believe, and took my Bible, and obſerved what I there heard, and ſo I did continue, till the Lord by the Power of his Word, which was in me witneſſed, as the Scriptures teſtifies, as a Fire and Hammer, and as a two-edged Sword; and I ſaw my ſelf then in a wretched and undone ſtate, although I went (as I did then believe) to Church, and heard Prayers and Sermons, yet I wanted Peace for my Soul, and I was by the Lord ſtripped of my Religion, and was as one emptied of all, and could tell no one my condition, for I was afraid to ſpeak to any called *Quakers* to tell them my Condition; but I knew Nights of Sorrow, and Days of Trouble, and I deſired nothing but to be what God would have me to be; and for ſome time I went to no place of Worſhip, but when others went to their Worſhip, I went into ſolitary Places, and took a Bible with me; and in that broken ſtate ſometimes I ſat and read, and ſometimes wept, and was meditating on what I read in the holy Scriptures, which did direct me to a Light ſhining in a dark Place, and I knew no place darker than my Heart: And this was not by the perſwaſion of any *Quaker*, for I would have been gladly of any other Perſwaſion, rather than a *Quaker*, if I could but have found Peace for my Soul: And after ſome time I was conſtrained, but not by any Mortal, but by that inward Power that ſhewed me my undone condition, to go to a Meeting of the ſaid People;

and when I came there, I saw them all sitting in Silence, and no Preaching among them, and I sat me down as at a distance from them, and in my Heart, being one of a sorrowful Spirit, and in a seeking condition, said, Lord! if thou be found among these People in their silent Devotion, let me have a Seal or Sense of it among them: And the Lord that knew what I wanted, and how to supply my wants, filled my Heart with his Presence, so that I had the Seal and Evidence, if I had never heard a *Quaker* Preach, that the Lord was making good his Promise to my Soul, in my distressed inquiring State, that he promised by the Mouth of his faithful Servants the Pen-men of the holy Scriptures, *that he would teach his People himself*; and *would be found of them that sought him diligently*: And this I received not of *G. F.* nor any *Quaker*, but by the Revelation of Jesus Christ, who I then knew to be my Saviour, and was come to work in me that great and miraculous Work, that no other could do: And after some time I became concerned about the Ordinances of Christ (which People under the Profession of the *Christian* Religion, do so greatly differ about the External Part and outward Signs of them, (as hath sometimes cost some their Lives) and I cryed to the Lord to give me an Answer what his Mind was in that case? But I reasoned not with any *Quaker*, nor any other on that matter but waited on the Lord (who had measurably opened my Understanding by his Grace, and turned me from the Evil of my ways) for an Answer, who, blessed be his living powerful Name, fulfilled this Scripture to me, as is testified, *Ask and ye shall receive; seek and ye shall find, knock and it shall be opened to you.* And the Promise of our blessed Lord I knew to be fulfilled to and in me, who said to his Disciples, and those that did, and hereafter should believe in him, *I will send you the Comforter, the Spirit of Truth, and it shall bring all things to your Remembrance.* And then it brought to my Remembrance, that the Lord would measure the Temple, and those that worshipped therein, but not the outward Courts, for that was given to the *Gentiles*, and they would tread it under Foot. So the Lord was pleased to answer my desire, according to the Testimony of holy Scripture; and this I am not ashamed to own and testifie to all, and as one that

have

have known the terrors of God for Sin, am concerned and conſtrained (although hated, deſpiſed, and perſecuted by Men) in love to perſwade others to turn to the Lord by Repentance and Amendment of Life; and theſe Principles I received not of *G. F.* nor any one called a *Quaker*, as *F. B.* hath preſented in Print to the Queen concerning me and others.

And whereas *F. B.* ſays, I did oppoſe the Arch-biſhop in the Office of Confirmation; I ſhall not tell him down-right he Lyes; but I do in ſincerity give the impartial minded, a true and honeſt account of the Matter: But firſt I deſire to ask two Queſtions, and leave it to the ſober and unprejudiced of the Church of *England* to judge thereof.

1. If the Quire and Altar be not eſteemed places of Prayer?

2. If the ſame Liberty may not be granted there as in the Temple of *Jeruſalem* for Publicans and Phariſees both to pray in?

If theſe two Queſtions can be ganted, then I do deny that I made any oppoſition or diſturbance, for my Hat was taken off before I went into the Quire, and I ſtood quietly; but I ſaw the People make great diſturbance by talking and thruſting one another in a very uncivil and undecent manner, not like People met to worſhip that God that made them in his own way, (to wit) in Spirit and in Truth, I was by the thronging of the People thruſt into the place where the Altar is, and I kneeled down among the People, and ſpake as I beſt remember, theſe Words following in Prayer to the Lord; **O Lord! open the Underſtandings of theſe People, and cauſe them to ſee, that it is thy holy Spirit that leads into all Truth, and confirms in the ſame.**

Now judge, you impartial minded People (according to the Doctrine of the holy Apoſtle *Paul*, who ſaid, *Paul may plant, and* Apollo *may water, but God giveth the increaſe.*) And except the Spirit of God do open the Peoples underſtandings to lead them into all Truth, and confirm them in it, what will? or what can the Words of the Biſhop avail? And if the People be not brought to the ſenſe of the Spirit of God, and know its Work and Power, according to what they pray for, That God

God would make clean their Hearts within them; What can the Bishop confirm them in? Sure it would not be taken well, that it should be said, that the Bishop doth confirm People in Sin: Then why should any be angry with me for Praying, That God would lead them into all Truth? This I do believe the Lord required me to do, and I was not counselled, advised or directed by any of my Brethren the People called *Quakers*, to go there; nor to speak those Words; neither did any of their Exercises heretofore cause me to go there, but in Obedience to the Lord I went with my Life in my Hand, not in Malice, nor Contempt, but in love to all my fellow Mortals; which this Envious Man calls * *Impudence*. But I do observe he hath not mentioned the Priest's Name, that first violently with his Hand stopped my Mouth, and took me by the Collar, and thrust his Hand to my Throat with great violence, shaking me and pulling me about, more like a rough handed (I am loath to say) *Cannibal*, but I may say Quarrelsom Person, than a Minister of Christ. Why did not *F. B.* mention this? let his Reader know, that it was the same Priest to whom some of his Books were delivered in *Canterbury*, and the same Priest that cast me in Prison for *Tythes*, and kept me there confined from my Family, till I was by Request of the late King to the Bishop of *Canterbury*, set at Liberty? What had not *F. B.* Intelligence of this, as well as of the Horse-Pond? which to his shame, if he have not eat it, and drunk after it, he seems (although he stiles himself a Servant of the Church) to boast of. But if those things be to be boasted of in *F. B.*'s Church that he serves, I do charitably hope, there be some so sober and judicious in the Church of *England*, that they would rather look on such things, as taking by the Collar, stopping of Mouths with Violence, Kicking, Dragging by the Heels along on the Ground, striking with Fists and Sticks, thrusting into a dirty Horse-Pond, to be more like the Actions of

* *Sure* F. Bugg *hath not looked in a Glass himself that he can charge with Impudence so publick, and yet not see his own audacious Forehead and Brazen Brow, in dedicating his Envious and Malicious Book to the* Queen; *And the Translators of the holy Scriptures dedicated the Bible but to King* James *the First; and yet his Impudence is such, that he will presume as high in the dedication of his Malicious Piece, as they did with the holy Scriptures.*

of the Members of the Synagogue of Satan, than becoming the Miniſters and Servants of the Church of Chriſt.

Now to the Verſes which he has Printed, and inſtead of *very Sad*, put *very Bad*: And in him it is ſo, for he ſhews his Envy to the height, and ſays, He need not tranſcribe the Indictment, nor ſhew how thoſe Verſes reflect on Her Sacred Majeſty and the Government: *They are* (ſays he) *ſo notorious, horrid and ſcandalous*. What *F. B.* is this thy way? as thou pretends to the Queen, in thy Epiſtle Dedicatory, induſtriouſly endeavouring to Convince the *Quakers*? If the Queen were not more Juſt and Merciful to us than to Exerciſe her Power to Anſwer thy endeavours, thy way thou wouldſt take to convince me would be with a Halter, if poſſible; but we have cauſe to bleſs the Lord for his Mercy, who hath the Hearts of Princes in his Hand, & can guide them as he pleaſeth. But *F. B.* doth not inſert my Defence in his Book; Is this any way fair or juſt, as he pretends to be a Man of Sincerity? Why did he not then inſert my Defence in his Book dedicated to the Queen? that the Queen might be thereby made ſenſible, that I was not adviſed, perſwaded, or directed what to write, or how to act, by any *Quaker*, or *Quakers*, nor any other Perſon or Perſons whatſoever? And that I did not write nor publiſh thoſe Verſes in Malice or Contempt to the Queen, but in Obedience to what the Lord required of me, and not to juſtifie the Queen's Enemies, but lamenting the ſad ſtate of the Nations of *Chriſtendom* in general, becauſe of the great Evils that do abound in them, and yet the People are profeſſing to be Followers of Chriſt, Vowing and Promiſing to keep all his holy Commandments all the days of their Lives, which Commands are poſitively recited in theſe Scriptures following.

Matth. 5. 39, 44. and *Luke* 6. 27, 28, 29. *But I ſay unto you, that ye reſiſt not evil; but whoſoever ſhall ſmite thee on the one Cheek, offer to him the other alſo. But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you.* I do believe the unbiaſſed and unprejudiced of all Perſwaſions may eaſily ſee this Man's way he takes to convince the *Quakers*, would, if poſſibly he could have Power, be with ſuch Arguments as Biſhop *Bonner* uſed

to

to the *Proteſtants* in Queen *Mary*'s Reign: For his Dialogue, or Sham Counterſeit Diſcourſe, any Perſon that hath not the Eyes of their Underſtanding and Reaſon, as Men, put out with the Duſt of Ignorance and Envy, may ſee what he aims at: But if any be ſo Ignorant as to believe there is any truth in it, to ſuch I ſay; As to *D. Philips*, I do not know him when I ſee him; and I know not whether ever he ſpake to me, or I to him in our Lives. And *W. Penn* I do belive, he is innocent of any Plot or Treacherous Deſign, and aſſure the Reader I have ſeen none of thoſe Perſons, nor any of them whoſe Names he mentions, ſince I came out of Priſon, nor in above five Months before, and therefore this Sham and Malice of his is plain to any, that are not quite blind with Prejudice againſt an innocent peaceable People.

Some have ſaid *F. B.* was once a *Quaker*, and hath ſeen their Errors, and ſo left them. I have heard he was a *Quaker*, and ſo far as I know, walked as long with us as *Judas* did with the Eleven Diſciples, and might be as blameleſs a Man as he: But this is very plain, he takes his leave of us as kindly as *Judas* did ot the Diſciples, but I wiſh he may end better.

Thus I have given a brief Anſwer to this Contentious Apoſtate, and ſhall leave the reſt to ſome others, whom his foul and abuſive inſinuating Charges doth more immediately concern; and conclude with Deſires that the Lord may, if his Day be not over, give him a Place of Repentance, ſo that he may find Mercy, which is the deſire of one that wiſhes well to all, that all may come to know Peace and Reſt with the Lord, when Time ſhall be no more to them here.

Canterbury, the 14th of the 3d Month, 1703. } *John Love*, junior.

And for the Readers further Satisfaction, here follows an Account of my Tryal at large.

A Brief Hist. Friends Soc. of

ACCOUNT

OF THE

855. f. 9
21,

SUFFERINGS

OF THE

Servants of the Lord

CALLED

QUAKERS:

From their first Arrival in the Island of *Jamaica*, under the several Governours; from the Year 1660, to 1695.

LONDON,

Printed and Sold by T. *Sowle*, in *White-Hart-Court* in *Gracious-Street*, 1706.

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Canterbury, the 14th of the 3d Month, 1703.

John Love, junior.

And for the Readers further Satisfaction, here follows an Account of my Tryal at large.

A Brief

ACCOUNT

OF THE

SUFFERINGS

OF THE

Servants of the Lord

CALLED

QUAKERS:

From their first Arrival in the Island of *Antegoa*, under the several Governours; from the Year 1660, to 1695.

LONDON,

Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-Street*, 1706.

LONDON

QUAKERS:

CATECHISM

OF THE

PRINCIPLES

OF THE

THE PREFACE.

WRATH and Perſecution (by Record of Holy Scripture) took Date ſoon after Adam's Tranſgreſſion, with ſo deep a Root, that many Ages afforded Suffering Witneſſes for Righteouſneſs Sake, which made the Prophet Iſaiah to ſay, That he who departeth from Evil, maketh himſelf a Prey; and Micah to denounce, Woe to them that deviſe Iniquity, and work Evil upon their Beds: when the Morning is Light, they Practiſe it, becauſe it is in the Power of their Hand; the Diſpenſation of the Goſpel of Peace, which Commandeth to Love Enemies, did not ſtop The Effects of Anger and Wrath of Man, which induced that experienced Apoſtle to ſay, all that will Live Godly in Chriſt Jeſus, ſhall ſuffer Perſecution: Perſecutors always pretended Cauſe to effect their Malice, which made Sufferings for Conſcience Sake, to be on

Iſaiah lix. 15.

Micah ii. 1.

ii Tim. 3. 12.

various Accompts; tho' the Principal Matters expreſſed in this Tract, and inflicted on the People called Quakers *in the Iſland of* Antegoa, *was for not appearing with Carnal Weapons, to learn War and Fighting, and for denying forced Maintenance of Church Miniſters (ſo called) both being Inconſiſtent with the Chriſtian Doctrine,* viz. *The Bleſſed Jeſus's own Command, to Love Enemies, and Pray for them; and when he ſent his Diſciples to Preach the Goſpel, they were freely to give, as they had freely received; many Texts of Scripture might be quoted againſt Tythes, under a Chriſtian Diſpenſation, as alſo againſt the uſe of Carnal Weapons to deſtroy Men's Lives; But this being intended as a Preface to ſome of the ſaid Peoples Sufferings on thoſe Accounts, I ſhall avoid Prolixity, recommending the Serious Peruſal thereof, by which may be ſeen the Submiſſion of the Sufferers, and their Satisfaction, according to the Apoſtle, in* 1 Pet. Chap. 4. *v.* 16. *If any Man ſuffers as a Chriſtian, let him not be aſhamed, but let him Glorifie God on this behalf.*

Math. v. 44.

Ch. 10. v. 8.

A Brief Account of the Sufferings of the Servants of the Lord called Quakers, *&c.*

FIRST, came to this Place the 14th of the fifth Month, 1660. *Jonas Langford*, intending to ſettle himſelf and Family, and after his Arrival, went to the Governour called *Chriſtopher Kayneth*, and acquainted him with his Intentions, who treated him kindly, and gave him Liberty to Live where he ſaw Meet; ſo he bought a Parcel of Land, and ſent for his Family; and in ſome few Weeks the Governour was put out, and one Col. *Robert Carden* ſucceeded him in the Government, who ſoon after Committed *Jonas Langford* to Priſon, for ſpeaking to a Prieſt one *Thomas Beadle*, after he had done his Preaching, and ordered an Act of Baniſhment for him, if ever he went to the Prieſt any more; alſo in the ſame Year, *Juſtinian Hollyman* a Friend, and *Jonas Langford*, was taken out of their own Houſe, as they were met together, and carried before the Governour *Robert Carden*, who examined them, and finding no juſt Occaſion againſt them; ſent them Home, ordering them to come to him, when he ſent for them again; after this, came Col. *John Bunkly* out of *England* Governour, who ſoon after his coming, Committed *Jonas Langford*, *Ann Coleman*, and *Juſtinian Hollyman*, for Meeting together, and ſpeaking to the People in their own Houſe, and kept them in Priſon till the Seſſions, and then had them before the Court, and laid many things to their Charge;

Charge; as that they endeavour'd to Seduce the Kings Subjects, who proved themſelves more Faithful when Trial came, than he did, as will appear in its place hereafter; alſo in his time was Committed *Henry Graydon*, an honeſt Old Man, for not bearing Arms, and going to the Guard; this *Bunkly* alſo caus'd an Act of Baniſhment to be made for all that were found met together, more than belong'd to the Family, but was prevented executing the ſaid Act; for in few Days came *Francis* Lord *Willoughby* of *Parham*, to whom Friends preſented a Remonſtrance of all the Proceedings of the ſaid *Bunkly*, which, when he underſtood, he cauſed the Act to be Revers'd, and gave Charge to the ſucceeding Government concerning Friends; *Lewis Morris* of *Barbadoes* being an Inſtrument to forward the matter; alſo *Ann Coleman* a good Friend, was baniſhed off the Iſland, for ſpeaking at a Meeting, but return'd in the ſame Veſſel the Lord *Willoughby* himſelf came in; and by reaſon of their misbehaviour, this *Bunkly* was turn'd out, and Col. *Robert Carden* ſucceeded again; after this broke out the War with the *French* and *Dutch*, and the *French* came with a Fleet and took this Iſland, and having Summon'd the Men together, the *French* Governour one *Cladare* made a Speech to the *Engliſh*, (by the aboveſaid Col. *Bunkly* who was Interpreter) which was, 'That they were now all 'Priſoners of War, and were at his Mercy; but all that 'would take the Oath of Allegiance to his Maſter the King 'of *France*, ſhould ſtay upon the Land, and have ſuch a 'part of their Eſtate as they ſaw Meet; but ſuch as re-'fuſed, muſt go away Priſoners. This ſtruck no ſmall Terror in the Inhabitants, conſidering they muſt leave their Wives and Children to be expos'd to the Mercy of the *Indians*, who were at that time upon the Land; all this while the *Engliſh* were encompaſs'd with a File of Soldiers to keep them in, ſo after ſome ſmall Conſideration, the Oath being tender'd, they conſented to take it, which was on this Manner; 'That they ſhould not Fight againſt his Majeſty of *France* 'during this preſent War, and to Live under the *French* Government;

' vernment; but the Poor People called *Quakers*, were ſup-
poſed to be in no ſmall ſtrait; but the Lord was near, that
kept and preſerved them, for they openly and boldly de-
nied and refuſed to take the Oath, which was ſoon carried
to the *French* Governour, who ſent out Word by Col.
Bunkly, who is formerly mention'd, ' That he expected that
' all things ſhould be confirmed by an Oath, and without it,
' nothing were acceptable. Friends return'd anſwer, they could
not Swear at all; *Bunkly* came out the ſecond time to weigh
the matter again, alledging the danger of our being carried
away from our Families, which were at that time none
of the leaſt; but Friends ſtood ſtill in their Innocency,
ſaying they could not Swear, what ever Suffering follow-
ed; this Meſſage coming to the Governour, he came out
himſelf, and looked upon us (who were but four in Num-
ber) and ſaid, I believe you are honeſt Men, and if you
will Promiſe me not to Fight againſt my Maſter during
this War, I will take your Words; to which a Friend made
anſwer, we deſire to be rightly underſtood in this our
Promiſe, for we can freely Promiſe not to Fight againſt the
King of *France*, nor for him; nor indeed againſt the King
of *England*, nor for him, for we can Act no more for one
than the other in matter of War, only as the King of *Eng-
land* is our natural Prince, we muſt own Allegiance unto
him; ſo the Governour being informed what we ſaid, he
bad us hold up our Hands, in Teſtimony of the Truth,
of what we ſaid: But this Col. *Bunkly*, who before accuſed
Friends of Seducing the Kings Subjects, proved not himſelf
ſo Faithful when Tryal came, as the People called *Quakers*,
and indeed their Reward was according to their Work; for
ſoon after came the *Engliſh* Fleet, and notwithſtanding the
Oath, this *Bunkly* and others went to retake *Chriſtophers*, where
at Landing they were miſerably Slain, and near one thouſand
Men taken Captives; *Bunkly* being one, died of his Wounds
received there; the next that govern'd after the Friend, was
one Captain *Lee*, but he continued not long; then *Samuel
Winthrop* was appointed to Govern; but next came Lord

William

William Willoughby of *Parham*, and he appointed *Henry Willoughby*, who went to *Barbadoes*, and Died there; but in ſome ſhort time after, came Sir *Charles Wheeler*, who began very Violent, but continued not long, for he proclaimed a Faſt to prevent Gods Judgments in the Hurricane; which Col. *Phillip Warner* then Governour of *Antigoa*, endeavour'd to put in Practice, and Impriſoned *John Humphry*, *Henry Graydon*, and *Jonas Langford*, for their cauſing their People to Work on that Day, the ſixth Day of the Week, and Fined them about five Thouſand Pounds of Sugar, but before it could be Levied, *Wheeler* was turn'd out, and Col. *William Stapleton* ſucceeded him, and continues ſtill, and reverſs'd the Order made by Col. *Warner*, and took off the Fine, and hath been Moderate to Friends ſince his Government here; I think fit to mention the Names of ſome that had a Hand in cauſing Friends to Suffer; the firſt was Col. *Robert Carden*, who perſecuted Friends for ſpeaking to a Drunken Prieſt, named *Thomas Beadle*, who was afterwards Murdered by the *Indians*, and ſome others, at the ſame time was Col. *Carden* taken by the *Indians*, and his Head and Hand cut off, Col. *Bunkly* as I mentioned before, was wounded at *Chriſtophers*, and died in Priſon of his Wounds; Col. *Warner* is, and hath been very much impaired in his Eſtate, and now is under Suffering in his Perſon; and thus our God is known by his executing Judgments upon his Enemies, and alſo by keeping and upholding his Suffering People, who count not their Liberty nor Eſtates dear to them, in Compariſon of that Precious Teſtimony they have for the Truth, and hath and ſhall ſurvive all that oppoſe it, ſo Bleſſed and Happy are all that take part with it, and are Faithful to the End.

The

The Names of ſuch as refuſed to take the Oath of Allegiance to the French *King.*

Written in *Antegoa* the 10th of the ſixth Month, 1676.

Samael Winthrop.
Juſtinian Hollyman.
William Hill.
Jonas Langford.

The above-mentioned Col. *Warner*, ſince the aforegoing; as he was Riding, his Horſe ſtumbled and fell upon him, and in few Days he died of the hurt he received.

It is to be noted, that altho' the former Sufferings were Written in the Year, 1676. yet there is ſome more come to Hand, that was inflicted upon us in the Year, 1673. and ſo forward 'till the time afore-mention'd, which was in the ſixth Month, 1676.

Firſt, in the 10th Month, 1673. *John Atkins*, *Thomas Darlow*, *Henry Graydon*, and *Edward Martin*, who were Commanded by Capt. *Jeremiah Watkins* to the place appointed at all Alarms, and not coming in Arms, were Committed to the Guard as Priſoners by the ſaid Captain, and kept nine Days and then were releaſed.

In the 8th Month, 1675. *John Atkins*, *Henry Gradon*, and *Thomas Darlow*, were forc'd from their Dwellings, by one *John Brittine* (an Enſign to the aforeſaid Capt. *Watkins*) and a File of Men, who Committed them to the Guard as Priſoners four Days, and then brought them before the ſaid Captains who cleared them, having nothing to lay to their Charge, ſave for the matter of bearing Arms.

The 22d Day of the 2d Month, 1676. came the ſaid Enſign *Brittine* with a Guard, and drew *Thomas Darlow* down to the Bay, where their place of Guard was, and kept him there three Days, by an Order from the aforeſaid Capt. *Watkins*, and then releaſed him.

It is to be noted, that in the time of Col. *Warners* Troubles in *England*, that he left one Col. *Rowland Williams* in the Government, who was very moderate to Friends during his time, but Col. *Warner* returning again, took the Government upon him, and at his firſt coming, was moderate to Friends, and might have continued ſo, had he not been ſtirred up by a bad Officer, called Major *Thomas Mallet*, who was very Malicious to all Sober Perſons; he himſelf being a Man of a very bad Life and Converſation, and carried many falſe Reports to the aforeſaid Col. *Warner* of us, who we ſuppoſe, did give Credit to what he ſaid, and ſo we concluded he was in part the Occaſion of the following Sufferings, or the moſt part of them, which are as followeth.

The Cruel Sufferings inflicted by Major Thomas Mallet, *who is formerly mentioned, who was put in that Office about ſix Months before.*

FIRST, On the 23d Day of the 8th Month, 1676. *Edward Martin*, *William Boon*, and *William Chamberlain*, were Committed to Priſon by the ſaid *Mallet*, for refuſing to go to the Guard, and ſome Friends went to the Governour to acquaint him, and laid their Sufferings before him, who ſeem'd to have a Senſe of their Sufferings upon him, and Wrote an Order with his own Hand to *Mallet*, to releaſe them.

At the ſame time, the ſaid Friends acquainted him that the ſaid *Mallet* had Committed ſeveral other Friends, who were to be carried to Priſon to the reſt of their Friends aforementioned, who were cleared by the ſaid Order; their Names are as follows. *Thomas Darlow*, *Samuel Sizemore*, *Richard Buckly*, *Henry Graydon*, *Job Langford*, *Thomas Smith*, *John Heydon*, *Timothy Drake*, *William Mansfield*, *Thomas Daſhwood*, *Peter Daſhwood*, and *John Loftee*.

The ſixth Day of the 11th Month, the aforeſaid Major *Mallet*, order'd his Companies belonging to *Northſound*, and *Popes-head*, to meet at the Training Place, at the Houſe of *George Turny*, and *Francis Carlile*, where being met together, the Poor People called *Quakers* were made the Mark of his Malice; for after many reviling Words to them, he cauſed two of them (to Wit) *Thomas Darlow*, and *John Haydon* to be put into one of the Files, who ſeeing them ſtand ſtill, and not act according to his Will, (who could not for Conſcience Sake) he the ſaid *Mallet* in a great Rage and Fury fell upon them, and with a Wyth he had in his Hand, gave them many Sore and Grievous Stripes over their Faces, Backs, and Heads, to the ſhedding their Blood, and bruſing their Fleſh upon their Bones; but here his Malice ended not, for he Beat *Phillip Snelling*, an Honeſt Sober Young Man, and *William Boon* alſo; and called to his Lieutenant *Jacob Hill*, to take them into the File, but the ſaid Lieutenant anſwered, they are Men that pretend to Tenderneſs of Conſcience, and I cannot Judge of any Mans Conſcience, therefore am not willing to meddle with any of them; indeed his Cruelty (and unmanly Behaviour was ſuch, that ſeveral of his Captains reproved him for calling us Infidels, and ſaying it were no harm to Kill us, but could lay nothing to our Charge, ſaving for the matter of not bearing Arms. Here I muſt for the Truth Sake, go a little aſide from the chief Matter in Hand, and give the Reader notice of the aboveſaid Lieut. *Jacob Hill*, who had ſome Tenderneſs in him towards Friends; and would not joyn nor conſent with our Perſecutors in ſo great a Meaſure as this *Mallet*, and ſome others did. In the eighth Month following, it pleaſed the Lord to viſit him with Sickneſs, of which he died, and in the time of his Weakneſs, he much complained of the hurt he received, by being in bad Company, and greatly lamented the ſame; of which bad Company, this *Mallet* was one, being indeed a great Enemy, to any Appearance of Sobriety, in whomſoever it appeared; and at the ſame time, altho' he had given them ſo many Cruel Stripes, yet he Fined them 500 Pound of Tobacco each.

The 16th Day, *John Haydon* being Commanded by the aforeſaid Major *Mallet*, to make his Appearance at their Exerciſing Place, who accordingly came, and becauſe he could not for Conſcience Sake be Exerciſed by them, after their manner, the ſaid *Mallet* gave him near fifty Stripes with a Horſe-Whip, and a Blue-Wyth, the impreſſion of which Cruelty he carried with him ſeveral Days after.

Thomas Smith, for not appearing in Arms, was Fined by the ſaid Major *Mallet*, 500 Pounds of Tobacco: On the 18th Day of the 11th Month, 1676. came *Richard Allen* the Marſhals-Man, and with him two Men more, with their Arms, with an Order under the ſaid *Mallet's* Hand, to take away his Goods for the aforeſaid Fine, for which they ſeized his Beding, a Parcel of Yarne, an Iron-Pot, and a Frying-Pan. On the ſame Day, the aforeſaid *Richard Allen*, with the ſaid Soldiers, came to the Houſe of *Thomas Darlow*, with an Order from the aforeſaid *Mallet*, and took away one Shee-Aſs big with Fold, which he judged worth 1200 Pound of Tobacco, which was for the Fine aforeſaid.

On the aforeſaid Day, the ſaid *Richard Allen*, with the ſaid Soldiers, came to the Houſe of the aforeſaid *John Haydon*, with an Order from the aforeſaid Major *Mallet*, and ſeized his He-Aſs, his Cheſt and Hammock; which was for the Fine aforeſaid.

The ſame Day, the ſaid *Allen* with his aforeſaid Companions, came to the Plantation of *Jonas Langford*, with an Order from the ſaid *Mallet*; and took one Horſe worth 3500 Pound of Sugar, for not finding Arms for his Servants and himſelf.

The 23d Day, came *Daniel Henſly*, who was Marſhal to the Regiment, and with him *Thomas Brooks* (who was appointed to look over their Arms) to the Houſe of *William Boon*, with an Order from the ſaid *Mallet*, and took one Servant Woman worth 2000 Pound Tobacco, which they ſaid, was for not finding Arms for himſelf, and Servants.

The 24th Day, came the ſaid *Daniel Henſly*, and *Thomas Brooks*, to the Houſe of *William Chamberlain*, with an Order from

from the aforeſaid Major *Thomas Mallet*, and took one He-Aſs worth 1000 Pound Tobacco, for not appearing at their Exerciſing Place with Arms.

The aforeſaid Aſſes and Horſes were kept ſeveral Days, and offered to Sail, but no Man was found to buy them, and in a few Days after, theſe Cruelties were laid before the Governour, who ſeemed to be much Troubled, that ſuch Cruelty ſhould be inflicted upon our Perſons and Eſtates, and did reprove the aforeſaid *Mallet* for what he had done, and ordered the re-delivery of what was taken away, and that the Fines ſhould be Levied upon their Tobacco, or Sugar; and ordered the ſaid *Mallet* not to ſtrike us any more, but he not being able to contain and limit his unmanly Malicious Spirit proceeded further.

The 28th of the third Month, 1677. *John Haydon*, and *Thomas Cox* being at the Town called St. *Johns*, about their Lawful Occaſions, were taken up by Order of the aforeſaid *Mallet* (and one of them, by Name *John Haydon*, was dragged down the Street to the Sea, not having Freedom to go with them; and was very ſorely beaten by the ſaid *Mallet*, likewiſe by one of the Men that dragged him, by Name *Simon Parrear*, to the (amazing of his Senſes) and having got them to the Sea ſide, they took them both and put them into a Boat that belonged to a Ship; and when they had ſo done, one or more of them, told the Seamen that belong'd to the Boat they were put in, that there was a Couple of Rogues going to run away with their Boat; at which the Seamen went down, and finding they were be-lyed, deſired them to come out of the Boat; and having got them out, they were kept all Night under a Guard in the open Field, and next Morning the ſaid *Mallet* came down, and asked them if they would bear Arms? They anſwered they could not, and ſo he paſs'd away, and a while after returned to them, and lay'd on *John Haydon* ſeveral Cruel Blows, and ſent them to the Fort in a Boat, to a Rocky Iſland, remote from the Place they Lived on, where they were kept about three Months; and this Cruel *Mallet* ordered that none of their

Friends

Friends ſhould come to viſit them, neither ſhould any of them ſupply them with Proviſion, but what he had provided, which was a Parcel of very bad Stinking Beef, ſuch as was not fit for Men to Eat.

The firſt Day of the fifth Month, 1677. *Samuel Sizemore* being at the Town called St. *Johns*, about his Lawful Occaſions, the Diviſion that he lived in being met that Day there in Arms; the oft-named *Thomas Mallet* underſtanding of his being there, ſent two Soldiers for him, and when he came before him, he asked why he was not at Exerciſing; who anſwered, he had no Buſineſs there; whereupon he the ſaid *Mallet*, gave him thirty Blows or more, with a blew Wyth, and after he had done ſo, not being ſatisfied, he Commanded him to be ſent a Priſoner to the Fort, that the aforegoing *John Haydon*, and *Thomas Cox* were at, tho' contrary to the Governour's Order before to him, but he Commanded ſeveral Soldiers to haul him along, but refuſed to give any Order for his Commitment, and one of the Soldiers named *Thomas Hall*, ſtruck him ſeveral Blows with a great Stick, and the ſaid *Mallet* alſo ſtruck him again ſeveral Blows over the Face with a Blew Wyth, and he was kept Priſoner upon the Fort, about ſix Weeks.

The ſame Day, being the firſt of the fifth Month, 1677. *Edmund Hull* coming to the ſaid Town, and underſtanding what Cruelty was acted by the ſaid *Mallet*, he having been that Day at the Governours with ſome other Friends, and having had ſome Diſcourſe with the Governour concerning Friends Sufferings, the Governour told them, he had ordered Major *Mallet* not to Commit any of our Friends, that had any viſible Eſtate; which the ſaid *Hull* went and inform'd the ſaid *Mallet* off, at which he after his ſort of Manhood, ſtruck the ſaid *Hull* ſeveral Blows with a blew Wyth.

Thus was the Lord our God pleaſed to ſuffer the Patience of his Suffering People to be tried, as in all Ages, that ſo the Holy Scriptures of the Prophets, Chriſt and his Apoſtles might be fulfilled; who ſaid thro' many Tryals, muſt ye enter the Kingdom of Heaven.

About the time aforeſaid, being three Months after *John Haydon* and *Thomas Cox* was Committed Priſoners to the Fort, the Governour ſent an Order to the ſaid *Mallet* to releaſe them, at which he was not a little tormented in his Mind, for he urged the Governour often to give him the Power of the Militia, that ſo he might vent his Malice upon the Innocent, but thro' all his Cruelty, hath the Lord our God delivered his People, and made them both able and willing to ſuffer all that unreaſonable Men have been ſuffered to lay upon them, Bleſſed be his Holy Name for evermore.

Now after the releaſe of the above-mentioned *John Haydon*, *Thomas Cox*, and *Samuel Sizemore*, Friends were pretty quiet from Perſecution, by reaſon of Governour *Warner*'s Moderation towards us, which continued during his Government.

Then he being removed, General *Stapleton* appointed Capt. *Jeremiah Watkins*, and Capt. *Paul Lee* to Govern the Iſland, who continued likewiſe Moderate to us.

Then after them, being in the Year 1678. came Col. *James Vaughan* from *Nevis*, impowered by the General, *William Stapleton*, who ſoon began to Breath out many Threatnings againſt us, *viz.* If we did not bear Arms, and find our Servants ſome likewiſe, with other Proviſions for War, (which we could not do for Conſcience Sake) he would Fine us according to the Act, which was five hundred Pounds of Tobacco, or Sugar, for every one that ſhould appear in their Exerciſing Place (ſo called) without Guns, and for every time ſo appearing; but if they did not appear at all, it was but 50 Pounds for each time; they met commonly once a Month. This Cloud being gathered, appeared very Dark and Thick, and ſeemed to contain much Matter in it, but behold the good Hand of God ordered it, that in a little time it blew over, for the Country Articled againſt the ſaid Col. *Vaughan* to the General, who removed him from the Government; then the aforeſaid Capt. *Jerimiah Watkins*, and Capt. *Paul Lee*, were impowered to Govern again, who continued ſomewhat Moderate to us, until he the ſaid *Lee*, was wrought ſo upon by the Information of ſome Perſon, ſuppoſed to be one Prieſt *Lambart*,

bart, that he granted a Warrant to the Conſtable *Stephen Harper*, to come to the Houſe of our Friend *Anthony Cade*, where we were met, and waiting ſilently upon the Lord, being the 30th Day of the firſt Month, 1679. and on the firſt Day of the Week, he the ſaid *Stephen Harper*, with ſeveral rude Men in Arms came, and being Accompanied with one *John Auſtine* an Enſign, bad us depart to our Habitations, for that he had Orders from the Higher Powers ſo to Command us; but Friends having a weightier Work upon their Spirits, gave little anſwer to him, till by his continual urging us to depart, and give him our anſwer, we demanded his Power, which he unwillingly produced; a Copy of which we could not get, only one of us read it; but we refuſing to depart, but in the Will of God, in whoſe Will we came there; the ſaid *Harper* ſent, as we ſuppoſe, and as we heard afterwards, this *John Auſtin* to the oft-named *Thomas Mallet*, who was then a Lieut. Collonel, who in a ſhort time came himſelf (ſo earneſt he was to ſuppreſs any Appearance of Good) he being a very vicious Man, both in Life and Converſation, and ſoon after his coming in, fell to his wonted Work of Violence and Force, and cauſed ſeveral Friends to be hauled out of the Meeting; the aforeſaid *John Auſtin* being very Active in his wicked Work, but among this rude Company, a young Man named *John Quinbe* appeared more moderate than the reſt, for he reproved ſome of them; for indeed, beſides their rude Carriage to us, their common Communication was very filthy and unclean, mixed with ſeveral grievous Oaths, to the grief of all that were preſent, and truly feared the Lord; ſo Friends being departed, in ſome ſhort time a Friend Wrote to Capt. *Paul Lee*, concerning his Warrant, and the Execution of the ſame, a Copy of the Letter follows.

Friend

FRiend, Capt. [illegible]*ul Lee*, I am at this time, being preſſed in Spirit, conſtrain'd to Write to thee, and to lay be-thee, the un-Chriſtian like Carriage, and rude deportment of ſome of thoſe Members which go under the name of Chriſtians; but are by their Fruits found to be of the Synagogue of Satan; and tho' ſuch may be upheld, impowered, and ſtrengthened to Write and Abuſe the Innocent, who deſire in this World nothing more, than the pure Exerciſe of their Conſciences towards God, yet I ſay, the Rod of the Wicked ſhall not always reſt upon the back of the Righteous, for tho' Hand joyn in Hand, the Wicked ſhall not go unpuniſhed, notwithſtanding all their large Profeſſion of Chriſtianity, which in the Day of Account, will no more eſcape the Curſe, than did the Fig-Tree, that made a fair ſhow of Fruit, but brought forth only the Leaves; now I cannot but lay theſe things briefly before thee, thou being the principal Perſon, by whoſe Order thoſe Perſons acted, as they ſaid; for upon the 30th Day of the firſt Month laſt, we the People and Servants of the moſt High God, were at the Houſe of our Friend *Anthony Cade*, and ſiting ſtill, waiting upon the Lord, to know his Holy Will, and receive of his Spiritual Bleſſings, even the Heavenly Bread, and Living Water of Life, for the refreſhing and nouriſhing of our Immortal Souls, without which, we cannot Live nor Subſiſt Comfortably, I ſay, as we were in this innocent harmleſs Poſture, came in *John Auſtin* with his Sword, and *Stephen Harper* Conſtable, and having ſat a while amongſt us, roſe up and went forth, and took Counſel together (as did the Jews againſt our Lord and Maſter Jeſus Chriſt and his Followers) and came in again, and ſaid unto us, you muſt depart every Man Home, for here muſt be no Meeting, and that he had Order from the higher Powers; but we having a more weighty Matter upon our Spirits, even to wait upon the Lord, and mind his Opperating, Holy quickning Power in our Hearts, gave no Anſwer; but the Conſtable ſtill urg'd us to give him an Anſwer, whether we would depart or not, for if we would not, he ſaid it ſhould

be the worſe for us, ſtill threatning us with his Order from the higher Power; but we minded [illegible] that Power that is Higher than the Higheſt, to whom every Soul is to be ſubjected; now, after ſome time, I anſwered, we are not careful to give thee an Anſwer in this Matter, even as the Servants of the Lord ſaid to *Nebuchadnezar*, for ſaid I, our Religion ſtands not, nor is upheld by any Earthly Power, or Mortal Man, but in the Power of God, neither ſhall any be ever able to hinder the great Work which God hath begun, and is carrying on in the Hearts of his People; then he ſaid, I muſt go along with him before Capt. *Lee*? I demanded his Warrant; he ſaid if I would go forth with him, I ſhould ſee it, but I refuſed to go till I ſaw his Power; then he pulled out a Paper, and gave it one to Read, and having Read it over, and conſidered the Matter contained in it, and ſaw it Sign'd *Paul Lee*, my Soul was grieved, and a Pitty roſe in my Heart towards thee, and as I was pondering this Warrant, and the ſeveral Matters contained in it, and the ſeveral falſe Accuſations therein, and the many grievous things laid to our Charge, it came into my Heart, the Scriptures are fulfilled, for the Proud are called Happy, and they that Work Wickedneſs are ſet up, and he that departeth from Iniquity makes himſelf a Prey; and thus it was in that Day, when the Lords People met together often, and ſpake one to another, and a Book of Remembrance was written for them that feared the Lord, and thought upon his Name; and now having fully conſidered this thing, and taken a full View in my Spirit, of the Deſign that was laid, it came into my Heart from the Lord, what will Duſt and Aſhes do, will this Man contend with his Maker, will he go about to hinder the Work of God, ſurely he ſhall not be able to accompliſh his Deſign; for ſaid I, in my Heart, if he could ſtop the Wind from Blowing, or the Sun from Shining, or the Seas from Ebbing and Flowing, then may he bring to paſs theſe things, but as he cannot do the one, ſo he ſhall never be able to Accompliſh the other, for it is a Work God himſelf hath begun in the Hearts of the Sons and Daughters of Men, and is carrying it on, by

his

his mighty Power, and by his out-ſtretched Arm, and it proſpers amongſt his Faithful ones, who are willing to take up his Croſs, and deſpiſe the Shame, and follow him, who is leading out of all barren Profeſſions, and Lifeleſs empty Forms, into the Power and Life of Godlineſs; and of a certain Truth we know, and that from the Lord God, that no Weapon formed againſt us, ſhall Proſper, and every Tongue that riſes up in Judgment againſt us, will the Lord Condemn, for the Tongue of the *Egyptian* Sea is driving up a pace, for the ranſomed of the Lord to paſs ſafely on their way to the promiſed Land. And now Friend, I cannot but in Gods Fear, warn thee to take heed what thou doſt in this matter, for it's ſafer for thee to take the Counſel of Wiſe *Gamaliel*, to the Perſecuting Jews, than to be forward and haſty in a Matter of ſo great Moment as this is——Now conſider ſeriouſly whether the Carriage of theſe Men towards us were not rather Heatheniſh, than becoming true Chriſtians, for Men to lie in wait in the Woods with Guns and Swords, and then being called, to come ruſhing in upon us, more like Beaſts of Prey, than meer Mortal Men; ſurely theſe Actions will be a Diſparagement to your Prieſts and Profeſſion, rather than a Credit; for I am ſure the Devil had much Work done that Day, for many Oaths were Sworn, and much filthy Communication, while we were ſtill and quiet, to the Diſhonour of God, and the grief of us, his People; the rude Haulings, Threatnings to be Beaten, and falſe Accuſations laid to our Charge, would take up more time to particularize than I intend at preſent; my purpoſe being only to put thee in mind of the danger that will follow all that ſeek to hinder us from Worſhipping our God in the Spirit, and in the Truth, for God is not Worſhipped in Temples made with Mens Hands, tho' it were as *Jeruſalem* and *Samaria*; for the Lord's People are a Spiritual People, and in his Spirit they Worſhip him, and the natural Man diſcerns not the things of God, tho' never ſo naturally Learned, but the Spiritual Man diſcerns all things, even the deep things of God; therefore we cannot beg or intreat any Man's Liberty to Worſhip God, for,

it is not Mans Work to preſcribe a way of Worſhip for any, but it is the Work of the Spirit alone, that leads to the Spiritual Worſhip, and is acceptable in the ſight of God; therefore in true Love, I warn and exhort thee, to take heed of abuſing thy Power, and turn not the edge of the Sword that is put into thy Hand, for puniſhing the Evil doer, againſt him that put it there, leaſt thou be laid by, as not fit for the Service of God, for it is a ſad thing to ſee the Innocent afflicted, and open Profaneneſs and Ungodlineſs ſo abound in the Streets and publick Places, ſo that a great Crop of uncleanneſs may be gathered—— And now Friend, I have heard that there hath been ſome Diſcourſe between my Friend *Edmund Hull* and thee, and that thou haſt promiſed to appoint a Meeting to diſcourſe of the Principles of Religion, which if thou be as good as thy Word, will be a very fair way of dealing; but I hope thou will be more Punctual than Prieſt *William Jones*, who Writ me a Paper, and Promiſed a Meeting, but performed it not, neither anſwer'd my Paper ſent him, tho' ſome Months paſt, which ſeems to reflect upon him. Much might be ſaid to thy Warrant, and the many hard things contained therein, but ſhall refer that 'till the Meeting, for indeed it is not ſtrange to us to be hated of all Men; yea, they that have killed our Bodies, and plundered our Eſtates, have thought they have done God Service, but it is ſafe for thee, and all that mind the Light of Chriſt Jeſus, in the Conſcience with which all Men coming into the World are enlightened, and then thou wilt take the good Husbandman's Advice, to let the Tares and Wheat grow together till the great Harveſt, at which time, each ſhall have its Portion, the Tares for the Fire, the Wheat gathered into the Barn. Thus I have in the Innocency of my Heart, cleared my Conſcience of what hath for ſome time lain upon my Spirit, and am a Friend and Lover of thy Immortal Soul.

The Ninth of the ſecond Month, 1679.

Jonas Langford.

The

The ſeventh Month, 1680. Diſtrained and taken from *Edward Martin*, by *William Gaughag* Field-Marſhal, three Hogs worth ſix Hundred Pounds of Tobacco, for not appearing in their Exerciſing Place in Arms, by an Order of Governour *James Vaughan*.

The ninth of the fourth Month, 1683. Diſtrained from *Henry Graydon*, by *John Pope*, Clerk, for the Prieſts uſe, by Order of *William Barnes* Preſident, five Hundred eighty ſeven Pounds of Tobacco.

The ſecond Month, 1682. Diſtrained and taken from *Phillip Snelling*, by *Thomas Jones* Conſtable, one pair of Stilliards worth two Hundred and thirty Pounds of Sugar, by an Order of *William Barnes* Preſident, for Prieſt *Wraſtins* Wages.

The fourth Month, 1684. Diſtrained and taken from *Jonas Langford*, by *John Jones* Conſtable, by a Warrant from Governour *Edward Powel*, and for Prieſt *Jone's* his Wages, and Building a Worſhip Houſe alſo, taken by *John Hughs* Conſtable the ſame time, for the ſaid Prieſt and Worſhip-Houſe, from the ſaid *Langford*, eight Thouſand ſix Hundred forty and five Pounds of Sugar.

The ſixth Month, 1683. *William Boon*, and *Phillip Snelling* for not going into the Field in Arms, were ſent to the Fort, where they were kept Priſoners by an Order from Governour *Edward Powel* thirteen Days.

The eighth Ditto, 1683. *John Brown*, for not appearing in Arms, was alſo ſent to the ſame Fort, where he remain'd a few Days.

The tenth Day of the firſt Month, 1684. *William Boon*, and *Phillip Snelling*, for not appearing in Arms, were ſent to the Fort by a Warrant from Col. *Thomas Mallet*, and ſtaid but a few Days before releas'd by Col. *Edward Powel*.

The fifth Month,——Diſtrained from *Edward Martin*, by *John Hughs* Conſtable, by a Warrant from Governour *Powel*, for Prieſt *Jones*'s Wages; thirty Pound of Cotton-Wooll, one Hundred and twenty Pounds of Sugar.

The

The 21ſt of the fifth Month, 1684. Diſtrained from *Henry Graydon*, by *John Richards* Conſtable, by a Watrant from Governour *Powel*, one Saddle for the Prieſts dues, ſo called; and alſo from *Edward Martin*, by the ſaid *Richards*, twenty four Pound of Cotton-Wooll, worth ninety ſix Pounds of Sugar for Pariſh Arrears, ſo called.

In 1684. Diſtrained from *Mary Green* Widow, by *John Hughs* Conſtable, by Order of Governour *Powel* for Pariſh dues ſo called.

The fifth Month, 1684. Diſtrained from *John Browne*, by *John Bezoon*, and *John Richards* Conſtables, by a Warrant from Governour *Powel*, for the Pariſh dues, ſo called, three Hogs, which weighed 380 Pounds, as by Receipt given, which is ſold for three Pound, Sugar per Pound, in all is 1140 Pounds of Sugar.

In 1685. Deſtrained and taken from *Henry Gradon*, by *John Richards* Conſtable, and by Order of Governour *Vaughan*. and for Prieſt *William Jones*'s pretended dües, 596 Pounds of Tobacco, alſo taken from him the ſame time, 120 Pounds Tobacco, to pay nine Hands that they imployed on the ſaid Tobacco.

In 1684. Deſtrained by *John Jones*, and *John Hughs* Conſtables, from *Jonas Langford* for the pretended dues of *William Jones* Prieſt, to the value of 944 Pounds of Sugar in Caſh.

The fourth Day of the ſecond Month, 1685. *Charles Goſs* Field-Marſhal, and ſeven armed Men, came to the Houſe of *William Baon*, and ſeized a Negroe, but left her there, the ſaid *Goſs* went forthwith to Col. *Mallet*, and ſaid he had found the Effects, but the ſaid *Boon* forcibly took it away from him, which was a great Falſhood, but that like the reſt, ſerved Col. *Mallet*, to Iſſue forth his Warrant to *Phillip Chapman* Sergeant, to ſeize the Body of *William Boon*, and carry him up to the Fort.

The ſixth Day, he the ſaid *Phillip Chapman*, came with ſome Armed Men, but *William Boon* was gone Abroad about his Buſineſs.

The ſeventh Day, Serjeant *Fichbourne*, who had nothing to do with the Warrant, rais'd a parcel of Men, and came to take *William Boon*, who was again gone about his Buſineſs, but *Fitchbourne* ſaid he would have him by the Point of his Sword.

The twelfth Day, Serjeant *Chapman* came and ſhew'd his Warrant, but did not take him away.

The next time he came by himſelf, but *William Boon* was Sick, and the ſaid *Chapman* ſaid, he had not the Conſcience to remove him from his Family, and ſo it reſted.

The 24th of the fourth Month, 1685. *John Hughs* Conſtable, came with a Warrant to Seize 800 Pounds of Tobacco, upon the Account of Arms, which *William Boon* refuſed to Pay, whereupon he Diſtrained two Aſſes, tho' there appeared Goods enough, *viz.* Cotton and Tobacco to the Value of 4000 Weight.

The twelfth of the fifth Month, They came again upon the ſame Account, and took away fifty Pounds of gin'd *Cotton*, worth 200 Pounds of Tobacco.

The third of the ſixth Month, The ſaid Conſtable came again, and ſeized 45 Pound of gin'd Cotton, for the Prieſt *William Jones*, worth 180 Pounds of Tobacco.

The 30th, Ditto, Col. *Thomas Mallet* Iſſued forth his Warrant to Serjeant *Chapman*, for raiſing a File of Men to Seize the Body of *William Boon*, and carry him to the Fort, and there to lie till farther Order; *William Boon* being at the Houſe of *Jonas Langford*, it was demanded of him, if he would pay *Charles Goſs* the Field-Marſhal, 4000 Pounds of Tobacco for his dues, being for his and his Peoples not bearing Arms; who anſwered nay, nor will I give thee nine Pence to be quit, there being ſeveral Captains in the Place, ſeemed to be very Sorry, and deſired of *William Boon* to pay him ſome Part, and a little ſhould ſerve; but he anſwered, he could as well pay all as ſome.

The firſt Day of the ſeventh Month, The ſaid Serjeant came to the Houſe of *William Boon*, and took him away to the Fort, where he found no Body to receive a Priſoner,

the

the Serjeant told him he would not make him a Priſoner, ſo each Man went Home about his Buſineſs, which did not a little enrage Col. *Mallet* and others.

The twelfth Day of the ſame Month, Capt. *Francis Burton*, Iſſued forth a Warrant to the ſaid *Chapman*, to Seize the Body of *William Boon*, and carry him to the Fort, till he ſhould be diſcharged by the Governour, which Fort lies about five Miles from *William Boons*. So the ſaid *Boon* ſubmitted; took leave of his Wife and Children, and went, where he was delivered a Priſoner, and there he remained five Weeks and five Days, where he underwent many extraordinary Afflictions; for he was ſometimes like a Man Dead, by reaſon of the Vermin that bit him Night and Day, together with Wet Weather, and Cold; the Governour of the Iſland came there twice, the firſt time, there came but few of his Attendance with him; the ſaid *Boon* asked him if he would releaſe him, but he ſwore he would not releaſe him, till he had paid *Charles Goſs*.

The 14th of the ſame Month, the ſaid Governour, with the Council and Aſſembly came to the Fort (and *William Boons* Wife and Children, not knowing of the Governours coming were there) to viſit him; at that time the ſaid *Boon* ſpake but a few words to the Governour, for there were enough to ſpeak for him, for the Hearts of the People were troubled, the Governour was ſometime willing to releaſe him, but Col. *Mallet*, his old Perſecutor, vented forth falſhood before the People; the ſaid *Boon* asked him if he was not aſhamed to utter ſuch falſe Words for Truth to the People, but the ſaid *Mallet* did rage with many evil Accuſations, and ſaid, he could find in his Heart to break his Head, with that, *William Boon* called the Field-Marſhall, and asked him before the People, and in the hearing of the Governour, whether or no he the ſaid *Boon* did utter ſuch words; the Field-Marſhal bluſh'd and put it off; and could not ſtand by one of them, but notwithſtanding, the ſaid *Mallet* (tho' importuned to the contrary) ſwore he ſhould not be releas'd, the Governours Brother looking upon the ſaid *Boons* Wife and Children, went

to

to the Governour; and told him, the Man ought to be releas'd; but his anſwer was, he could do nothing of himſelf; and ſo it was concluded; and *William Boon* was left there; the ſaid *Mallet* rejoyced, and Swore that in as much as none could releaſe him but himſelf, he ſhould not be releas'd: But when forty Days were fully Accompliſh'd, the ſaid *Charles Goſs* Field-Marſhal, came to the Houſe of *William Boon*, and took away a Cow big with Calf, which he would have been loath to have Sold for 3000 Pounds of Tobacco, but he led her away, and ſo releas'd *William Boon*.

The tenth of the eighth Month, 1690. Taken from *Jonas Langford*, by *Richard Oliver*, for Prieſt *William Loaders* Pariſh dues ſo called, three Hogſheads of Sugar with Caſh 4085 Pounds.

The 14th, of the third Month, 1690. Taken from *Henry Graydon*, by *Richard Oliver*, for the ſaid Prieſt *Loaders* dues ſo called, 127 Pounds of Cotton, which is in Sugar 508 Pounds.

Alſo taken by the ſaid *Oliver*, from *Henry Graydon*, one good Horſe worth 5000 Pounds of Sugar, for a Fine of about 860 Pounds of Sugar, for not bearing Arms.

The 29th of the eighth Month, 1685. Taken more from *Henry Graydon* one Mare, by *Charles Goſs*, for not bearing Arms, the Mare was worth 3500 Pounds of Sugar.

In 1695. Taken from *Henry Graydon*, one She Goat worth ſixteen Shillings, for three Shillings Fine, for not appearing at the Meeting-Houſe, to chooſe Veſtry-Men, by Order of *Samuel Martin*, to *John Cadner* Conſtable.

The tenth of the ſecond Month, 1695. Taken from *Jonas Langford*, by *Thomas Long* Church-Warden, and *John Wright* Conſtable, 13044 Pounds of Sugar.

The 24th of the eleventh Month, 1688. Taken from *Henry Graydon*, by *Evan Jones* Conſtable, two Hogs, worth 300 Pounds of Sugar, which were Sold for four Pieces of Eight, which was but the Value of 196 Pounds of Sugar.

The aforegoing Col. *Thomas Mallet*, who was ſo Cruel a Perſecutor, and ſo unmerciful as hath been before related, was at laſt met with, by the Juſt Hand of the Righteous God; for as he was Riding along the Path, he was taken with a deadly Fit, and fell off from his Horſe, and was carrried Home to his Houſe, where he continued Speechleſs about ten Days before he died, and his Eſtate was torn and waſted, ſo that his Children was not a Penny the better for all he had; in the time of his Sickneſs, his Wife ſent for *Jonas Langford* to viſit, and give his Opinion of him, who coming to the Houſe with the Doctors, ſaw an Eminent Stroke of God's Righteous Judgments upon him; and as he lived un-deſired, ſo he Died un-lamented; thus ended this Cruel Perſecutor.

William Jones Prieſt, of the Pariſh called St. *John*'s aforementioned, wrote an Accuſation to the Governour *Vallentine Buſle*, againſt Friends for Meeting together, upon which, *Margaret Brewſtor* a Friend was Impriſoned, but this Prieſt ſoon met with a Juſt Reward of his Wicked Work; for being viſited with a conſuming Diſtemper, was much waſted, and at length grew diſtracted, ſo that they were forc'd to tye him upon his Bed, and upon a Day he was ſomewhat Quiet, and ſeemingly Senſible; *Jonas Langford* being there, he uttered theſe Words; I am glad ſaid he you are here, I went to that Holy Man the Biſhop, and told him I was moved of the Holy Ghoſt, to go to *Antegoa* to Preach the Goſpel; but I lied, for I was not, and therefore I have wronged the Pariſh of ſo much, and I deſire a part of my Eſtate may be given to them again; now altho' theſe were the Words of a diſtracted Man, yet there was notice taken of them, by thoſe that were preſent, *viz. Jonas Langford*, *Thomas Cooke*, and *John Ball*, ſo in few Days this Prieſt died, and left a Son, named *William Jones*, to whom he left all he had got by his Preaching and other Profits; but this Child was taken with a pain in his Body, which was ſuppoſed to turn to an Impoſthume,

and he Died, ſo that our God is known, by his Executing his Judgments upon the Oppreſſors of his People, and alſo in his Mercies, by preſerving and upholding his People in all their Sufferings, ſo that we have Cauſe above all the Families of the Earth to truſt the Lord in all our Sufferings, who hath carried us thro', and lifted us above all that the Enemy hath had Power to inflict upon us, Glory to his Name for ever.

FINIS.